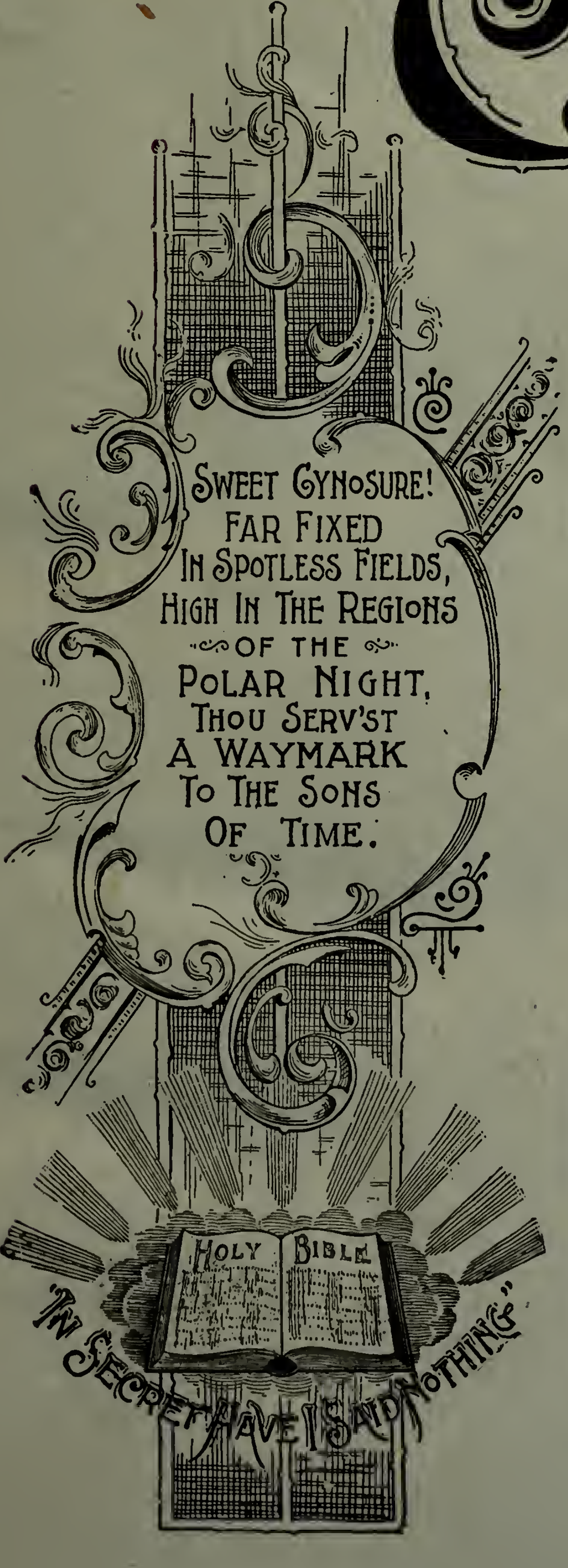
Christian Cynosure.

CHICAGO, MAY, 1910


SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.
HOLY BIBLE
"IN SECRET HAVE I SAID NOTHING"

THE MOODY CHURCH

The Place of the National Convention

CHRISTIAN CYNOSURE
WILLIAM IRVING PHILLIPS
Managing Editor
850 West Madison Street, Chicago.

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Christian Cynosure.

"Jesus answered him,— I spake openly to the world; and in secret I said nothing." John 18:20.

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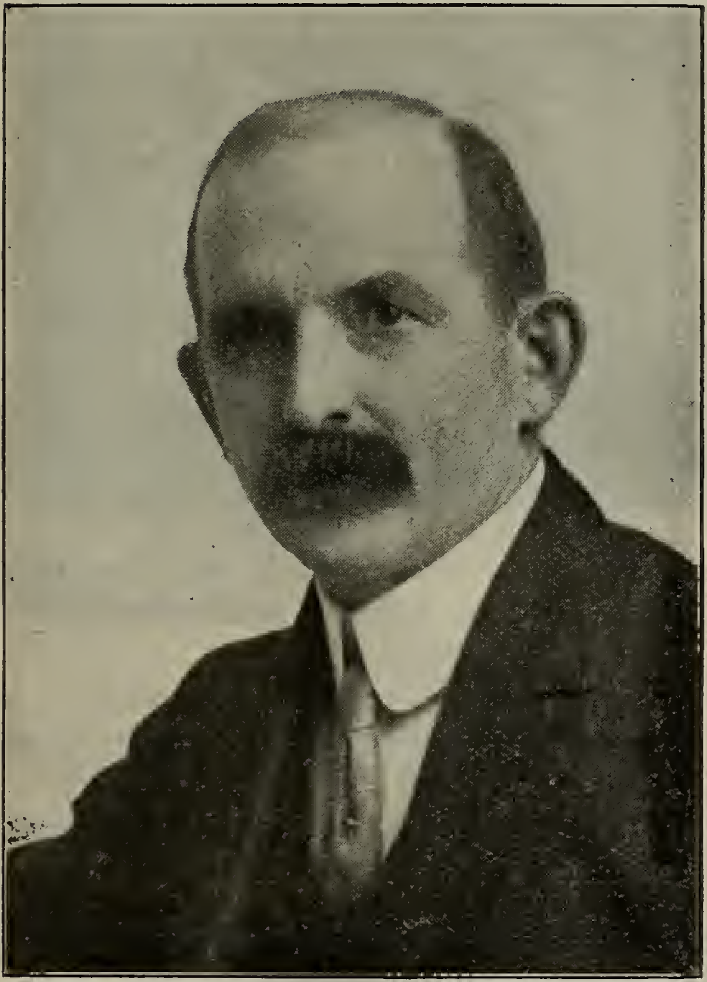


E. B. STEWART,
President, National Christian Association.

THE ANNUAL MEETING.

Business Session.

The thirty-sixth Annual Meeting of the National Christian Association convened in the Moody Church, Chicago, Illinois, April 7th and 8th, 1910.

The General Secretary called the meeting to order, and Rev. E. B. Stewart was elected Chairman.

After prayer the minutes of the last meeting were read, corrected and approved.

The officers elected for the coming year, 1910—1911, were:

President, Rev. E. B. Stewart, Chicago (Mr. Stewart is Pastor of a United Presbyterian Church); Vice-President, Rev. J. W. Brink, Grand Rapids, Mich. (Pastor of a Christian Reformed Church); Recording Secretary, Mrs. N. E. Kellogg; Gen. Secretary and Treasurer, Wm. I. Phillips; Board of Directors: Messrs. J. M. Hitchcock, E. A. Cook, J. T. Logan, C. A. Blanchard, C. J. Haan, E. B. Stewart, Geo. Windle, Geo. W. Bond, Joseph Amick, H. F. Kletzing.

Messages from Delegates.

Remarks were called for from delegates and the following named responded.

Rev. J. C. Hoppe: Mr. Chairman: This is the first Convention of this kind that I have ever attended; I wished to attend so that I could get in closer touch with you, and learn something more of the workings of this Association.

Mr. Phillips: What denomination are you connected with?

Mr. Hoppe: United Brethren.

Rev. A. B. Rutt: This is the first time I have had the pleasure of meeting with you: there are various reasons why I came here: The church that I am affiliated with has been for years set against secretism, but there are a few who are beginning to allow secret orders, and I feel, as a member of the Mennonite Church, that we need a better presentation of this subject, and that is why I am here.

Mr. Augsberger: Mr. Chairman, I have the pleasure of being secretary of the conference of which Mr. Rutt is one of the ministers. I can only repeat what he has said, that our church has always stood decidedly against secretism. I believe we have scriptural ground for it, that it is not Christian; we should look upon it as unchristian.

We are in sympathy with this organization. While this is the first privilege

I have had of being in a convention of this kind, yet we have known of them, that is as a church, and we have always sympathized with them. President Blanchard has addressed our conference several different times on this subject. We assure you, you have our sympathy in the work. We expect to win the victory for Christ.

Dr. Johnson: I am glad to be here with you; I am against secret societies; our church has taken a stand against them, and we all know that they are a destructive force in their influence on the church. We hope the time will come, when there will be no secret societies. God bless this meeting.

Mr. Stoddard: I will say that Dr. Johnson is Pastor of a large church of the Swedish Mission Friends.

Mr. Phillips: We would like to hear from Rev. Mr. Childs, of Chicago.

Mr. Childs: Brethren, it is a great pleasure to me to be here this morning: it is the first privilege I have had of meeting with the brethren in National Convention, but I have been in this fight for about thirty-three years, running up against this proposition constantly in my labor for souls, and I know something of it. I have been in the fight in the West.

When I announced this meeting in our church, a young man, a relative of ours, was present, and when we arrived home, he said to me, "What is it that you announced to-day?" I said, "A meeting of the National Christian Association, opposed to secret societies." He said, "What have you got aginst secret societies?" I said, "A good many things." Of course that opened up a discussion on the question of Masonry, and I found that he was a Mason, and after about half an hour he concluded tht he didn't have time to stay any longer; he had business; he had to go away.

I am glad to have the privilege of learning more of this great work, and helping, if I can, in any little way, to press the battle. I expect victory.

Rev. J. E. Harwood: I am glad to be present this morning. We come from a church that openly opposes secret societies. My object in attending this meeting is to be able to oppose them in a more intelligent way.

Mr. Phillips: Brother Harwood and Brother Bowman are both United Brethren and delegates from Michigan.

Rev. A. B. Bowman: Some of us preachers are not as intelligent on this subject as we ought to be. We have come to learn, for we feel in our section of the country, in Michigan, that our preachers need to be more enlightened, so that they can be aggressive. Our preachers are alive on the subject, but they have not the knowledge they should have, and do not know how to push forward, and we are here to learn and carry the inspiration back to other people.

Mr. Hitchcock: Mr. Chairman, I am a very poor representative of the Moody Church, and I am perfectly willing that these brethren should hold any idea they wish, as to just how long this contest will continue, only I am hammering away and have been for forty years, that there is going to be an end. I want our people to labor with a gusto for the end. It may be reached soon, it may be thirty, forty or fifty years, or a thousand years, but we will get there.

Mr. Phillips: The Committee on Corporate Membership has ready its report.

The Chairman: We will hear the report.

Corporate Members Elected.

Rev. J. E. Harwood of North Star, Michigan; Rev. A. B. Bowman, of Wheeler, Michigan—members of the United Brethren Church; Rev. Chas. G. Stering, Indianapolis, Indiana, Presbyterian; Rev. F. M. Johnson, D. D., of Chicago, member of the Swedish Mission Church; Rev. J. C .Hoppe, Clifton, Kansas, United Brethren; Rev. A. B. Rutt, Chicago, Mennonite; Mr. A. Augsberger, of Saybrook, Illinois, Mennonite; Rev. L. V. Harrell, of Claytonville, Illinois, United Brethren; Rev. M. F. Childs, Chicago, Free Methodist; Mr. Frank Johnson, of Chicago, and Mr. C. Anderson, business men, delegates to this body, sent by their churches, members of the Swedish Mission Church.

Motion to receive these as corporate members of the Association was carried.

J. W. BRINK.

Vice President, National Christian Association.

ORAL REPORT OF GENERAL SECRETARY.

Mr. Phillips: It is customary for us to hold our Annual Meeting at the close of the fiscal year, which will be April 30th. The Annual Meeting generally follows that date. My office help is now sick, and having the meeting before the end of the fiscal year, and having this Convention and several other matters on hand, have made it impossible for me to make a written report in detail of the financial condition of the Association. I can say that the report will be made out soon and will appear in the June Cynosure. I would suggest that a motion be made, when I close, to refer the report of the Treasurer, at the close of the fiscal year, to the Board of Directors for consideration and auditing. At the present time I can say to you that we are not in debt; we have sufficient funds to meet all the present obligations. The gifts to the Association are not large, and wherever there is an opportunity for those that are not in sympathy with the Association to oppose such gifts, that is undertaken very actively. If you want to give us large sums, it would be a very good thing to give them to us now, before you pass away, and if you are in need of an annuity—we have always paid annuities promptly. Whatever funds the Association receive in that way are put out on interest sufficient to enable us to pay the annuity, and with good security.

Our Association's Magazine.

The Christian Cynosure has averaged during the past year over twenty-five hundred copies monthly, although about twenty-five hundred is our list. The magazine speaks for itself. There are copies of it here. If there happens to be anyone here who has not seen it, and would like a copy, we will be very glad to give you copies.

Field Work.

The field work of the Association has been carried on by a large number of independent workers. The name of Mrs. Lizzie Woods will readily occur to you. I think every one in sympathy, like Brother Harrell here, can be counted as one of this body of volunteer workers, and he has been doing very efficient work, of which we shall hear before the Convention closes; there are hundreds of men and women scattered over the United States who are working effectively in their places as he is in his.

Our Official Agents.

The Field Agents who have been paid by the Association for their services are Rev. Mr. Davidson in the South; Rev. Mr. Baxter in the Southwest; Rev. Mr. Sterling, who has been with us two months, and whose labors have been confined to Michigan; and Rev. W. B. Stoddard, our Eastern Secretary, who is present. I suppose both Mr. Sterling and Mr. Stoddard will speak for themselves as to their work.

Concluding Words.

This is the only report I shall be able to give, because I have worked night and day to get ready for this Convention; hence I will be glad for any question about the Cynosure, or finance, or anything pertaining to the Association, and shall be pleased to answer as best I can.

Mr. Stewart: Let us have some motion to act on this. We called this Convention two months earlier than usual for certain reasons which you will see tonight at the banquet; and the situation in the office is, of course, one of those unfortunate things that comes up in any man's experience, and Mr. Phillips could not make out his report so early. I can sympathize with a man who gets in a tight place in making a report. It is perfectly proper for this Association to order an audit, and publish this report at the right time. I favor a motion that it be done through the authority of the Board of Directors; if you wish to refer this matter to them, it would be proper.

Motion to refer the matter to the Board of Directors was carried.

Mr. Stoddard: Mr. Chairman, I can briefly state what I have been doing in the last eleven months. Of course, I have only a partial report, as has Brother Phillips.

Mr. Stewart: No objection to hearing the report of Brother Stoddard.

EASTERN FIELD SECRETARY.

Mr. Stoddard: I may say that we have had in our field many evidences that the Lord was at work in the hearts of the people. There have been as many, if not more, open doors this year than heretofore. As I get acquainted with those who are favorable to our work, I find greater opportunity for addressing people. During the past twelve days in this city I have spoken every night to audiences of from fifty to four hundred. I spoke five times last Sabbath. I spoke in half a dozen or more different denomination here in the city; and what is true here is true down in the Eastern section, where the most of my work has been done.

Our Conventions there have been held as usual, and have reached you through the Cynosure. The State Conventions of Pennsylvania, Ohio, New York and New Jersey have been held and full reports have been given you in the Cynosure.

Summary of Work.

I find in eleven months that I have given a hundred and eighteen lectures; I have spoken sixty-two times in the way of a sermon or special address, aside from the hundred and eighteen. The approximate number of calls made is 2269. The number of subscriptions to the Christian Cynosure is 860; the amount of these subscriptions $844.25. I have paid in this time, for meals and lodging, $143.43; for traveling expenses, $324.65. The collections have amounted to $326.65.

On motion the report was accepted.

WESTERN FIELD SECRETARY.

Mr. Sterling: I did not know that a formal report was expected. I have handed in my monthly reports to the General Secretary. I will be very glad to give a summary as it comes to my mind. I have been in the employ of the Association for two months and have spent practically all the time in Michigan.

General Summary.

I have spoken in connection with five different denominations, the Christian Reformed Church, in which denomination the larger number of my appointments have been made, the Free Methodist, the German Lutheran, the United Brethren and the Reformed Church. I have delivered twenty lectures in the two months' time. One week I was at home in Indianapolis between the first and the second months.

Character of Work done.

I have felt that the primary work was to push the cause, to reinforce those already on the right platform, and help those who were not on the right platform to get there; but I have also taken collections which have amounted in the several places to all the way from seventy-five cents to fifteen dollars. The audiences have been all the way from twenty-five to four hundred. Most of my meetings have been held in churches, but I had two invitations to address theological students in the Theological Seminary of the Reformed Church at Holland and I held one meeting in a hired hall.

My last regular appointment was in a Reformed Church; we had a splendid audience, and the Pastor seemed to be as thoroughly in sympathy with our cause as any Pastor in a testifying church. In the case of the service held in the hired hall, the town was so thoroughly lodge-ridden, that no Pastor was willing to open his church, yet I had received an earnest request from some individuals to speak there, so I went down and hired a secret society hall—the only room I could get, and delivered my lecture. I do not know that I need to add any particulars, unless they are especially called for.

Special Needs.

I find that it is true that even in connection with the testifying churches there is occasion for work, especially because of the intense pressure of the minor orders in this day, and because of the subtle influence of some organizations, which represent themselves as non-secret, and which have all the characteristics of a secret society.

I feel that there are points in which even those churches which are on record against secretism may be helped by one who will go and work with them, and they have heartily recognized this. I feel also that it is a worthy purpose to co-ordinate the work among these denominations, and unite them in this national organization. I believe, as it has been true in opposing the liquor traffic, that the greatest advancement has been made when the forces have all been united, so if we can get all these brethren, representing so many denominations, to concentrate their influence in this one organization, and work through it, we will be able to rapidly advance the work we are trying to do.

Mr. Stewart: I am sure that we have been interested in this sketch of Brother Sterling's work. We are quite pleased with the aggressive character of it. I am sure that it is a pretty good thing to be able to get into a secret lodge hall, in the enemy's camp, and tell the other side of the story.

On motion the report was accepted.

Mr. Stoddard: I have the report of the Resolutions Committee.

Mr. Stewart: Do you wish to hear that report now? If so, it may be read.

Mr. Stoddard: We have resolutions pertaining to the furtherance of the Cause, and resolutions as to those who have gone before. I would like the advice of the Association as to whether I shall read all; those pertaining to the furtherance of the Cause would naturally come before us in this meeting; the resolutions regardin our Dead perhaps in Conference meeting this afternoon, or at some other time.. If it is the pleasure of the Chairman and the friends, I might read them all; then we can consider any part or the whole, as the Chairman and the friends may desire.

Mr. Stewart: Any objections to the reading of them or any suggestions to be made at this time?

Mr. Stoddard reads resolutions as follows:

RESOLUTION PERTAINING TO THOSE GONE BEFORE.

Our Association is each year reminded of the uncertainty of life and the certainty of death by the passing of some of its honored members to the larger life.

Who of those at our last Annual Meeting would have predicted that at our next annual gathering we should not meet that happy, cheerful and cheering spirit whom we elected as our President?

Rev. Samuel H. Swartz, D. D., is a man greatly missed for his works' sake. He was a man among men, a true Minister of the Gospel, whose love for Christ led him to stand with unpopular reforms.

Rev. J. A. Collins, D. D., late Edior-in-Chief of the *Christian Instructor,* was a man of staunch convictions and fearless declaration. During a long life of faithful service, he was for many years an honored director in our Association. Though often on the unpopular side in contending for his convictions, he had many friends. Those who knew him best, praise him most. Humble as a child, he was nevertheless a giant in standing for Christian reform.

Mr. John Sutcliffe, a business man of Wheaton, Illinois, was not so widely known as some. His love for the church of his choice was marked. He had united with a lodge before his conversion, but when enlightened by the divine Spirit, he cheerfully renounced what he regarded as the "hidden things of dishonesty," and bore faithful testimony against lodges until the day of his death.

MR. WILLIAM KITELEY, of Sharon, Wisconsin, and MR. F. A. WOOD, who died at the home of a son in Texas, are among those who have given liberal support to our cause according to their means. They are, we doubt not, among the redeemed, and will appear among those rejoicing when all lodges are swept away and Christ triumphs over all enemies.

WHEREAS, We are reminded by the departure of our loved ones, that the years are swiftly passing and the coming of our Lord hastens on, therefore

Resolved, That with diligence we renew the work given to our hands, looking to Him who is the "Author and finisher of our faith."

EXPRESSIONS PERTAINING TO THE FURTHERANCE OF THE CAUSE.

Whereas, through the good providence of our God the National Christian Association has moved forward to another Annual Meeting, and whereas we believe the truth which it especially advocates was never needed more than to-day, therefore:

We return thanks to God for his sustaining grace, and the kind providence which has guided thus far.

We recognize that this battle is not ours, but God's: not in our power do we conquer, but by his Spirit.

We believe the work of our Association should be continued along the same general lines as in other years, our special appeal being to the Christian conscience, through the churches.

We should enlarge the circulation of our literature, the Christian Cynosure, the expositions, the various books and tracts disseminated by our Association, that are doing so much in arousing the public conscience and quickening the efforts in opposition to Satan's secretly organized forces.

We desire the forty or more Christian denominations bearing testimony in opposition to Secret Societies to feel the help of our Association. Our workers and facilities for investigation are at their disposal. We rejoice to serve them, as they serve the common good.

In order that our friends of the various denominations may better work with us, we recommend that as many of the friendly churches be represented in our other support as they may be disposed to Directorate as circumstances will allow, and that we request such financial and give.

That a committee be appointed, who shall bring the work of our Association to the attention of the law-making departments of churches sympathizing, requesting that they make greater use of our agency and give enlarged support.

We pray the Lord of the harvest to send efficient laborers into this field that the crying need may be met.

RESOLUTION PERTAINING TO SPECIAL LODGE EVILS.

Whereas, lodges, in harmony with their nature, are securing unjust laws menacing our Christian and national liberties in an alarming way:

We earnestly protest against the action of the Supreme Court in Iowa, which exempts selfish money-getting lodges from taxation, because of their professed charity, and against the legislation in Tennessee which protects secret societies from the public exposure of their sins.

We would especially warn against giving aid to the many Masonic and other heathen Temples being constructed in our cities and towns, as they greatly weaken and endanger our civil and religious liberties and dishonor the great Head of the Church.

We commend the circulating of petitions condemning the proposed legislation in Ohio, where a bill was introduced to stop a just investigation of the Secret Lodge, and recommend the circulation of petitions elsewhere when legislation shielding the hiding Lodge is attempted.

Motion to adopt the Memorial Resolutions as read was carried.

Mr. Stewart: Now, in respect to the other part of the report, any division wished for in that report? If not, the report is before you as a whole.

Mr. Stoddard: There are some things suggested in the Resolutions pertaining to the furtherance of the Cause, that it would be well for us to discuss if we had the time. I see it is getting very near the noon hour. I understand we could consider them at another time.

Mr. Phillips: It would be all right to delay, but if the persons named on the program, who are to take part, are present, it will be difficult to find the time to do much business after this morning. I am sure it would be very interesting if we could discuss a number of the propositions laid down in these resolutions. I think we might adopt them as a whole, then, if there should be an opportunity during the Convention, we might take them up and discuss them, but at present it seems to me we should move to adopt them as a whole, and I do so move.

This motion was seconded, and, upon being put to vote, was carried.

Mr. Stoddard: Mr. Chairman, as one of the Resolutions Committee, I would add to the resolutions, Resolved, that our thanks are hereby expressed to our friends who have furnished eggs and cakes and provisions generally for the banquet. I think we ought to have a resolution to thank the Moody Church ladies and everybody who helps us.

Mr. Stewart: Wait until after the banquet, and run that in then.

Mr. Stoddard: I want to say that Dr. George is here. He is an old war horse, has been in this battle for years and years, and he just comes from the Pennsylvania gathering, where we had some opposition but a very good time. Perhaps he would tell us a little bit about that meeting.

Dr. George: We had a very interesting session down there, very interesting indeed, and a good turn out of people. They were quite interested in it, better than I supposed they would be at first

A Personal Incident.

One of the most interesting things was the presence of a Baptist minister, who, by the way, was a very nice gentleman. I had met with him in the Ministerial meeting, and we had had very pleasant intercourse; but he has been caught in these lodge coils and has been a member of some ten societies of this kind. The poor fellow came into pretty narrow quarters when he got in there; he found it a pretty hot place. Some things were said just at the beginning that almost finished him. He seemed to feel that we had trenched upon his rights, and he said some things in reply. That was just the opening of the gate to let some things out that had not yet come forth; and before he was very much older, he found that there was no taking back what I had said, but a vast deal more was coming; after a little he quieted down and became rather mild; at first he was rather vicious; he was going to take things up, and would not allow his reputation to be called in question in that sort of a way. I have not had any conversation with him since, but I think he got some good impressions, and I hope he got some light, that will lead him out of them. We were delighted to have him there, and he came to nearly every meeting and brought his wife, and I think by the time he was through he was pretty well instructed in the idea of secret societies.

I would be glad to have the whole body of Baptist ministers, and other ministers too, come to this Convention and know the truth. They do not seem to understand. They get into these societies in the dark. They were blindfolded, which is the only way to get into such a thing as that. You don't understand until you get so far in you cannot get out, and then it begins to get on to some men's consciences, and they get out and say so.

What Seceders should do.

I know some come out in a way and are afraid to say anything in public; it is half coming out. I haven't much respect for the man who comes out and says, "I have left them, but I don't want to say anything against them. I pledged myself not to say it, and I want to keep my pledge."

Of moral right, there is nothing in the oath at all. A man ought to stand on his feet and acknowledge that he had got into the wrong box, and wanted to get out.

Encouragement Needed.

I have sometimes felt that we do not put enough of honor upon the men that come out and announce themselves. Why, it is the grandest step they ever took in their lives, when they come out and say they are no longer in the thing, and renounce the whole thing. It is transcendent presumption to put a lot of pledges on a man and then tell him that if he comes out, there is a sacred promise broken. There is not a word of truth in it. It was not right to take the oaths, and it is right to break them. It is a righteous act to break the Masonic oath.

Why, we make men that come out from intemperance and robbery, and become Christian men,—we make heroes of them. We say, "You are all right to renounce the whole for Christ and come out and take your stand as a Christian." How the country honored John B. Gough when he renounced his drunkenness! Some of the evangelists were gamblers, and now they are on the other side. We don't say, "Come out" in a sleepy sort of a way; but, "Come out like men!" And let us make these men that come out from the secret associations, because they renounce such an abominable system as that is—let us make them heroes. I do not have much regard for the man that wants to hold to his secrecy after he has left his association. He ought to be able to make full proof of his renunciation of it; so I think our Association ought to welcome the friend in such a way that he will understand it is the very best thing to do. It is a thousand times more honest to renounce an act like that than to keep it.

Popular Impressions.

The Pennsylvania Convention was not only a success financially, but every way. Some have laughed about it since, and made a little fun of it. There was a students' banquet in Pittsburg last week, and one fellow made a little fun about the people who had started after Masonry, but he didn't know anything about it. I remember telling a little anecdote in reply to this fellow that tried to put the fun on us. I said I had noticed that day, in the paper, that a man got up to speak, and said something a little irritating, and some man spoke back, and the first man was offended, and said, "You are not going to make a monkey out of me" and the other man answered, "No, we don't want to; we think the contract has been already awarded."

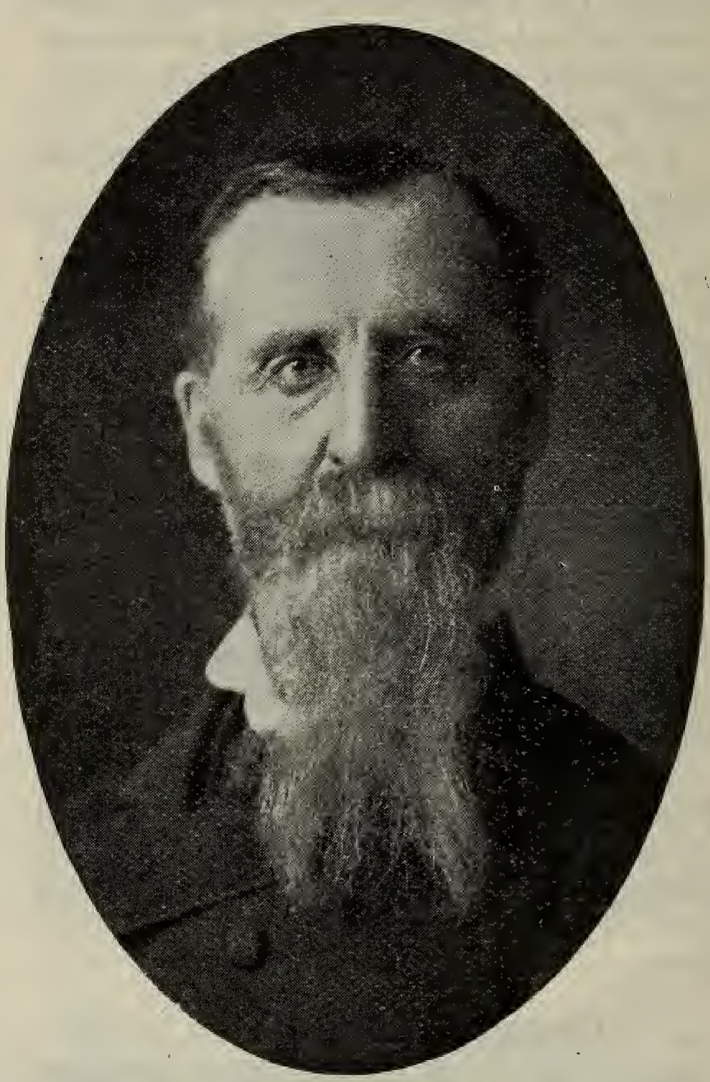
THURSDAY AFTERNOON.

Rev. W. Brink presiding.

Pres. Ayers of Oscaloosa, Iowa, President of Holiness University, led in prayer, following the reading of Scripture by Rev. Mr. Groen.

Song service led by Mr. Leman.

Mr. Hitchcock: I have said in the past month a good deal about Dr. Dixon. Dr. Dixon is not with us, but I am happy to introduce our Assistant Pastor, who is much smaller in stature than Dr. Dixon, but I think you will agree with me that he is not small in intellect. He will welcome you to our church in the absence of the Pastor.



J. M. HITCHCOCK.

Welcome to the Convention.

Mr. Woolley: I do not know what I want to say after such a flattering introduction, and I will just simply pass on and say I am very glad to have you here. I am sorry the Pastor is not in the city to give you a cordial welcome, which he has in his heart for you. I welcome you on behalf of the Pastor and the church as a whole.

Since I have been at this Church I have never heard a single member of the church advocate or even defend secret societies. If you know of any other church of two thousand members anywhere where that can be said I would be glad to know the name of the church, because I would rejoice that we are not lonesome in that respect.

Reasons for Welcome.

You see, our welcome is not only formal, but it is from the heart, and we welcome you not only because of your name, but because of your nature. I welcome you because of your name, the National Christian Association. I welcome it, because it has the word "national" in it. I am glad that you have got aims wide enough and a scope broad enough to attack the evil which you are attacking—the width of the Nation. I welcome you as patriotic citizens that see and recognize the evil of secrecy in its effect upon the Nation.

I welcome you because of the name "Christian" in your title, as a band of fellow believers, who realize that secrecy is opposed to Him who came as the Light of the world. You are seeking to bring out light against darkness, truth against error; you are seeking to open the blinds, to roll up the shades, and to let the blessed sunshine in.

I welcome you because you are doing what Jesus himself did, for he went to the temple to drive out the money changers in the temple. You are attacking the crafty in the temple of God, for in their craftiness they are seeking to use the church as a means for their advancement; you recognize that, and you are defending the church of Jesus Christ against that attack.

I welcome you because you are willing to stand for principle against the pocketbook, principle against interest, and what is good is received in morals as well as in finance. The would-be financier looks at interest rather than principle. He does not realize that when principle is gone, interest becomes a great big 0, and the same is true in morals. You are willing to row up stream against the drift of popular sentiment, in the church and out of the church, which to-day is for the lodge. You are willing to be in the minority; you are willing to work on the unpopular side, and I admire you for it; and so, in closing, I simply quote for my own inspiration, with the hope that it may be an inspiration to you as well, the words of Maltbie Babcock, as a welcoming word for your Convention:

"Be strong, we are not here to play, to dream, to drift:
We have hard work to do and loads to lift.
Join in the struggle; face it, 'tis God's gift.
Be strong; say not "The days are evil; who's to blame?"
And fold hands and acquiesce; oh, shame!
Stand up, step out, and bravely, in God's name,
Be strong! it matters not how deep entrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on; to-morrow gives the song."

Mr. Brink: I am sure I speak in the name of you all when I thank Brother Woolley for this word of welcome, and we hope he can help us yet more this afternoon, as we take up the work that is to be done; and also that this Conference may be for the quickening of this congregation and the strengthening of it, inasmuch as some of its members are here this afternoon.

"A neglected Bible means a starved and strengthless spirit, a comfortless heart, a barren life, and a grieved Holy Ghost. There is no book like the 'Book of books,' the Word of God under the illumination of its Author, the Holy Spirit."

The Rev. L. V. Harrell of Claytonville, Illinois, seems to have done a good and effective work through the simple reading and commenting upon "Lodge Rituals." These societies ought to be willing to receive their own teachings.

LODGE FUNERALS AND CHRISTIAN TESTIMONY.

Vice President Brink: The subject to be discussed is, "The Position which Pastors and Churches ought to take toward Lodge Funerals." We invite Pastor Woolley to give us an introductory view of this matter.

Mr. Woolley: I feel, friends, that I have taken a good deal of time. Once when I was a Mason, I was called upon to speak at a funeral, and then at the grave I was asked suddenly, and without any warning, to lead in the use of the Masonic Ritual; and I was so disgusted with myself, and with the Ritual, that I made up my mind then and there I should never do that again.

Attitude Toward Lodge Funerals.

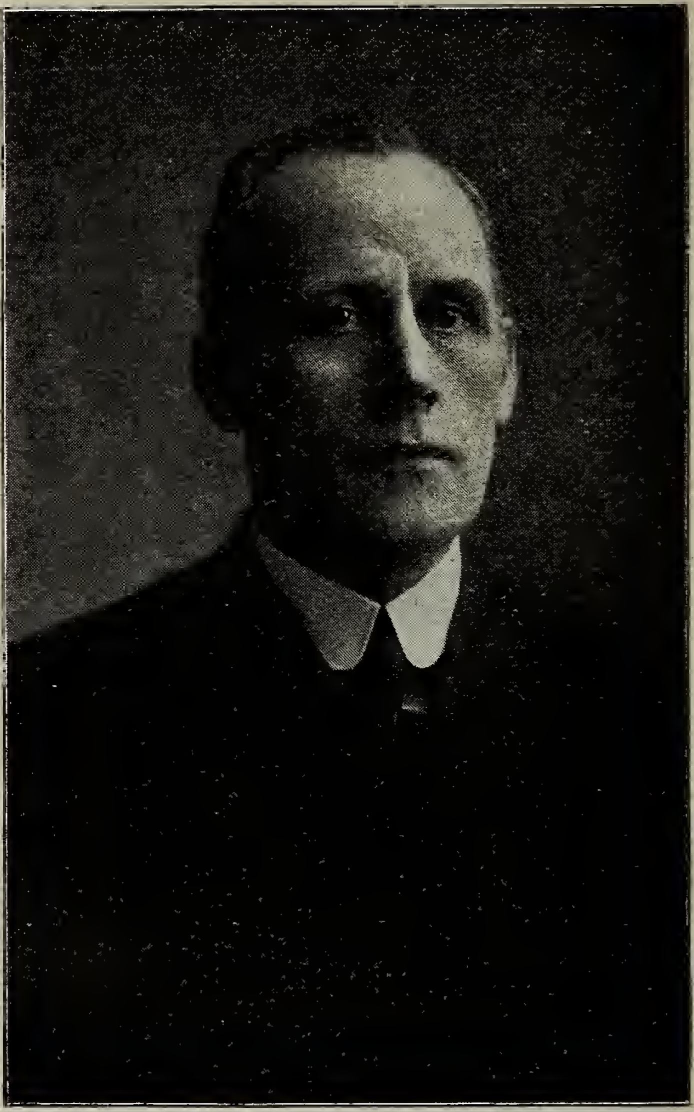
I have made it my practise in my pastoral work not to have union services with any lodge work. I have not felt led to draw the line and say I would not attend the funeral where the lodge was invited, but I have always insisted that the pastoral service, the church service, should be first and be completed and be over, and then if the family chose to ask the lodge to go through the Ritual afterwards, they did it after I left. Now I am looking for light on this. If that is too great a concession, I would like to know it, but that is my stand on the subject.

Secretary Stoddard's Experience.

Mr. Stoddard: The matter of funerals is a matter that is giving Pastors a great deal of concern. In going among Pastors they frequently make inquiry as to my opinion as to how they should conduct themselves relative to the lodge funerals.

I suppose that Pastors in all churches where there are lodges, and where the lodges persist in taking part in the funeral services, are annoyed by that service. I cannot see how a Pastor could be otherwise than annoyed. Some, of course, feel that they may unite in the lodge service, but others feel that such would not be proper or right.

I was in Shippensburg, Pennsylvania, calling on the Pastors there. A Pastor of the Lutheran Church told me that a few days before he had been greatly annoyed by the conduct of a lodge. One of his members died—this man was also connected with the lodge— and at the grave a man appeared, dressed very much like a circus clown, who was unable to read properly, and who undertook to read some passages that appeared to be very beautiful; but he made a very poor job of it, and the Pastor declared to me:



W. B. STODDARD.

"I was exceedingly annoyed with the presence of this man: it virtually said to the world that I, as Pastor of the church, was unable to conduct a proper service, therefore they had to get this man, this illiterate man, to take part; and," he said, "I was very much worried, and very much annoyed by what I met with at that funeral."

Another Pastor Offended.

I had been speaking to the Pastors at Altoona at their meeting, and one of the number came to me at the close and said, "So you are opposed to these abominable secret societies, are you?" "Well," I said, "that is a pretty strong word, but I judge it would fit some of the lodges." Then he went on to relate an experience he had had. He said one of his men, who belonged to more lodges than there were nights in the week, and spent most of his time running around, died, and they had a long procession of lodges of various kinds and characters to follow the hearse, and each one of them wanted to take part, and he said, "there was a thunder-storm coming up, and I exhorted them to be brief, and not to consume so much time, but, if possible, to cut out some of the service;" "but," he said, "each lodge was ambitious to have its part: one did this, and another that, and so they had quite a performance, but we all got wet from the rain." And so he felt that it was an abominable thing, because he got wet, and because it took so much of his time—more than from any conviction in the matter, I think.

The Elks Conspicuous.

At a Convention in New York recently, Rev. Mr. Parker related an experience he had had in a funeral with the Elks. He said, the parents of the man, who was connected with the Elks, were members of his church; that out of respect for them he went over and conducted a Christian service at the man's home. After this service, the Elks took the matter in hand and conducted their services; and he went on to relate what they did and what they said.

He said that the spokesman (whatever he may be termed in the lodge language) said to those present: "What have you to say regarding this man?" He would address one man as Truth, and that one would answer and say, "This man was truthful, upright and honorable, fair in his dealing with his fellow man;" and then Charity, or Justice, or some other name personified, would be called and each one would respond as they had been trained in their lodge. After the response, came some music: some theatrically trained voices rendered music—delightful music, that was charming in its rendition. He said, "I waited to see what the effect would be on the people there, and to see what they thought of this service, and I said to one and another, 'What did you think of that service?' and they said, 'Wasn't it beautiful? wasn't it delightful? That singing was so grand; those addresses were so fine;'" and he said, the people that were in attendance seemed to be just carried away with the presentation. He said, "I said to them, 'There is no Christ there, that is the trouble:' and that was the trouble, and it was a tremendously serious trouble. They said to these people, 'Because this man was good, because he was truthful, because he did this and that and the other thing, he would go through to his place in the hereafter.' That was their statement, and their singing was delightful, and so on, but the people were being deceived by it."

Well, a Doctor, in our Pennsylvania Convention, related the details in reference to this service. When he had taken his seat, a gentleman arose and said, "Do you think it was proper for you, as a minister of the Gospel, to have anything to do with anything of that kind, where a man was an Elk, and you knew it? You knew what the Elks would virtually say—that what you said was not correct. You would tell the people that Christ was the Redeemer of mankind, the Savior of men, and the Elks would come after and virtually say that this is not true, that you were mistaken in attributing salvation to Christ. How could you, as a minister of the Gospel, justify your conduct? how could you take part in this service, where you knew that an association of this kind was to follow after you had finished?"

The Doctor replied that he "felt that it was his privilege to preach the Gospel anywhere; that he could go into a saloon; he could go anywhere where he might receive the attention of men, and proclaim the Gospel of Christ to them, and that he had not mingled with the Elks in the service which they held;" but this friend still insisted that he participated in this funeral knowing that the Elks were to follow, and that this lodge was to virtually say that what he had said was incorrect, and that persons would be saved without any reference to the Lord Jesus Christ.

The Gist of the Matter.

Now, I suppose that the real question that he had to determine, and which every Pastor has to determine, is, whether he can participate in a funeral where the lodge is either to participate or to follow; and whether, after what he has said, he is responsible for what the lodge does, and whether he shall participate when the lodge is to take part.

Now, of course, we know the reason why the lodges want to participate. They want to participate because they want to make a parade. They want to advertise themselves before the world, and here is an opportunity. They can call attention to what they call good deeds, and they can make the world know about their institution, and advertise themselves in this way; and, of course, the great reason is the desire to carry out the idea of the organization, that people have gone on to the place of eternal happiness. Some call it a Grand Lodge, some Happy Hunting Grounds, some a great Beehive, some the Home of the Wood Chopper, or something of that kind; but the teaching is that, by going through certain ceremonies, the individual is thus fitted for his place in the hereafter, and so they aim to convey to the world the knowledge that this man has lived all right in the lodge, and that he has a hope for the future life, for a place of happiness in the world to come.

Now, these funerals are so crude that it seems to me that a person who is at all intelligent should see at once, even if there is no religion about him, that the simple play in which they are engaged, is unbecoming a manly man. If there were no Christianity in one's profession, if there were no ambition beyond ordinary manliness, that should keep one from engaging in a funeral of this kind.

Heathenism Rebuked.

The Pastor of the German Lutheran Church in Lancaster, Pennsylvania, related an incident, when I was there, that had occurred in his church a little before my coming. He said that one of his members died, who he believed was a good man; his spirit was good, though he was not very bright, as may appear from his conduct, for he had gone into one of the silly lodges. After his death, the Pastor was proposing to go and take charge of the funeral, when a committee of four gentlemen called at his home. He received them in his parlor, and they said to him, "We have come to arrange with you about this funeral." "Well," he said at once, "what arrangements do you wish to make?" They said, "This man who died was a Red Man, and we are Red Men, and we have our Ritual; we have a service that we usually conduct on such occasions, and we wish to do so and so, and we want you to do so and so;" they began to direct the Pastor, mind you, how he should do, and they would conduct the funeral.

The Pastor listened to what they had to say, and when they were through, looking at the gentleman, he said: "You are not red men, you are white men; you are simply playing you are red men; this man was not a red man, he was a white man; and you have come here this morning with the proposal that I join you in playing the Indian in my church. Now," he said, "you gentlemen are old enough to know, and ought to realize, that a funeral is a solemn occasion. If ever a man is solemn in his life, it is when he is looking upon the cold clay of his fellow man. It might do for boys to play horse; they need some exercise; they can run around and howl like Indians for exercise: but this is a funeral, gentlemen; it is a time when we ought to think of God, and eternity, and spiritual things. You have come here this morning and asked me to join in playing big Indian at a funeral in my church." He said, "Gentlemen, there will be no Big Indian play in this church. If this widow wants her husband buried as a heathen Indian, of course that is her privilege; but if there is any service in this church, it will be of a very different character."

It seems the lodge persisted. They wanted the advertisement, of course, and they were going to give the widow some money, and they wanted the world to know it. Of course the widow felt kindly toward them because of the money, and the fact that her husband had been connected with this organization. She also wanted her husband to have the benefit of the Christian service in the church.

How the Affair Ended.

The outcome of the thing was that the remains were brought into the church; service was conducted there; the men who were playing Indian were kept on the outside with their bowie-knives and such other things as Indians have, and they were waiting there for their victim, until the services were through in the church; then they brought the body out, and turned it over to these white men that were playing they were red men.

They went out to the cemetery, and as the Pastor wanted to see what they would do, he went out with them. When he got there, a fellow was reading the prayer, and the Pastor said, "Who is this?" and they said, "He is the Great Sachem;" and he read an address to the Great Spirit, just as if we were living in the dark ages, and as if we had no Bible; just as though there never had been any Christ in this world; just as though there was no great Light, but we were back in the dark ages, when men listened to the thunder and saw the lightning, and looking out they said, "Surely there is a Great Spirit somewhere;" so the Indian, in his darkness, looking up for the Great Spirit, prays his prayer to the Great Spirit.

Then they went on to say that this departed one was now in the happy hunting grounds. "Well," the Pastor said, "I was shocked and astonished to hear the expressions." Of course, they meant to indicate that this man was in the place of the redeemed; but to speak of heaven, the place where God is, where the angels are, where the pure and spotless ones are to be throughout eternity, speak of it as a hunting ground—it degrades the very thought of heaven, and yet every one of these lodges has some crude expression of this kind that is calculated to bring the thought of man down to earth, to convey to him the thought of the hereafter as simply such a place as he finds here, a place of pleasure, a place where he can gratify his appetites and his passions, and where he can run loose.

The Real Issue.

Now, the question is, Shall the ministers of the Gospel, shall a minister of the Lord Jesus Christ, in any wise countenance organizations of this kind? Shall he recognize that they have a right to engage in a religious service? Shall he recognize that they have a right to devote their time and attention to matters that naturally belong to he ministry?

We expect, when a Christian dies, that he will have the favor of a Christian minister's service, and the consolation which a minister may give. Mr. Chairman, my wife tells me I talk too long. I remember I am not the only speaker.

Mr. Brink: She is not here, is she?

Mr. Stoddard: No; but I am going to see her very soon, and she might scold me.

Mr. Brink: We introduce to you our Secretary, who has been working in Michigan, Mr. Sterling; we want him to tell us something about this subject.

ANOTHER PERSONAL TESTIMONY.

BY REV. C. G. STERLING.

My experience with the lodges began at this point of lodge funerals. Some years ago, when I was a Pastor in Iowa, I was asked to conduct a funeral service for a man who was a member of the Foresters lodge, and an official of that Order called upon me at the parsonage, to inform me that the lodge was to have a part in the services. I asked the privilege of examining the funeral service, and, having examined it carefully, I discovered that it had no reference to our Savior; so I told him I could not approve of their holding any service in the church, and I could not consent to combine my service with theirs. I stated that, if the widow desired to have a service conducted by them, it would have to be entirely distinct from mine; that I could not incorporate their service in mine, nor conduct mine in any way that would give recognition to theirs, as mine was founded on Christ, and theirs was Christless.

So it was understood that they were not to come into the church with their regalia, and it was arranged that at the cemetery I was to complete my service and pronounce the benediction, and so be entirely irresponsible for anything that should be done by them. Notwithstanding this arrangement, my service at the cemetery was interrupted by the official of the lodge, who stepped forward before I could pronounce the benediction, and began to read his ritual: when this took place, I retired from the grave, standing at a distance; but when he had completed his service, he nodded to me to pronounce the benediction. I simply shook my head, feeling sure that I had no right to pronounce a benediction over a Christless service.

Soon after this, while I was absent from the city on a vacation, this lodge official referred in the local paper to a minister making a disagreeable hitch in the burial service, and producing an unpleasant situation. As I did not learn of this false charge until my return, which was some weeks later, I did not think it worth while to reply.

I remained in that pastorate for some years after this, and no similar cases came up; but when I moved to Indiana, similar cases occurred on my taking a charge in a city which was thoroughly lodge-ridden.

New Experiences.

Both the city where I resided, and a neighboring town where I regularly preached, were full of lodges; and I had been there but a little time, when the widow of an Odd Fellow called upon me to conduct her husband's funeral service; and I was informed at the same time, over the long-distance 'phone, from the town where the deceased had lived, that the Odd Fellows were to have a share in the exercises.

Lodge Officials in Error.

I consulted Odd Fellows in my own city and church with regard to their ritual, that I might find out what the ritual contained; and I inquired of three leaders in the lodge in the city where I resided, one after the other, each of whom had had practice in conducting funeral services, putting this question to then: "Does your ritual, or burial service, recognize the Savior?" Each me what was said, was unable to recall any paragraph, or sentence, or clause, in one of them promptly answered, "Yes;" but each one, when I pressed him to tell which the Savior's name was mentioned; and every one of them finally backed down and said, "Perhaps it is not so." I mention this to show that many members of lodges do not know the facts regarding the rituals of their own lodges.

Personal Discovery.

When I went to the other town, I got hold of a copy of the funeral service, and found there was no naming of Jesus Christ. The only clause in the whole service, which might receive a Christian interpretation was one in which the word "Redeemer" occurred, in a quotation from the book of Job; but it is not uncharitable to say that that verse was designedly chosen, as a passage supposably capable of Jewish interpretation. I mean to say, that the naming of the Lord Jesus Christ as the Redeemer was purposely avoided. This conclusion seems clear from declarations of the lodge authorities with which I have since become familiar.

I felt I must take exactly the same position there as I had in Iowa, and decline to endorse the holding of a lodge service in the church, and, as my Session referred the whole matter to me, it was settled in this way. I also declined to incorporate their service in mine in any way. In that instance, there happened to be a relative of the deceased at the home, who was a great advocate of secret societies, and she immediately declared that the Odd Fellows should have the service, and this was the outcome in that case.

More Requests.

I had, after that, a large number of requests from several lodges, and I felt that I could take no other position. The lodges, some of them, became antagonistic, some of them misrepresented and misstated the facts, and I came to see that the lodges are determined to be recognized. I have sympathy with Brother Stoddard in one of his recent utterances in the Cynosure. "It would not be so bad if the lodges would attend to their dancing and swearing and let religion alone."

I am sure that we would not consent to endorse paganism abroad, and we would not, as members and pastors of

Evangelical churches, think of conducting a joint service with Unitarian or Universalist ministers, thereby sanctioning the doctrines which they profess; so I think we are making a great mistake if our conduct endorses the Christless service of the lodge.

Attitude Hitherto.

My own experience has been exactly the same as Mr. Woolley said his had been. I felt that my conscience was clear if I did not approve the lodge service, and my practise has been not to include it in mine and so make a joint service of the two, which would indicate that a Christian and a non-Christian confession can be one and the same; but I confess I do not now feel that it is exactly right to be satisfied with this protest alone.

An Advance Step.

I will explain what brought me to an advanced position. In the case of the last service which I held in one of these towns, there was a joint arrangement made, which I thought would be satisfactory. I completed the service in the house, and pronounced the benediction. It had been agreed beforehand that this should be done. I then retired from the house. The Odd Fellows took charge of the body; they had no service at the house, but went to the grave and held their service there. There was no jarring, and I did not hear any criticism, but I felt a little badly because the thing went off so smoothly. In other words, I thought that the lodge was certainly satisfied, and might simply be saying, "This peculiar Pastor must have some concessions; so we will make this kind of an arrangement;" and I feared, if that became a permanent arrangement, it might be equivalent to saying, "The lodge funeral is not so bad a thing, so that I can clear my skirts, and not be counted on as personally endorsing it." In other words, this is the particular point—whether a Pastor, without giving a personal endorsement to these services, is not still doing wrong to the members of his church if he leaves them unwarned with reference to the mistake they themselves fall into in case they allow lodge funerals, even after his services are completed. I have felt perhaps it was selfish for the Pastor simply not to endorse the thing himself, and yet virtually say to his members, "It is not a mistake for you to endorse such funerals."

A New Resolve.

I do not know as in the cases I have had, I would have felt it right to take a positive stand and say, "I will not conduct any service if there is to be a lodge in charge after I retire," because the members of my church in these cases had not been instructed, and it might have been severe and harsh for me to make that as a sudden declaration; but I am inclined to think that, if I held a pastorate now, I would instruct my members beforehand, and I would let it be understood that I believed, as their leader and counselor, that the sanction of a lodge funeral by any Christian is a sin, because it endorses a Christless service, and that the only right thing for them to do, is to reject the whole thing; and then, having pointed out to them in a sympathetic way, before the time for any funeral service came, the duty of Christians in these cases I would let it be understood that it would be my policy to refuse altogether to conduct services in such cases. I believe it would be fair to them to take this positive stand against any kind of a joint arrangement.

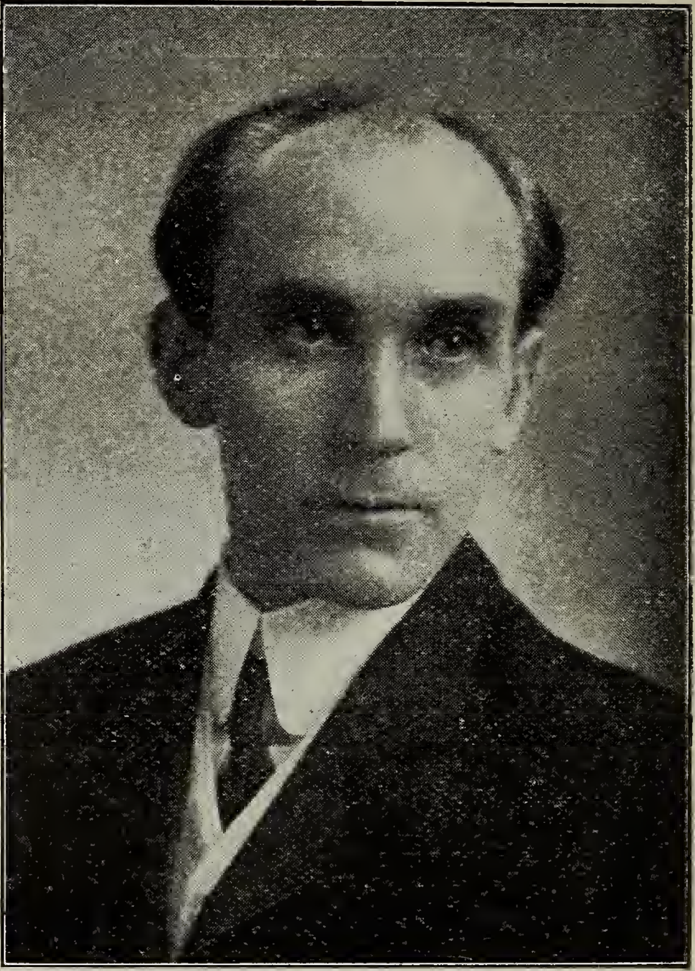
A Gratifying Incident.

One of the last funerals I conducted was of a man who had been a Mason, and a member of other secret societies. I did not know it till about the time of his death, and I expected that his widow would desire the lodge to have some part; but, to my surprise, when I called to arrange the service with her, and inquired, "Do you expect to have the lodge take any part?" I found that she had appreciated my attitude, and had talked the matter over with her husband before his death, and that they had resolved together, and had declared to the lodge members, that no lodge service should be conducted anywhere, and that the lodge should not be recognized as a body, so far as to have special seats reserved for them in the church.

The True Solution.

This, I think, is the right stand for ministers and Christians to take. If I thought it were proper to take any more time, I could give quotations form the rituals of the Elks, and the Woodmen, and various other Orders, showing that such religious services as they have, are either Pagan, as I do not hesitate to say the Masonic religion is, or Unitarian, in that they reject Jesus Christ as the Mediator, or else Universalist. The few Orders which use passages of Scripture that name Jesus Christ, do not require faith in Jesus Christ as a condition of becoming members of the lodge, yet appropriate these Scriptural promises as applying to the lodge members. In other words, their rituals and funeral services assure their members that they will enter heaven without requiring of them faith in Jesus Christ.

I believe that the influence of these lodge services is such as to undermine sound Evangelical faith throughout our communities—and even in our churches.



JAMES LESLIE FIDDLER.

LOYALTY THAT COSTS.

Mr. Fiddler: Brother Hitchcock asked me to come here this afternoon and tell a little experience I had with secret societies. A little over a year ago I was called to the West Side to be a Pastor or acting Pastor of a Congregational church, and I stayed there for over a year.

One Sunday morning I was asked to go to the Sunday School and speak to the children. I went down and spoke to them, and I think there were about five that accepted Christ that Sunday morning. After the Sunday School I said to the Superintendent, "What is the matter with this Sunday School? A man would not be here a moment before he could tell there is a lack of power, of something." "Yes," he said, "I know it." I said, "Don't you think you have lost your grip on this Sunday School?" "Well," he said, "I don't know, but," he says, "I know that it is not what it ought to be." "No," I said; "I am aware of that fact. It seems to me somehow you have lost your grip on the Sunday School, for when you lead in prayer, the children or the teachers do not seem to pay attention. I want to ask you a question," I said, " they tell me that you are a chaplain of the Odd Fellows here: is that so?" He turned pale and said, "Yes." "Now," I said, "don't you think that has something to do with it, with the Sunday School here? and the fact of the matter is, is not the whole church in an awful condition, no spiritually minded men? A Christian could tell at a glance that there is something radically wrong in this church. There is a lack of the Spirit of God here;" and nobody could dispute the fact that there was.

A Sudden Surprise.

That was on Sunday morning, and he went away feeling very badly, and I expected that he would feel rather bitter to me, although I said it kindly to him. On Thursday of that same week, to my great surprise, his brother-in-law came down and said, "Brother Fiddler, you are requested to come and preach the funeral sermon of the Superintendent of the Sunday School." I said, "Are there any secret societies going to have charge of these services?" He said, "No, I don't think so." I said, "If there are not going to be any secret societies connected with it, I will preach the sermon most assuredly." I said, "Anyway you can go and arrange, and I will be out to see the widow to-night, to arrange for the funeral sermon."

When I came out that night, there were three gentlemen down there, and they had planned the whole funeral service. They were just going to step out from the door, when the widow introduced me, saying, "This is the Pastor of our church, and he is going to officiate at the service." I said, "I would like to ask you gentlemen, are you going to conduct the funeral serivce?" "No; we will be just taking a little part when you are through." I said, "What I want to know is this: are you going to have any part in this service at all? If you are, I will have no part in it at all, for I am very much opposed to secret societies, from what I know about them. You will either conduct this funeral or I will, one or the other;" and they said, "You are the first preacher out here on the West side that has ever refused to conduct a funeral service with us." I said, "So much the worse for the other preachers who have preceded me."

Then one man said, "Why, the Pastor of the church that you belong to is a member of our society." I said, "Yes, I know it, to the bitterness of the church." I said, "I would like to ask you gentlemen a question: Do you mention the name of Jesus Christ in your prayers?" "Oh, yes," said one. I said, "I beg to differ with you, you do not." "Oh, we mention God's name." "Oh, yes, God's name; but I did not say God, I said Christ." "Now," I said, "I know that you don't, and that is one of the reasons I refuse to conduct this service with you, because you do not mention Christ's name in your prayers. If you cannot mention His name in prayer, then I cannot participate with you, because the church is built upon Jesus Christ."

The widow was sitting there in the room weeping. A lady, sitting in the back of the room, said to the lodge men, "Can't you conduct the funeral service at the grave, and let Mr. Fiddler conduct it here in the house?" "No, we must have it." So the persistency of them to conduct the service with me, put me all the more against them. They deny the name of Christ in their service and yet make an absolute demand that we join with them; so I took my stand and refused to conduct it with them.

Now, gentlemen, I know a little bit of the Scripture. I didn't believe the Bible at one time; but I have studied the Scripture, and I now believe it to be the inspired Word of God, and I stand squarely for the Bible as the Word of God, and I know the Word of God is opposed to any order that denies the name of Christ in its prayers.

So this question was put to the widow. It was up to her to decide who would conduct this funeral service. She turned to me, and she said, "You know, when he was alive, he always said, the Church first." "True, he might have said that, but it seems to be the society first here, and you know that I am opposed to the society; you knew that before; knew I could not conduct a service for you provided these men had anything to do with the service, because I will not stand on the same platform with any secret organization, I don't care what name they come under." The brother-in-law got very angry right there, and he said, "Now, that shows you what the Church will do." I said, "I am standing for a great principle."

So then it was decided that the secret society should conduct the service, and that they would get another preacher who would assist. I said, "All right, you are welcome to get him, but I as representative of the Congregational Church will not do it;" and I bade them good-night and left. That was on Thursday night.

Then on Sunday all the Deacons of the church met me, and we had a special business meeting at the close of the morning service, for this was to be the day for the funeral service; and one of the Deacons of the church, a Free Mason, and another, an Odd Fellow, came and said, "Mr. Fiddler, you are absolutely wrong in what you have done; you ought to conduct that service. He is Superintendent of the Sunday School and you are Pastor, and it is a shame that you should not do it." I said, "Mr.

So and So, you go on with the services to-day, and you will find out that the men are going to conduct the service with a Pastor; and another thing, you notice if the name of Christ is mentioned by those men, and," I said, "if it is, I will publicly apologize to-night in the evening service."

He went to that funeral service, and by and by the Clerk of the church, also a Deacon, and also Secretary of the Odd Fellows, came to me and said, "Why, Mr. Fiddler, I am surprised at you." I said, "I am surprised that you didn't know where I stood long ago. Now let me ask you a question. You are Secretary of that lodge. Do you mention the name of Christ in your prayers?" "No," he said, "we do not do it." "Now," I said, "that is good, be an honest man and own up to the truth; I know you are telling the truth, because I have read it myself, and I know His name is not mentioned; so," I said, "you are associated with a pack of liars to begin with."

Well, at the conclusion of our business meeting they all wanted to know why I would not preach the sermon. I said, "I haven't time to discuss the question now, you have to hurry to the funeral service; but I will preach a sermon a week from to-night on why I refused to conduct this funeral service." I also told the three men when I met them, which was a day or so afterwards; and, of course, I preached the sermon.

When this funeral sermon was going on I had a great many Christians to go there and tell me just exactly how everything was conducted; and, by the way, the very same Mason and Odd Fellow who accepted Jesus Christ before all this happened, wrote me one of the most beautiful letters you ever heard, thanking me for sending him out there, and all that; and when the evening service came, I went up to him, and I said, "Was I right or wrong?" He had been weeping at the funeral services, and he said, with a sadness in his face, "Yes, Mr. Fiddler, you are right."

The man who read the Scripture at the lodge funeral, read a chapter from the book of Psalms. I know the man who read it, very well; he was a particular friend of mine; he was a Free Mason, and also an Odd Fellow; he was a young married man. His wife was a Christian; she was led to Christ while I was there, and she herself took a stand with me. She said to her husband, "If you die before me, I would never allow a body of men to come in with cigars in their mouths, and their breath smelling of liquor, to conduct a funeral service." Her husband read a Psalm at the service I am speaking of, and the Minister preached a sermon. They told me he preached the Gospel to them. I believe, friends, the greatest sermon I could have preached, was by staying away, and I tell you, it proved it afterwards.

They conducted that funeral service, and they told me the Odd Fellows were standing, while the preacher was preaching his sermon, with cigars in their mouths, outside, for the house was full, and some of them were drinking men.

It was after this my troubles started: that was just the beginning of them. By the stand I took that Sunday morning, when I went into the Sunday School, I got the cold shoulder from all the teachers and scholars. I used to get a hearty handshake; but there was an absence of hearty handshakes that morning. I announced that I would preach the special sermon; but because I had refused to conduct the funeral service, the Secret Society met in their hall, and planned to go to the church and throw me out. I heard about it, and I was prepared to meet them.

The church was full that Sunday night, and I think I spoke for an hour and a half, giving my reasons why I refused to conduct that service, and it was just as quiet as could be, and these men that came to disturb me, went out like a lot of whipped dogs; they hadn't a word to say, not one; and I met them personally at their business meetings afterwards, and challenged them to say whether I had not shown them the awful sacrilege and the hypocrisy of the whole business. Several of the business men praised me because I would not stand in the church and preach their sermons for them.

I preached the special sermon, and gave my reasons. There was very little said about it at the time; but by and by the time came when they wanted to get rid of me, so we all met together in the

Wednesday evening meeting, and it was decided that a week from Wednesday night they would vote on me as Pastor of the church. The officers demanded my resignation. I said, "I will leave this church when I have a vote of the church." So they voted, and I had more friends in the church, for some of the society men that are saved, voted for me to stay in the church; I forget how much of a majority I had of votes.

To show you the heart of secret societies, these men were determined to get rid of me, and what did they do but get all the members of the church who had been members for years but who never saw me! They had written them to meet there on Sunday night, and vote me out of the church, and never let on to the Christians, and they did it. They met one night in a crowd and voted on me and voted me out of the church, and that was the last of me in the Congregational Church, for I was thrown out by the devil and by secret societies. What was I thrown out for? Simply for standing by the Word of God and Jesus Christ.

Now, there was a time in my life when I was opposed to meetings like this. I was born in Scotland, where Free Masons are, and I knew a little bit about them, because I was brought up with them, and know what the character of Free Masonry is, and I was opposed to this National Convention. At one time I believed in certain signs in the society; but since I got fully converted to Jesus Christ, once my eyes were opened to see the sacrilege of the thing and the abomination (for it is nothing but slavery of the worst kind), I said, "I will take my stand, come what may, for Jesus Christ;" and I would not give a snap for a Preacher who would not do it; he is not worth hearing.

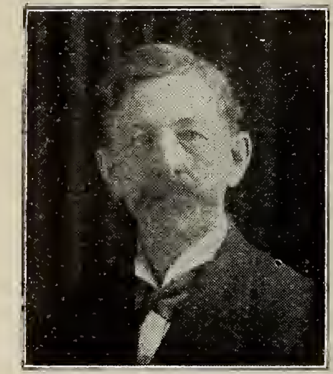
But I want to tell you, before I left the church they had more converts than under all the preceding Pastors. The Sunday before I left the church I received twelve persons into the church, and every one of these Christians had to leave that church because they would not be dictated to by these ungodly men, and the church is split to this day, and when any of them dies out there, they send for me to preach the funeral sermon.

Now, I want to ask you what is going to become of a young Pastor who has conscience about the thing? What is he going to do when he goes into the church, when the officers of the church are for secrecy, and stand for it? He must either fight the thing and be thrown out, or else be a miserable hypocrite and stand in with them.

I was called to be a Pastor of a Baptist church out here awhile ago, and in the afternoon I was talking with one of the Deacons, and he said, "I will tell you what the trouble with the church is, the secret society has ruined it." I said, "Do you belong to it too?" "Oh, yes; I belong to it too." Now you see how men are right in with the devil in this abomination, Deacons as well as Elders and Preachers, all in the one thing. I declare to you, I cannot understand how any intelligent Christian man can be in a secret organization. I cannot understand it.

I remember, when I had charge of a hotel in Scotland, the Free Masons made preparations for a great banquet; and when we had everything prepared, there was a tremendous amount of whisky and gin and ale put into the room, and the doors were barred, so nobody could get in; and about twelve o'clock that night some of these men came out, including some of the Preachers—drunk. I am not exaggerating; these are facts which I know; and this makes me determined to take the stand I have for Jesus Christ. It has cost me money to take the stand I have; but I would not give a snap for the Christianity that does not cost us something, when it cost Christ his life and God his Son.

I will just say this in closing: I would advise every Christian that is in a secret society to go to the Word of God, as I went, and study it out for yourself: never mind what the Preachers say; if you don't believe what they say, go to the Word of God, and give the Spirit of God a chance to talk to you: but if you have a broad mind, and will go to the Word of God, and let Him speak to you, you will find out that the Spirit of God will give you light to show you what is right and what is not. I take my stand with the Church of Jesus Christ and his persecuted people every time, because it pays in the long run.



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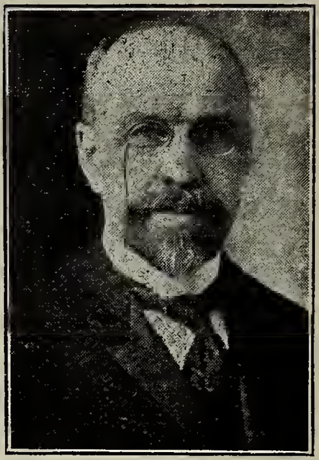

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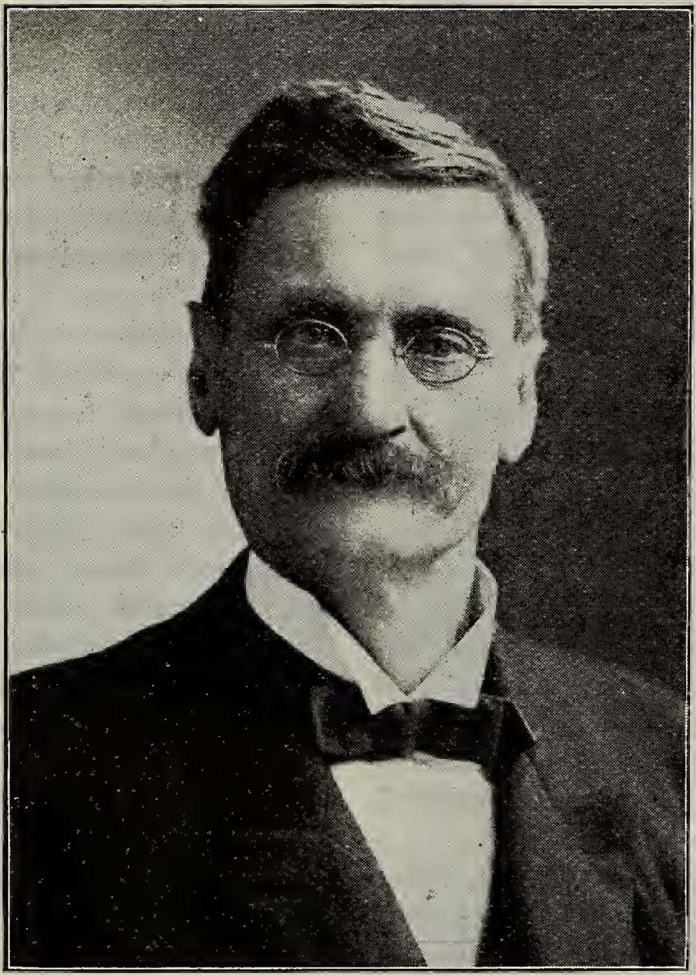

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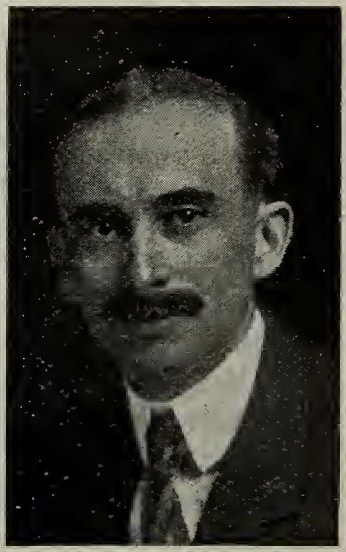
C. A. BLANCHARD



E. Y. WOOLLEY

LODGE USE OF CHRIST'S NAME.

Dr. Blanchard: The trouble with secret societies is that they are secret. Jesus said, "I ever spake openly to the world, and in secret have I said nothing." If you have a secret society and people should talk about Jesus Christ all the while, the very fact that the society was secret would show that the talk about Jesus Christ was insincere and profitless. Jesus Christ has never organized any society with the privilege of concealing its work from the outer world. He said to the disciples: "What I speak to you in the ear, preach ye upon the housetops;" and that is what Christian men are bound to do.

Now, supposing that the Odd Fellows and the Masons and the Knights of Pythias and Royal Arcanum and all the other societies in the world should to-day meet in one grand convention and make a resolution that hereafter every secret society in this country should pray in the name of Jesus Christ; and supposing they should still keep their pledge of secrecy, their oath of secrecy, they should still do their work in the dark, what good would it do? Would it be honoring Jesus Christ in the organizations which thus contradicted the fundamental proposition of his teaching? Would that not show that there was dishonesty at the root of the whole business?

This gives the principles on which the organization is to be made up: The membership must be Christian if the mention of Jesus Christ is to do any good. Supposing we are making up an organization here in this church, and the principles on which the organization is constructed are these: any man that will promise not to tell what we do, and that will do what we have agreed, and submit to the regulations of the order, may come into this association; and then supposing we construct this organization in such a way that persons who are a little bit inclined to criminal conduct, should feel that it would be a good place for them to go; supposing we should take into it such a class of men that godless men would like to go into this organization, and we have to have secrecy, and men gathered up in this way, men that do not fear God, men that do not keep the commandments of God, men that do not trust in Jesus Christ, men that do not repent of their sins, do not confess their sins, do not arise from their sins—they go into the organization, and yet they have passed a rule that every time they pray in that organization, they pray in the name of Jesus Christ; is that not adding insult to injury? They have made the organization on unchristian principles and then resolved that they will pray in the name of Christ always; is that not just simply using the name of Jesus Christ as a means for gathering in men and getting money and deceiving people that trust in Him? They make up an organization on unchristian principles to get in unchristian men, and they put the name of Jesus Christ in for the purpose of fooling Christians and stopping their mouths, and getting in any of them that they can get in to support their organization.

Now, you all know the Knights Templar mention Jesus Christ, and it is my conviction that there is not another secret organization that is as wicked as the Knights Templar; and yet they name Jesus Christ; but they do not live according to the law of Jesus Christ. They do not require men even to profess to do so, but they say you have to pray in the name of Jesus Christ.

I did not expect to speak, and I have nothing more to say, except that Jesus Christ did not say, "Every one that saith Lord, Lord, shall enter into the kingdom of heaven;" but He expressly said, "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

It is one of the horrible things that these secret societies are robbing the people; and as long as they are determined not to obey the Word of God, why should they pray in the name of Jesus Christ, as long as they are not willing to do the things that Christians ought to do? Just as soon as they strike out this secrecy and require men to believe on the Lord Jesus Christ and obey Him, then they may pray in His name, and He will be glad to hear them and answer them, and they will get a blessing and salvation; but as long as the organization is made up as it is, it is simply an insult.

Take the people that Brother Fiddler was speaking of. What good would it do for these men to talk about Jesus Christ? First they should repent and believe the Gospel, and then mention Jesus Christ privately and publicly, and He will hear and be satisfied with them; but as long as men will not obey Jesus Christ, we cannot have any attitude but antagonism for them.

"Ours is a world in which life's most perfect gifts and sweetest blessings are *little things*."

In moral education we are all going to school if we are not truants or playing the fool.

He who trifles will soon be a trifle himself. Trifles make perfection, but perfection is not a trifle.

In the human family as in the botanic world, beautiful and fragrant flowers are scarce and briars abundant.

Men are fearing the day of judgment. They need to fear this day of no judgment. Isn't the day a crime is committed more dreadful than the day in which it is tried?

"It is the *little* faults and habits that we allow to creep into our lives which will in time ruin not only our reputation but even our character."

You are not unhappy because you have bad circumstances, but the man at the center of your circumstances is bad. An interior personal change is the only remedy.

"He that fancies himself very enlightened because he sees the deficiencies of others may be very ignorant, because he has not studied his own."

A FRIEND OF SECRECY.

Rev. B. A. Willoughby, Pastor of St. Paul's Congregational Church, spoke as follows:

Mr. Chairman: I did not hear all the paper, but I heard quite a little; I presume I heard most of it, and there are many things in it that I would like to discuss if the time permitted; but the time does not permit, and therefore I cannot do it; but I understood from the paper that there was a pretty strong insinuation that the men who belonged to a secret organization were not consistent Christians. Probably I have misinterpreted the paper, but that was the impression I got from hearing it, that men who belonged to secret organizations were not consistent Christians; and if that insinuation was in the paper, I would like to say that I do not agree at all with the writer and the reader of the paper.

Personal Testimony.

I am a Minister of the Gospel, have been for ten years, and I have met all kinds of people during that time. At the present time I am the Pastor of a church in the city of Chicago, and I wish to say this: That in my present congregation and in other congregations that I have had, some of the very best men belonged to the Odd Fellows, the Masons and other secret organizations. They are absolutely consistent; and, placing those that do belong and those that do not belong side by side, I cannot see that those that do not belong are one bit better in their Christian life than those that do belong. I find that as large a percentage of those that do belong as of those that do not belong, obey, as consistently as men can, the command, "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." I have that testimony. You can shake your heads or do what you like; but I have that testimony to show from ten years of experience, and I know many fellow ministers that have the same testimony after belonging to fraternal organizations. As far as I can find out, it does not detract from a man's Christian character.

Mr. Blanchard: May I ask you a question? I would like to ask this brother if he belongs to a lodge?

Mr. Willoughby: Yes, sir; the Odd Fellows, the Orangemen, the Royal Templars and the Foresters.

Mr. Blanchard: Do you believe Jesus Christ is properly named in the Odd Fellows?

Mr. Willoughby: Jesus Christ is not named in the Ritual of the organization; not because they don't believe in Jesus Christ, but for the same reason that He is not mentioned in the ritual of a stock company, or a business concern, or other secular business.

Mr. Blanchard: Do you think it is a proper thing for a Christian man to belong to an organization that does not pray in the name of the Lord Jesus Christ?

Mr. Willoughby: The Odd Fellows do not forbid a man to pray in the name of Jesus. I have been asked by Orangemen and by Foresters to pray, and I have always prayed in the name of Jesus Christ, and there has been no whit of objection.

Mr. Blanchard: That might have been in your particular lodge, but do you know that is a violation of the law of Odd Fellowship?

Mr. Willoughby: I don't think it is.

Mr. Blanchard: Suppose you saw that the Grand Lodge of the United States had passed on that point, and had declared that on all occasions in the Order the name of Jesus Christ was not to be mentioned, would that affect your mind?

Mr. Willoughby: That might possibly be, but it simply is a secular organization. They don't bring religion in. It is the same as any other secular organization; there is no question of Christianity in it.

Mr. Blanchard: The Grand Lodge has declared on that question. May I ask you another question. If your lodge got up a dance, would you attend it?

Mr. Willoughby: No, sir.

Mr. Blanchard: Why not?

Mr. Willoughby: Because I do not believe in dancing.

Mr. Blanchard: Why do you support a lodge that gives dances?

Mr. Willoughby: For the same reason that I support social settlements that give dances; there is no Christianity attached, and the majority rules, and therefore, if the majority sees fit to give a dance in any secular organization, they can do so; but as a Christian minister who does not believe in dancing, I with my fellows stay away.

Mr. Blanchard: I don't understand how you can support an organization that gives dances, and at the same time—

Mr. Willoughby: I support the organization that gives dances just the same as,—suppose I was a union man. Suppose I belonged to the Carpenters' Union, and was a Union man. I believe in a system of trade unionism, just the same as I believe in the principles of Odd Fellowship. Now, the principles of Odd Fellowship are not giving dances. That is one thing that the local lodge may do if the majority sees fit.

Mr. Blanchard: The lodges do generally, don't they?

Mr. Willoughby: I presume they do in this country. My experience has mostly been in Canada. I do not think they do as a rule, the lodge that I belonged to—

Mr. Blanchard: How would you interpret, if you were preaching next Sunday from the text, "Be ye not unequally yoked together with unbelievers," and you knew that your main members were yoked up with lodges, what would you say to them on that subject?

Mr. Willoughby: I would say that a Christian man has no right to participate in the wickedness of wicked men. I could not interpret it, "Do not attend a meeting with unbelievers," because then it would shut me out of political meetings and secular things of every kind, and social settlement meetings for the discussion of social questions, and doing business with unbelievers, if I interpret it as I presume you think it should be interpreted, from your question.

Mr. Blanchard: You call a man brother, do you not, in lodges?

Mr. Willoughby: Not in the same sense as I call my church member brother. To a brother lodge member, I do not say, "I recognize you as a brother in Christ," but "a brother in the lodge."

Mr. Blanchard: Suppose I ask you one more question. When that brother Odd Fellow goes and leads a funeral and sends the man home to heaven, no difference whether he believes in the Bible or Christ or not, what do you say?

Mr. Willoughby: That may be true according to the Ritual; I am not sure it is in the Ritual.

Man in Audience: Do you know it from yourself being a member?

Mr. Blanchard: No, sir.

Man: Are you a member?

Mr. Blanchard: No, sir; I got it from Dr. Ronayne.

Man: Is he still a lodge man?

Mr. Blanchard: No, sir; the Lord converted him, and he came out.

Mr. Willoughby: I do not think, although it may be true, I do not think it is in the Ritual. It may be in the special book of service in the Odd Fellows, that a preacher would call a Manual. Now, look here: President Blanchard knows that I belong to the same denomination that he does. I am a Congregationalist. He may be ashamed of it, but I am not. We men have a Manual that has funeral services in it. I take my Manual: There are several ceremonies in that Manual, and I take my choice of the ceremonies. This Manual is not the Bible, but simply a Manual from which I take my funeral services. I do not believe that, in the Ritual of the Odd Fellows, it says that a man who dies goes to heaven; in fact, I am positive,—yes, I can say I am positive, although if you can show it to me,—but I am practically positive that it is not in the regular Ritual of the Odd Fellows, that brother Odd Fellows who die go to heaven; but I presume that it is in this Manual, which is not authoritative in the sense that the Ritual is authoritative, but which is related to the Manual that the minister uses, and probably it is true; but I doubt very much if it is in the Ritual, if it is, we do not recognize it, no Odd Fellows that I ever knew recognizes it.

Man: Does every member of the church go to heaven?

Mr. Blanchard: I do not know as that has anything to do with the question now.

Man: Just answer if you please.

Mr. Blanchard: I don't know; I am not judging that.

Man: Don't you generally say it that way?

Mr. Blanchard: No; no church that is true to God's Word says that; but every ritual of every lodge does say that the brother has gone to the Happy Hunting Grounds, or Grand Lodge, or something. I want to ask this brother another question. Do you believe, if Jesus Christ were in Chicago to-day, and a young man should ask him whether or not it would be pleasing to Him to have him unite with a lodge like the Odd Fellows or Masons, do you believe that Jesus Christ would advise him to do it?

Mr. Willoughby: I don't know.

Mr. Blanchard: Do you believe that a man can associate with lodges as you have known them, and can be at the same time filled with the Holy Spirit, and not grieve the Holy Spirit?

Mr. Willoughby: I believe that a man filled with the Holy Spirit can be a member of the fraternal organizations and attend the meetings.

Mr. Blanchard: Do you think the Holy Spirit would be pleased to have him there?

Mr. Willoughby: I do not believe that it would be inconsistent with Christianity. I want to say I am going to an Odd Fellows' lodge to-night, for the purpose of finding out, because there is one that meets, and I will get that Ritual, and I will read it through and find out whether it says that brother Odd Fellows who die go to heaven; and if it does, I will be a man and I will either write to you and let you know, or telephone you, or come up and let you know.

Mr. Blanchard: Come up to-morrow, and bring the Ritual.

Mr. Willoughby: I cannot bring the Ritual, but I will tell you honestly if it says in the Ritual that an Odd Fellow who dies goes to heaven.

Mr. Blanchard: You don't mean to say that the Burial Ritual is part of the secret work of Odd Fellowship?

Mr. Willoughby: That is not the Ritual.

Mr. Blanchard: The Burial Service is not part of the secret work?

Mr. Willoughby: No.

Mr. Blanchard: You can bring that with you, can't you?

Mr. Willoughby: Perhaps. Of course, the Burial Ritual is really not the Ritual in the sense I understood this gentleman to speak. I want to make myself clear. I have only been in this country for a year from Canada, and I know there are different burial rituals, just the same as different funeral ceremonies which ministers use. While it is probable that a local lodge might use this as a ritual for its lodge, yet I am almost positive that the Funeral Ritual is not so used; and even if it is, if that is also in certain of our burial rituals, I have services in my book which have reference to the departure of the deceased brother or sister into the bosom of Christ, but I don't use that when I am burying one whom I know has not gone there. I can say positively to-day that there is no authoritative statement in Odd Fellowship that says that all Odd Fellows who die go to heaven, and that is what I criticised; and I think I have a right to criticise people who make wrong statements about fraternal societies.

A Frank Confession Related.

Mr. Blanchard: I was speaking recently in Des Moines, Iowa, in union ministers' meetings in that city, and discussed briefly this lodge question. At the close of the meeting Dr. Breeden, Pastor of the Central Christian Church of that city, one of the most aggressive Christian churches of the city, came to me and said, "I joined three lodges; I joined the Knights of Pythias and two of these fraternal insurance companies to protect my family, and in the hope that I might do a little good. I joined the Knights of Pythias to get hold of a bunch of young fellows in my church, hoping that I could tame them down, and get them to be more Christian than they were. I found out two things: in the first place I am not helping any of these lodge brothers of mine at all; and in the second place they are injuring me spiritually;" and he added, "I have made up my mind that the only thing we Christian men have to do about these lodges is to come out from them and be separate."

Appeal to Thoroughly Investigate.

When this brother,—I am sorry he didn't study the lodge system before he united with them; I think he ought to have done so as a Christian man, I think he was called upon as a Christian minister to know exactly what the lodge ritual requires of him before he ever went into the lodge at all; but he got into it, and I hope the Lord will graciously lead him to study it now—he says he will—and then lead him to be honest and straightforward and to be courageous; for he will find out that it will require a good deal of grit if he studies the matter, as he says he will; and he will find out, when he gets through, that the general teaching of secret societies—sometimes more explicit, sometimes less so—the general teaching of the secret societies is this: If a man belongs to the lodge and lives up to the teachings of our lodge, when he dies, he goes to heaven. They don't say heaven, but that is what they mean, and that is the general teaching of the secret society system of our country. Now, any man that believes that Jesus Christ is the only way of salvation, cannot support an organization that teaches that a man can be saved in any other way, and my brother cannot do it, and he will find, when he studies the burial service, he will find they teach practically that thing. Even the Woodmen do. When Mr. Root organized it, he said, "Nobody shall say that the Woodmen is a religion; there shall be no Bible, and no prayer;" yet they have a burial ritual, and a man that dies in that lodge goes to heaven. A godless man can say that; but a Christian man cannot say that; and above all a Christian minister cannot say that; for a Christian minister to say that, is rank treason.

I am sure, if my brother comes to know what is actually there, he will be required by the Holy Spirit to abandon this organization. I apologize, Mr. Chairman, for not calling on Dr. George to make reply, but I really wanted to get at the place where this brother is. I would like very much to hear from Dr. George.

Mr. Phillips: I have just a moment to quote from a standard book on Odd Fellowship. It is the Odd Fellowship Manual by Grosh, and has been endorsed by several Grand Lodges of Odd Fellows.

"Oddfellowship was founded on great religious principles," page 348.

"The Fatherhood of God and the Brotherhood of Man, then, are the great principles of our order," page 88.

"It is founded on great principles—the Fatherhood of God and the brotherhood of man—which, being revealed, constitute doctrines for faith and guidance," page 376.

"All men have God for their Father— all are brethren," page 109.

Judaism, Christianity and Mohammedanism recognize the one only living and true God, page 297.

"The descendants of Abraham, the various' differing followers of Jesus, the Pariahs of stricter sects, here gather around the same altar as one family, manifesting no difference of creed or worship," page 283.

Mr. Willoughby: I do not want to monopolize your time, but I am very glad that I was right, and that emphasizes what I said a moment ago, that the Odd Fellows is a secular institution. It recognizes all religious, not merely Christians. It is a secular institution, in which Jews, Mohammedans and Christians can unite. There is nothing whatever to prevent a consistent Jew being an Odd Fellow, a consistent Mohammedan being an Odd Fellow, any more than there is to prevent a consistent Christian being an Odd Fellow, and a consistent Christian and a consistent Jew uniting to form a charitable organization, or any other secular organization with a definite purpose.

If I understand what has just been read, —I think I did,—Odd Fellowship is a secular organization, a charity organization and secular organization, with definite purpose. And in all of these efforts, organizations and societies the Christian, the Jew and the Mohammedan may unite. Now, I would like to know this: is it inconsistent with Christianity for me to agree to unite in secular organizations with a Jew or a Mohammedan? They are yoked together in business, in stock companies, in political organizations.

Mr. Blanchard: Will the brother tell me, have these organizations an altar? What is an altar for?

Mr. Willoughby: Well, an altar is a stand.

Mr. Blanchard: It is an instrument of religion, is it not?

Mr. Willoughby: Yes, it is.

Mr. Blanchard: The Odd Fellows have it, don't they?

Mr. Willoughby: Yes.

Mr. Blanchard: Suppose you knew Jews and Mohammedans erected an altar and practised religion of some kind?

Mr. Willoughby: Mohammedans, Jews and Christians have altars.

Mr. Blanchard: You are a Jew, and get an altar and construct a religion; what kind of religion is it?

Mr. Willoughby: A Jew believes in the Supreme Being, the Mohammedan believes in a Supreme Being, and the Christian believes in a Supreme Being; to that extent they are common.

Mr. Blanchard: How does the Christian have to get to the Supreme Being?

Mr. Willoughby: Through Christ.

Mr. Blanchard: Does he believe that he can get there any other way?

Mr. Willoughby: No, sir.

Mr. Blanchard: How does he worship?

Man in Audience: Is it not a fact that we invite Jews and have them worship in Christian churches?

Mr. Blanchard: Jews in Christian churches?

Man: Yes, in Christian churches.

Mr. Willoughby: Let me say that the altar is a symbol of a religion, and Jews have altars, and Christians and Mohammedans all unite in it; they all have altars.

Mr. Brink: If we form a stock company, we put up an altar, and we have reading and singing and so on, don't we?

Mr. Willoughby: Are there not some things on which it is agreed Mohammedans and Christians can stand on the same platform?

Mr. Brink: In religion?

Mr. Willoughby: Is it any test to believe in a Supreme Being?

Mr. Brink: Not for Christ.

Mr. Willoughby: Get any encyclopedia in this country, and I am sure you will find you are wrong. There is a difference between Christianity and religion. An invitation was sent to me,, and said I would have fair play, and I came here expecting to have it.

Dr. H. H. George speaks.

Man: Have you ever been a member of any of these orders?

Dr. George: No, sir; I don't need to be; but we understand just what it means. What I want to say is that I don't believe that a man can be a consistent Christian and go into one of these organizations. He cannot be a consistent Christian and at the same time a consistent Mason. It is not a secular institution; it is a religious institution.

Mr. Blanchard: It is time to adjourn, but I want to take away an impression that seems to exist, that the members and officers of the National Christian Association are talking about something that they do not know anything about. We want them to remember that in our Association we have all kinds of seceders, Masons, Knights of Pythias, Odd Fellows, etc. We have had them all over, who were members of lodges and came out and gave their testimony and had it printed for us. The lodge has no secrets until it changes its ways of working, as the Modern Woodmen are doing now, and leaving out some of their work. There never was a stock company that had an altar. They have no religion; if they do, I don't know what it is.

Mr. Hitchcock: I have had three Pastors in my life that belonged to the Masonic fraternity. I refer to Charles G. Finney, in the first place, who came out and made a clean breast of it, and has written a volume upon it. I have also had as my Pastor Rev. William Jacoby, who was a high-up Mason. I have at the present time, as my assistant Pastor, Mr. Woolley, whom you heard this afternoon. They were all high-up Masons, and for Christ's sake came out and renounced the whole thing. I have asked them, because we hear it on every hand that ministers go into these lodges for the good they can do. I have questioned both Mr. Jacoby and Mr. Woolley upon the question, but they say they never knew a minister in the lodge to take Jesus Christ to the members of the lodge, never. They both testify, although they have known several ministers in the lodges, they never have known them to attempt any Christian work there. Now, I would like to ask any man that is in sympathy with lodges and ministers too, if they have ever heard of a prayer meeting in a lodge or a man being converted in a lodge, yet they talk about what a good institution it is.

"Be brave enough to be true, be true enough to be brave; not the bravery of truth or self, but of Him."

In taking revenge a man is but equal to his enemy, but in passing it over he is his superior.—*Bacon.*

"Duty does what it *ought*, gives without stint, does all it *can*. To be impelled by love is to drown the thunders of I *ought* in the music of I *delight to*."

THURSDAY EVENING SESSION.

President E. B. Stewart presiding. Song service was followed by Bible reading and prayer. President J. E. Miller of Mt. Morris College read 1st Cor., 13; after which Bishop W. A. Sellew, of the Free Methodist Church, led in prayer.

Mr. Hitchcock: I am very grateful for your presence here to-night. It makes me glad. Just to show how unsatisfied a human man is, now we have you here, we are very anxious to get your money. I suppose there are more conventions held here than in any church in the City. The reason, I suppose, this is so, is because the place is associated with Mr. Moody. I have been here for forty years, and I want to say as the oldest member here, that we are always glad to have our friends with us. We feel that it is their church and not ours.

We have not learned the secret of running a convention without cost. It will cost the National Christian Association a great deal more than we expect to get, but if we can get one hundred dollars out of this congregation to-night, and another hundred to-morrow night, it will give us good help. The ushers will wait on you, and we hope you will give us a very liberal contribution.

Collection was then taken amounting to $33.32.

Mr. Hitchcock: I suppose I made a mistake in asking for the collection before you heard Dr. Gray. I believe you would have given twice as much, if I had postponed it until after the doctor's address.

Mr. Stewart: We owe a good many good things to Brother Hitchcock here, and if you knew all the good things he would like to do for you, you would double your collection, but there is another good thing he has done; he has provided the children's choir to sing. We will have one song from the children's choir, before we introduce the speakers.

Children's choir sings.

Mr. Stewart: This evening was planned to be especially of interest to theological students and others. We are glad that there are so many institutions of education grouped in this meeting to-night, and we could not have any better program than we have, I am sure, for such a gathering of young men and young women, who are studying these great questions of the day and certainly, from whatever point of view you may approach it, this question of the lodge is a great question. And we will hear some things to-night that will be of interest, not only to students, but to all of us, for our thoughts are to be led by men who are in the habit of leading thoughtful young men and women.

The first address of the evening is upon "Moral and Spiritual Counterfeits," which will be given by Rev. James M. Gray, D.D., Dean of the Moody Bible Institute. I do not need to introduce Dr. Gray to you, and it gives me great pleasure to have him speak to you.

ADDRESS OF DR. J. M. GRAY.]

Dr. Gray: The address that I am to give to-night, I have written for the reason, first, because it is likely to be used in another way at a later time, and second, because, if a question should be raised about anything that I may say, I should like to be in a position to verify it.

The theme I have chosen, however, is not precisely that which has been indicated on the program, but another one very closely related to it, and which I have called: The Open Confession and The Secret Oath, or The Relation of the Christian to the Lodge.

I have been asked to address you as Christian men and students for the ministry on the Relation of the Christian and especially the Christian minister, to the secret oath bound lodge. I have been asked to do it, I suppose, upon the principle of line upon line, and precept upon precept. That is, others have borne testimony on the subject before me who have been stronger and better witnesses than I, but I am living and present, and some of them are dead. I do not speak as an expert, from the point of view of the lodge, for I never belonged to one. I never was in a fraternity or signed any pledge; neither have I taken any oath except once or twice under constraint, in a court of law, and I have never entered into any vow, the marital vow excepted, other than my confessed allegiance to Jesus Christ, as Savior and Lord. I am His free man, and by His grace I hope to remain so, while breath lasts and throughout eternity. But a man need not be a member of a lodge to know and speak about it with authority, since its literature is ample from well accredited pens, and also because certain of its effects are sufficiently evident for even a casual observer to speak of them with intelligence.

Personal Testimony.

I begin with a personal testimony. There were three things that combined in my early manhood to keep me from joining a lodge. The first was its foolishness. Even as a lad, its ridiculous side appealed to me. The picture of men, strong men, intelligent men, men credited in the Church of God, going through initiations and having countersigns, calling one another by such laughable titles, and parading in the streets in plumed hats and fancy aprons and mock swords, awakened in me a kind of comic pity, and the more distinguished the man, the deeper the pity. I could no more have brought myself to join such an organization, than I could have appeared in public in my sister's clothes.

The second thing that repelled me was its secrecy. I did not think good men required it. I was not a converted Christian then, and knew little about the Bible or God, or Jesus Christ, but for all that I doubted the absolute uprightness of such a course. Men above suspicion should come out in the light. I was not much of a statesman then. I knew little of politics, and had not paused to consider the elements of patriotism, but I have since read in the writings of men like John Quincy Adams and Daniel Webster and Wendell Phillips and Ronayne that which has fitted in perfectly with my former feelings about this subject, although my mind then was unable to conceive, or my lips to treat these matters.

The third thing keeping me from the lodge was this: Unfairness. I do not now refer to its benevolent features, but to the common understanding that its members have certain advantages over their neighbors in ordinary or commercial or political lines, as far as the influence of the lodge extends. I was aware I think, that other associations were formed with a somewhat similar object, the activities of which were not questioned. The feature of the secret oath however, with its countersigns and all that, gave to the lodge the unfairness which the others did not possess.

I did not covet this kind of help in fighting my life's battle, as a young man, and I found it difficult to fully respect other men, who did require it. It savored of caste to me; it was anti-American; it was a curtailment of individual freedom; it denied to the man a fair chance, and I confess it raised a feeling of alarm. The lodge, to one who did not belong to it, seemed like an enemy in the dark. There was something of the Clan-Na-Gael in it. There was something of the Jesuits in it; there was something of the Mormon Endowment House in it, while, of course, it was different from all these—any of these. I needed help in order to live and to succeed, but I wanted a fair fight for myself, and I was willing to offer it to my competitors.

Now I say all this without prejudice to any lodge member living or dead. I can attack the principles of Roman Catholicism, without forgetting that one of the kindest Christian acts ever done to me was done by a Roman Catholic. I can attack the principles of Christian Science, without forgetting the warm friends who have been lead astray by that cult: and I can attack the lodge system and still remember that my father was an Odd Fellow and my eldest brother a Mason, and that it did not seemingly make the one the less a father, or the other any less a brother. To speak differently from this would not be honest to them and would be injurious to me.

A Mighty Adversary.

But when I became converted, and began to study the Bible, and to grow intelligent in regard to God's great plan of redemption for the human race, arguments against the secret oath-bound lodge loomed up before my mind, of whose depth and magnitude I had little dreamed. I came to see that both God and man had a mighty adversary in the Prince of darkness. I came to see that he was not merely an evil influence or principle, but a personal, spiritual being, at the head of a great Kingdom of beings like himself. I came to see that while he was not omnipotent, as God is, yet notwithstanding, in the persons of the human race, he is practically ubiquitous, and able to be in many places at the same time. I came to see that he is not necessarily a gross and a crude opponent, but one of refinement and intelligence, and that his purpose is not the destruction of the human race: Far from that; but its conservation, and its advancement along lines agreeable to him, though inimical to God. I came to see that Satan could be moral and religious and benevolent and philanthropic. I came to see that Satan could uplift men in many ways, and that indeed it is his policy to do so, even to the extent of deifying man: even to the extent of deifying man as his representative on earth. I came to understand his method, and to perceive that in many respects it is that of a mocker, or a counterfeit of the true God. Satan could make the first mother believe that he was a truer friend to her than the God who created her. He could gratify her taste for good things, dietetic and aesthetic, and fire her ambitions for the improvement of her mind. He could cultivate religiosity in man and lead him to worship God and express his gratitude to God for the loaves, while restraining him from the one thing needful, namely, the offering of an atoning sacrifice. He could intoxicate the antediluvian world with his civilization. Its greatness is even now commanding the wonder and admiration of the century in which we live. He could show men the foolishness of alarm, until they were swept away from earth by a mighty deluge as an expression of God's wrath against sin. The whole system of paganism was, and is, a vast counterfeit, and so near alike is it to the religion of the Bible, that even now no small proportion of all the worldly-wise men are in doubt as to whether paganism is not derived from the same source as the Bible, and whether, with all its grotesqueness and gross indecency, it is not as good as Christianity. Now that is what Satan can do; it is what he is doing.

It was with these thoughts in mind and this revelation of satanic power, and the place of Satan in history before me, that my attention was turned in a new way to the subject of the great oath-bound lodge, of its history and underlying principles. I had known nothing in any positive way, and while prepared to rebuke it for extravagance, for a waste of time, for the corruption of morals in some cases, and as a preventative of attendance on the House of God, yet I thought but little beyond this concerning it. The benevolent features of the lodge seemed commendable. Many friends fellowshiped it; brothers in the ministry threw the cloak of their approval over it, and yet it occurred to me that both the Church and the world might be better off without it; yet how much better off, it had not come in my way to particularly inquire. But my eyes have since been opened, so that I discern the cloven foot as clearly in this system as in some of the others I have named.

The Counterfeit Shown in Standard Writings.

Such authoritative opinion by the standard writers of the craft as the "Encyclopaedia of Freemasonry" by Albert G. Mackey; "New Odd Fellow's Manual" by A. B. Grosh; "Morals and Dogma," by Albert Pike, prepared for the Supreme Council of the 33d Degree; and the "History of Masonry and other Secret Societies," by Arnold, have come into my hands, and the greatest surprise has been experienced to perceive the striking similarity between certain of the postulates presented by these authorities, and others which later counterfeits of the Christian Religion offer, to which our attention has been called.

For example the last named work, that is the "Philosophical History of Free Masonry and other Secret Societies," takes pride in pointing to the early heathen source of Masonry, claiming that the latter uses the same rules, the same constitutions, the same symbols and rites as were in vogue in the mysteries of the early times. He does not hesitate to say that secret societies in general worship, not the God revealed in Holy Writ, but that ideal of a society which is represented more truly in the great doctrine of fraternity. The love of God means simply the love of truth, goodness and virtue, a rationalistic or even altruistic conception of the Deity, which, although it is not accepted by all the votaries of the lodge, of course, notwithstanding this, shows that the order still retains an essential picture of its birth in heathenism. In this philosophical history, these ancient mysteries represented by the lodge are spoken of as in a certain sense containing the idea of a church baptism. The candidate is referred to in that way; hence his reception of a new name, like unto that predicated of the redeemed soul in the book of Revelation. The system too, counterfeits and usurps the place of the Church of Jesus Christ in other ways, since it is made to appear to be "the refuge of the oppressed." Think of that! The "educator of public and private morals," and the "only green spot in the drear waste of life." What does any professing Christian, who knows God and Jesus Christ, His Son, have to say concerning such a declaration? Startling declarations these, and as blasphemous as startling.

I have given some attention also to another of the books just named, "Morals and Dogma," prepared for the Supreme Council of the 33d Degree. To be told, as we are told in this book, that the Christian Mason sees our Lord Jesus Christ overshadowed in the divinities of heathenism, and that no one has a right to object if others observe in Him only the logos of Plato; to be told that lost humanity cannot be again united to God, except by long trials and many purifications, that thus only can men be freed from the calamity of sin; to be told that God has given us powers, by which we may escape from sin, and live calmly, and come off conquerors; to have the square and compass placed upon the same plane as the Holy Bible, among the Great Lights of the Order and the furniture of the lodge; and to be told that the doctrines of that Bible are often not clothed in the language of strict truth, and that one who follows the perils and occupations of life in the great training of Providence, will require neither the Church nor ordinances, except for the expression of his religious homage, and gratitude; to make Masonry absolutely superior to Christianity in certain of its teachings, as for instance, in political equality; to be told that at its altars, the heathen, the Christian, the Jew, the Moslem, the followers of Zoroaster can unite in prayer as one; to practically charge the Word of God with inconsistency, and God himself with cruelty, because of the attending sacrifice of blood; to the earnest, intelligent Christian such teachings seem sacrilegious and blasphemous in the extreme.

They seem truly unworthy of the endorsement or fellowship of Christian men, since they are derogatory to the Savior and truly destructive of the Gospel and His grace. They are moreover truly contributing to the culminating sin of the present age, which, according to the New Testament prophets, is the deification of humanity in the person of the man of sin, the anti-Christ, and the dethroning of Jehovah in the government of the world.

Now these are serious charges indeed, but they are not aginst any individual or set of individuals, but they are made against an institution, or a System, if you please. Moreover, if some of my Masonic friends should say that this is not a fair, intelligent or candid representation of that institution or system, I do not insist upon it, that it is, because I do not know; but only point these friends who oppose the statements that I make—point them in all sincerity to the authorities on secret societies that I have named, giving them, if desired, the chapter and the page in every instance for what I say.

Good Men Contradictions.

The following remark constitutes a common argument for the secret oath-bound lodge. It is this, that good men belong to it. That argument was brought up to me to-day very earnestly indeed, but that is a fact which I heartily admit. Good men do belong to it, but I deny that that fact possesses any commanding weight of evidence in its favor, whatsoever. Good men belong to many things which are not good. As Professor King of Oberlin once said, nothing is so certain concerning men as that they are a bundle of contradictions; the same man holding and advocating principles mutually destructive. There are good men in the Democratic Party, but what Republican believes it? There are good men in the Republican Party, but what Democrat believes that the Republican Party is good? Now it is for this reason, that I have concluded that Masonry and the whole lodge system are much less dangerous than they logically ought to be. For some reason their members are not logical, and do not mean or believe half of what they say. One of the hardest things for men to do is to think, and it is only one man, I was about to say in a thousand, who ever thinks through anything of prime importance. Doubtless no small proportion of lodge members have done little thinking upon the subject, and know little, very little, of what their oaths and ceremonies represent. I have talked with some very recently, who have been much in earnest in their position, but they have never looked inside of the very books that I have named, and know absolutely nothing of the philosophy or history of the system to which they belong.

The Love of Religious Ceremonial.

Men have a love of ceremonial and have a love of religion, which the lodge system satisfies. Men are Roman Catholics simply because of the ritualism of Roman Catholicism, because of the religious sense which is awakened within them, gratifying that desire in their hearts. So men see symbols in everything—in Bible names, as Dr. King has said, in pagan names, in astrology, in the orders, in the square and compass, symbols in the pick and shovel, and many other things which seem radiant with meaning, being largely determined by that spirit in man. Now Satan places stress upon these things, and uses them with ability and diligence to turn man from the truth as it is in Jesus to the fables of mythology.

As a matter of fact, however, really good men that have grown in grace and in the knowledge of our Lord Jesus Christ become dissatisfied with the lodge and fail to proceed with their degrees. A single illustration and then I might conclude. A letter was received from a University Professor in the South—and formerly an Episcopal Bishop, who after reading a paper of mine upon this same subject, said, "You are perfectly right. When a young man, I was a Mason, and as Master of the lodge would make my lectures as Christian as possible, for I never thought Masonry was derived from heathen sources; but when I entered the ministry, and said to lodge men, 'Come to Jesus Christ', I became dissatisfied with Masonry, with its teachings about God and morality, and with the thought that a good Mason was as good as a Christian, and the profession of Christ therefore in the church was not necessary; I gave it up and have not entered a lodge for over thirty years."

A Word to Bible Students.

Now, my hearers, I do not expect that anything I am saying just now will change the mind of any lodge member, but I do sincerely hope to be instrumental under God in saving some young men, and especially students in the Christian ministry, from entanglement with what I consider to be a great delusion, to plead with them to separate themselves from this whole system, as I would plead with them about any other moral or spiritual counterfeits, of which I speak. I plead with them to separate themselves from it, because it is contrary to the Word of God; because it is dishonoring to Jesus Christ; because it is hurtful to the truest interests of the soul; because it has the stamp of the dragon upon it.

As my friend, the late A. J. Gordon, of Boston, said, "We become unavoidably and insensibly assimilated to that which most completely absorbs our time and attention." One cannot be constantly mixed in secular society without unknowingly losing some of his interest in the divine society of God and of angels where he belongs by his own birth, he also becoming secularized. Our citizenship is in heaven, my Christian brothers, and we ought to be careful where we are living and refuse to be attracted by any system which is a rival of the blood-bought Church of the Redeemer.

We plead for the service and kingdom of Jesus Christ, which is an undivided one, and therefore urge upon our Christian brethren the duty of separation from associations that do not recognize that kingdom.

And let us be more honest and true to the light and to the testimony. If they speak not in accordance with this Word, it is because there is no light in them; and this system of which I speak tonight, speaks not according to the light and the testimony, and whatever light there may be in it, it is not the light of God, but it is the light that cometh out of darkness.

May God be pleased to add His blessing to the testimony for His name's sake.

Mr. Stewart: I am sure that we will be glad now to hear President Charles A. Blanchard, President of Wheaton College, speak on "Some Suggested Thoughts."

SOME SUGGESTED THOUGHTS.

BY PRESIDENT C. A. BLANCHARD.

I am reminded of the feeling that I had two years ago, when on this same platform I was following a brother who had been speaking with you on the subject to which we have been giving attention, and I said then, what I feel tonight, and say now, that it seems strange, and almost useless to testify further, if a man is not satisfied, from the remarks that Dr. Gray has just made, that the lodge is a thing with which a Christian man should have nothing to do, except to hate and abhor it: if he is not converted already, I do not see how he can be converted, if one were to rise from the dead, and give in testimony on this same subject. At the same time, I remember that on occasions like this, the Scriptural method of line upon line, precept upon precept, here a little and there a little is appropriate; that in the mouth of two or three witnesses the word is to be established; and that one man's point of view or method of speaking may reach one man, while another man may say the same thing in a triflingly different manner, and reach the person who sits by his side. So, although I did not see the slightest necessity for being here tonight, nor do I now see the slightest necessity for saying anything, I agreed to be here, and am here, and am called up here and have a few points that I will put before you, as God shall help.

Before doing so, I wish to publicy say what I have privately said to Dr. Gray already, that it seems to me that this address of his which we have listened to to-night is the greatest and best of all that have come to us in the years. I remember very well in Boston years ago, when I first met Dr. Gray, he was giving instruction in the lecture room of the Clarendon Street Baptist Church, to a group of men and women. On the first occasion on which I met him, I found that he was not only willing to receive the truth, but willing to be a witness for it. He has said to you that there is hardly one man in a thousand that thinks things through. Well, I am afraid that is true, and I am afraid it is also true that there is only one man in a thousand of those who think things through, who is willing to speak the truth about them. I think it was Lowell who said, "I honor that man who is ready to sink half his present repute for the freedom to think; and who, having thought up his cause, strong or weak, will risk the other half for the freedom to speak."

It is a great privilege to stand here and speak. It is a great privilege to sit here and hear one who has thought through, and who is willing to throw away the other half of his repute for the freedom to speak the truth which he has received.

The Age-long and World-wide Question.

When I was asked to give some thoughts, I did not know exactly what would seem to be the message, but as I have been able to see it, I propose to speak just a moment with you to-night on the greatest question that has ever been submitted to the human mind; a question which is age-long and world-wide.

Some of you will remember how a few years ago we were terribly shaken to pieces on the question of gold and silver; who thinks about it now? You will remember the political discussion about tariff for fifty years in this country, but who thinks of the tariff now, except it be used as an appeal to attract the attention of the people, so that they may not give attention to such things as the whisky business, which is the enemy of every home and every man, woman and child in our country? These questions come up for a little while, and then they pass away. Nobody thinks anything about them; nobody says anything about them; until, by and by, when some man wants to be elected to a good position, where he can get a salary for sitting in his office with his heels on the desk, and a big cigar in his mouth, and saving the country in that fashion—then he drags out these old, time worn questions, galvanizes a little life into them, and calls on people to pay attention to them, until he, or some other man is elected; then they are relegated to the garret, and rest there, until again somebody wants to be elected to something or other. But there is a question which affects every man in every community, every day. It was up thousands of years ago; it is just as fresh, it is just as important in this meeting to-night, as it was in those old days in the far East, where first it was proposed. Now that question is this:

"How then can man be justified with God?"

There is not a man here in this room to-night, who dos not ask that question. The most careless person that you pass on the street to-night sometimes raises that question. He says, "How then shall a man be justified with God?" There is not a poor drinking man, who, by and by when he wakes, shall not say, "How is it possible for a man like me to be justified with God?" There is not a gambler in this town, who, when he looks at his wife and children, and realizes that he has taken money and cannot replace it, that he has become a discredit to himself, and a burden to his wife and child—does not say, "How is it possible for a man like me to be justified with God?"

That question was new in the days of Abraham; it comes fresh to every child that is born into our homes; and when the men and women that are in this house to-night, shall be old and gray, and ready to step into their graves, the children that are then born into this world will be asking this same question, "How is it possible for a man to be justified with God?" Now the moment you open the history of the world, you find there are practically only two answers to this question. I might as well eliminate all such organizations as Christian Science, who say that the whole business of requiring justification is a mistake; that sickness, sin and death are errors of mortal mind—mere notions of the imagination, without reality. The soul of man that struggles with the demons, that seeks to live a holy life in a sinful world, knows the awful reality of sin, and so it seems to me that the teachings of these people who deal so lightly with so grave a question are not to be considered. I repeat: there are only two answers worth considering, that are made to this question, "How can a man be justified with God."

The Two Altars.

Stand with me a moment in the early morning of the world's history before the long errors of sin had been piled up against our race. Here are two altars, and by these two altars, two worshipers. On one of them a bleeding lamb, not a particularly attractive sight; the other altar piled high with apples and peaches and pears and grapes, a most beautiful sight. The worshipers stand at these two altars, the one bringing a slain lamb. What do those two altars say in respect to this question, "How then shall a man be justified with God?" The one altar says, man may be justified with God through the blood of Jesus Christ, the token of which is this slain lamb, and in no other way. The man who is not justified by faith in a crucified Savior, a Savior slain for his sin, will never be justified at all! The other altar says, man may worship God with the work of his own hands, and without a bloody sacrifice. It is possible for a man to be justified with God through his own exercises, or his own efforts, by the fruits of his own toil; and from the altar of Cain up to this present hour there are people in this world, who teach that same thing; it is possible for a man to be justified with God by efforts which he himself can put forth.

There may be some such here to-night. It is not at all impossible that there should be here to-night some men, weary with the battle of life, who are going along this same path, in which those thousands of men for thousands of years have walked, who are still saying, by efforts which I am to put forth, I may become justified with God. I will quit this habit; I will do that work; I will apologize for this fault; I will mend up my life there; and when I have done these things that are right, and have ceased to do those things that are wrong, I shall be justified with God, and, having been justified with God, it is going to be possible for me to live like a justified man, and I will not have to have the heartache and the shame, which has come to me so many times after the failure of my life in the years that are past. It is possible for a man to be justified with God by the things that he can do. And, just as the altar of Cain has stood in the world for these thousands of years, so has the altar of Abel remained in the world for these thousands of years; and every man who has worshiped at the altar of Abel from that early dawn to this present moment, has testified that it is not by works of righteousness which he has done, or can do, that man may be justified with God, but it is the blood of Jesus Christ, which cleanses him from sin, and that there is no cure for sin except through this crucified Son of God; this Lamb slain from the foundation of the world; this Lamb, that bears away the sin and that longs to bear away the sins of the world.

The Answer of the three Hundred.

Now we have in this Country three hundred secret societies, and these three hundred secret societies at the present time claim about eleven million of men and women as members, and if we come in with the answer these secret societies make to this fundamental question then we shall know in that instant, what position Christian men and women ought to occupy in regard to them.

If secret societies testify that it is possible for men to make themselves righteous, to become justified through the works which they themselves are to do, then these secret societies belong in the line of the altar of Cain, and as the altar of Cain had first, a worshiper, and then a murderer standing by it, so these secret societies will have first worshipers and then murderers standing by their altars.

I quite agree with the remark which Dr. Gray has made, that there are in these organizations many estimable men, yet notwithstanding this, causes must produce their legitimate results; the altar of Cain always produces worshipers of a certain sort; if a man worships at the altar of Cain, before he gets through he must take the life of Abel. This he will do in every age—in the present age, and in the age to come as well. And as the altar of Cain produces murder, so the altar of Abel produces the worshipers of Jesus Christ.

So let us raise this question for a moment here to-night: What answer do these secret societies give to this old, new question? These three hundred secret societies, which claim eleven million of men and women as members, these secret societies that undertake to harness to their car every legitimate motive which can move the heart of man, which appeals to one man, through his patriotism, saying, because you are a patriot, you come and drag my car of secretism; that appeals to another man through his desire for the removal of the system of traffic in strong drink, saying to him, because you wish the temperance cause well, come and drag my car of secretism; that appeals to another man through love of child and wife, saying to him, "You love your Wife, you love your child, you know life is uncertain, you know tomorrow, before the sun goes down, you may be where you cannot help them, come and drag our car of secretism; and if you will drag our car, we will take care of your wife and child." Every legitimate motive that can be imagined is, by this system of secretism harnessed to their car, in order to draw it. Oh, as a wise man said, men really never go into secret societies to promote temperance; men use temperance to promote secret societies. Men do not go into secret societies to promote patriotism; patriotism is found in humble, quiet homes, where are honest, industrious fathers and mothers, and honest and industrious sons and daughters, who would be willing to die, before they would be willing to be slaves. Patriotism is used to help secret societies. Secret societies are never used to help wives and children. "Why," you say, "the newspapers tell every week about an insurance policy being paid to Mrs. so and so, on the death of her husband." Very true: Any man that goes down to the lake to fish, must use something for bait; and these organizations, all of them, by their own published reports, used as bait, are fishing for patrons. As a matter of fact, a dollar or a dollar and a half, something like that, is paid out by these societies for every three or four dollars put in. So I repeat, secret societies have never been used to help wives and children, but the love of wife and child has been used to harness honest men to the car of secret association, and to build up these organizations.

Now let me get back to our question again; it is, what do these three hundred different secret societies, with their tens of thousands of dollars of money, and their millions of members, what do they say as to this question: How then shall a man be justified with God? Now you may search these organizations through and through, and you will find this most remarkable fact: every one of them, every one of them proposes to do two things. In the first place to make men better here in this world, and in the second place to help men to die in peace, when they come to go to another world than this. In other words, these organizations are proposing exactly what the Chirstian Church is proposing—a system which is profitable for the life that now is, and for the life that is to come. One secret society proposes to make a man temperate; another secret society to make the man kind to his neighbors, and friends; another secret society to promote faith in God, hope of immortality and charity to all mankind; and all of these secret associations have burial services which in theory say, "If you join our lodge, when you die, if you have lived up to the teachings of our lodge, you will go to heaven." That is substantially the teaching of all these systems. They speak of the place of rest, in the presence of God, to which their departed members go.

Now, how do these secret organizations teach that these men become justified with God? Is it by faith in Jesus Christ? They tell us, no, and they give us a reason. They say, we want men to join our Order. Our religion is a universal religion, in which all men agree. We want all people to come in, and we cannot put in Jesus Christ as a factor in our organization, because, if we do, we are going to shut out some conscientious men that do not believe in Jesus Christ at all. We want the Jew to come in, and we want the Mohammedan to come in, and we want the Parsee to come in, we want all to come in; and how can we ask these men to accept Jesus Christ as Lord and Savior, when, in the foundation principles of their religions, they don't believe in Him at all? They say "we cannot do it; and we have got to do one of two things: either we have to shut ourselves up to the Christians, or we have to shut Jesus Christ out of our organization: now we do not want to shut out these men who are not Christians, and, although we should be very glad to do otherwise, we are therefore compelled to shut Jesus Christ out from our organization."

This shows how thoroughly they do the work. They begin with their creed. Every candidate starting at the threshold of his Masonic life is asked to express his belief in God. No mention of Jesus Christ, and the moment he steps inside, the moral instruction of the order is of the same type. Instruction about virtue, instruction about God, and no instruction about Jesus Christ, who alone can make men virtuous; who alone can lead men to God; and when you come to prayer, the same thing repeated, over and over again. Prayers repeated which have no mention of Jesus Christ in them at all; and by and by a burial service for the members of these lodges, which burial service consignes these men to the grave in the favorable hope and expectation that those who consign them to the grave shall one day meet them in the Grand Lodge above; and no mention of Jesus Christ any more than if His cross had never been planted in the soil of this world.

They ask "How can a man be justified with God?" The answer is, "Men are justified with God by their own works." They take the common gavel, which the operative mason uses for breaking off corners of rough stones, and teach from it, as a symbol, that men are to divest themselves of all the troubles of life, and fit themselves for living stones, for the temple not made with hands, eternal in the heavens. This is substantially the teaching of all secret societies.

Who is to do this work of fitting one for the eternal home? The man is to do this work. What about the sacrifice of Jesus Christ? Nothing. Do we speak of such a person's existence? No. Do we affirm that He existed? No. Do we teach that His work is of any value? No. What do we do? We ignore Him: we leave Him at the door of entrance to the lodge, and in that lodge we worship that God in the belief in whom all men can unite.

I have no time, of course, to furnish you with the proofs for this, the authoritative proofs; the references that have been given by my friend, Dr. Gray, ought to be sufficient for any living man. Let us therefore take it as a fact, which can be demonstrated overwhelmingly, that secret societies declare that man may be justified with God, without faith in Jesus Christ. What then follows? It follows that if the lodge system is true, the system of faith which you and I profess is not true. If the altar of Cain be right, the altar of Abel is an absurdity. If a man can justify himself, it is not true that man can be justified only through the faith that is in Jesus.

How many cases throng upon my mind of justification through faith in Jesus Christ. At the risk of wearying you, let me speak of one of them. In this city a few years ago a very dear friend of mine, a business man, was battling with the appetite for strong drink. One night, as he told me, he had been drinking through the day, and when night came he bought two bottles of whisky and put one in each side pocket, and took a street car and rode to Lakeview, where his home was; and when he got to Lakeview, in place of going to his home, which would have been on the left, he turned to the right and walked to the lake shore; there was a pier partially constructed of piles and stringers, reaching to the place where the pier was to end; but the planking extended only half way out; he walked to the edge of the planking, and on to the edge of the stringers and sat down with his feet over the blue waters of the lake, and he said, "If I should drink the whisky in these two bottles, and lie down on this stringer, surely I would fall asleep, and when I was asleep I would try to turn over, and if I turned over, I would undoubtedly fall into the water, and, drunk as I would be, I could not rescue myself, and then I should be free from this awful shame and struggle; I should never be ashamed again." He drank the whisky in those two bottles, he stretched himself out on this stringer to sleep; but God always watches over men: He did not turn over; and when he awakened, the stars were shining in his face, and he was chilled with the night wind. He crawled back on his hands and knees until he got to the planking, and then arose to his feet and walked toward his home; and when he got near his home, he saw a light shining out of the windows; and as he came nearer, he saw his wife ironing at midnight, and more; and when he reached his home, he heard her singing, "What a friend we have in Jesus, all our sins and griefs to bear." He said, "Mr. Blanchard, as I stood there by that gate, and heard my wife singing 'What a friend we have in Jesus, all our sins and griefs to bear', I said to myself, 'poor girl, what has Jesus ever done for her, that she should be able to sing here at midnight, tied up to a drunkard like me?' and still," he said, "I stood there under the stars, and heard my wife singing, 'What a friend we have in Jesus, all our sins and griefs to bear'; and as I stood there at that gate, I said to myself, 'I know that if Jesus Christ can help my wife to sing that way at midnight, Jesus Christ can make me stop drinking whisky'." It was years before that man became a Christian after that night, but from that night he trusted Jesus Christ to deliver him from the grip of the vile appetite. He never knew the taste of liquor after that night. It had ruined the happiness of his home for years. I was talking to him in his place of business not a great while before he was promoted, and he said to me, "You know my wife, poor girl, had a terribly hard time for years while I was a drunkard, and now I am trying to make it up to her a little, and I have never, since I became a temperate man spent my wages myself! Every month I take it home to her, and she does what she wants to for the home; and when I need a little money, she gives it to me. I am trying to make up to her what I can for what she suffered, when she had a drunkard for a husband."

How can a man be justified with God? The lodges say that men can save themselves; and the Christian Church says men can be saved through the blood of Jesus Christ; and if one of these faiths is true, the other of these faiths is a lie. If what the lodge says is true, what the Church says is not true. What follows? It follows that every man who believes in Jesus Christ, every woman who believes in Jesus Christ, is by that very token pledged to life-long enmity to this system of lodgism, if he or she wishes to be faithful to the Church which he professes to adore. He cannot endorse the system which declares that men are justified without faith in Jesus Christ, and at the same time belong to a church which declares that men can be saved only by this faith.

Let me say two or three things. In the first place I am very likely speaking to some men who have been in this position without especial intelligence; deceived into these secret organizations. Perhaps men have listened to Dr. Gray, who have come to know only tonight the real character of these institutions. My brothers, where there is no light, there is no transgression. "The times of ignorance God winked at, but now calleth all men everywhere to repent."

President Charles G. Finney said years ago, "It is a sin to take the oath of the Masonic lodge; the sin is never repented of until the oath is broken." And every man that is here tonight, and has never seen the character of the Lodge before, let him remember, when he goes out under the stars tonight, that he has a different responsibility than he has ever had before; and let him remember that God will hold him responsible for the life he lives after tonight. Remember that God, who would forgive you yesterday for being a lodge man, will not forgive you tomorrow for being a lodge man. The light is come, and God requires you to repent.

Let me say one word. When I hear men talk about having a temperance sermon once a year, I say to myself, "Oh, my God, is it possible, in a world like this, that a Christian minister can be contented to preach a temperance sermon once a year? with the cry of burdened souls ringing in his ears, with every police court in this City furnishing its awful grists for this terrible mill, with men drinking themselves into eternity, is it possible that a man can preach a sermon that is not a temperance sermon? and when I see these thousands and tens of thousands of men deceived into these organizations, which say that a man can justify himself, and which deny that Jesus Christ is the only Savior of men, I say to men: "What kind of a Gospel is it, in a world like this, where souls are being slaughtered by thousands and tens of thousands; what kind of a Gospel is it, that contents itself with preaching two or three times in a year and does not, whenever God gives an opportunity to reach the soul of a man, warn him against these societies, which are killing the souls of men."

Let me say to you men and women who have been delivered from the snare of this deception, you have personal responsibility in this matter. I was reading the other day about a blind man in China, who got into some missionary hospital in China and had an operation for his sight that enabled him to look out at the sky and rivers and trees and in the face of his friends; and he journeyed away to his home in Hangkow, and there were nearly fifty persons, his friends, who had suffered as he had suffered. They said, "Is it true that you can see?" "Oh, yes, I can see." "What does the sky look like? what do the trees look like? what does the face of your wife look like? how do your children look?" and the poor man described all, as well as he could. "It is wonderful," they said to him; and then added, "Don't you think you could get us to this same doctor that helped you to see, so that perhaps he could help us to see?" He said, "It is a long way, two hundred and fifty miles, and we are poor; we would have to walk, but if you are willing to walk, I think perhaps I can get you to the doctor that helped me." They said "We can walk." So they got a long rope, and each blind man, from first to last, took hold of the long rope, and the man who was no longer blind, took the front end of the rope, and started off for the tramp of two hundred and fifty miles. Step by step they marched along until at last he brought his forty-eight blind friends into the Mission Compound, where he had received his sight. He said to the officers in charge, "You remember how, so many months ago, I was here a blind man and you gave me my sight and here are forty-eight of my friends: We have come from Hangkow, two hundred and fifty miles; I want you to see if you can help them." And the missionary said, "surely we will help them, if we can." And when the blessed ministry of that hospital was done, forty-seven, out of these forty-eight men, were able to see, like the one who had led them that long march of two hundred and fifty miles along the plains of China.

You men and women tonight have most of you been enlightened. There came to you that blessed hour when for the first time you looked upon the face of Jesus Christ. As you walk home tonight, you walk home free. You know in Whom you have believed: but there are more than forty-eight blind men who are near to you, and many of them have been entrapped and ensnared by this system that teaches men not to be Christians; teaches that it is possible for sinful men to redeem themselves. You owe these men a duty, and if you perform this duty, God will approve you. God will give you the privilege of opening the eyes of hundreds and thousands of young men, because people are without intelligence, or they would not go into captivity.

God calls upon you who are here tonight, who know how men can be justified with God, and who know that any other pretended method of justification is a snare and a delusion, and will destroy the man, God calls upon you to give such service as you have never rendered and in street car, in office, in shop, in mill, in home, in prayer meeting, everywhere, God calls you men and women who are here tonight to save these men that have fallen into the snare. God make you faithful and give you a great reward!

Mr. Stewart: I am sure brethren, that you all feel, as I feel, that the best thing for us to do now is to quietly pass out and think through this matter, if possible. Go out to be the leaders in the ways of light. We will rise and receive the benediction. Dr. Gray will pronounce the benediction.

"Blessed is the man that walketh not in the counsel of the ungodly."—David the Psalmist.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.—II Cor. 6:14, 15, 17.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Psa. 1:1.

"I have no sympathy with secret oath-bound societies."—Rev. W. G. Moorehead, D. D., Xenia, Ohio.

"All secret, oath-bound political parties are dangerous to any nation."—General U. S. Grant.

Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.—Leviticus 5:4, 5.

And they were more than forty which had made this conspiracy. . . . We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.—Acts 23:13, 14.

AFTER THE CONVENTION.

The holding of the Annual Convention of the National Christian Association at the Moody Church was a blessing to the Church. I think it would be a help to every church in the land to have at least one day every year set apart for just such a conference. I doubt if there is a church in this country that is not affected by Secret Societies. Therefore every church ought to consider them and their influences in a Scriptural, loving and fearless way, depending upon the Holy Spirit for guidance.

The church which seeks to declare the whole counsel of God on this subject and puts into practice the convictions thus gained, will breathe fresh ozone into its lungs and add red corpuscles to its blood. Increased power and vitality will attend its ministries and extend its usefulness.

E. G. Woolley,
Assistant Pastor,
The Moody Church, Chicago.

FROM DR. GEORGE.

The national anti-lodge Convention of April 7th and 8th in the Moody Church has come and gone; and the verdict, oft repeated, that passed from lip to lip, was, that "This is the greatest Convention we have ever had."

As earnest, godly men and women came from Iowa, Illinois, Michigan, Indiana, Ohio and Pennsylvania, with hearts brim full of anxiety to see and hear and tell of some facts and features of the work, they made up a serious, thoughtful, undivided, and prayerful assembly that hung, as with breathless silence, upon the ringing addresses that were delivered. They sat for hours and hours with such rapt attention as to indicate that they were afraid they might miss some of the precious truth that was being uttered.

Men, able men, learned men, men of years, men who had studied the Bible till they were grayheaded, addressed the Convention in the same strains, expressing one and the same sentiment, that the lodge was an evil and a wrong, a friction in society, an obstruction to progress, a profanity as to oath, and a delusion as to religion. Especially was the secrecy of the lodge held up as a flagrant wrong

It was unnecessary if the thing they stand for was right; and if not right, the secret that attempted to cover it was the greater wrong. It is full in the face of what Jesus Christ proclaimed: "In secret have I said nothing."

Their oaths with blood curdling penalties, wherewith they attempt to guard their secrets, and their hidden maneuverings, were shown to be unofficial, extra-judicial and outside the range of proper oaths, and thus of necessity profane and sinful counterfeits. Nothing was more often dwelt upon and demonstrated than their pretense to religion, which was no saving religion at all. Their actual cutting the name of Jesus Christ from their religious creed in order to take into their communion Jews, Mohammedans, Infidels and Pagans was exposed as the most fatal feature in all the lodge propaganda. To intimate that men may be saved by living up to the rites, duties and ceremonies of the lodge, and at their death, be sent to the "Grand Lodge above" without a Christ, was the supremest impiety, for which there can be no pardon while it is adhered to. A system that can train men to feel and say that a lodge that knows no Christ is "good enough religion for me," "If I must give up either the church or the lodge, I will give up the church," was shown to be a deception of souls that has no or few parallels in the world to-day. The Convention at this point was an absolute unit in declaring that a system that would so much as hint that an immortal soul could be transferred from this sinful world to a world of perfect blessedness without the only Savior Jesus Christ, than whose "there is none other name under heaven given among men, whereby we must be saved," was a system freighted with measureless dangers. Its delusion reaches to eternity.

There was a feeble breath of opposition by lodge men on two occasions, but they were so deluged with questions they found difficult to answer, that the debate was quite brief. We felt sorry that many lodge ministers and Christian members could not have heard these discussions; for could they have heard them with unprejudiced ears, it seems scarcely possible they would not have seen and felt, at least, the sin and wrong of attempting to send men to Heaven without a Savior.

Conventions, as a rule, show the effect of the work bestowed upon their preparation. The arrangements for this one seemed to be perfect. Entertainments were so carefully looked after that all seemed to feel that they were cared for. A self-executing program, without break or disappointment, seemed to run like oiled machinery. An exquisite students' banquet gave a rich and royal evening's entertainment. Indeed, everything showed that a master's hand had been at the preparation; and not to mention others who deserve great credit, I must say, our everybody's friend, Mr. J. M. Hitchcock, showed himself to be an expert "master of ceremonies." For months before, Brother Hitchcock had kept the columns of the CYNOSURE hot with flaming lines of invitation to the Convention, and stirring notes of special directions. And when the Convention opened he was there, all about there, when anything was needed. If one wanted to go to a place, Brother Hitchcock was there to tell him how to go, or get somebody to go with him, or go himself with him. I never was better taken care of than by the good anti-lodge brethren of Chicago.

The results of that Convention will be many and precious—long months and years to come. The Lord be praised for the entire Convention, and fully trusted for great and rich results.

H. H. GEORGE.

Beaver Falls, Pa.

CONVENTION NOTES

The Convention is over; its results will go on till the widening circles touch eternity's shore.

The program was carried out with scarcely a failure.

God's goodness was realized in the presence of Presidents Blanchard and George, both of whom had been ill, the latter up to the very day of the Convention. These are among our mighty men.

The keynote of the Convention was Loyalty to Jesus Christ—The Head of the Church—The Lord of Glory.

'Twas blessed to witness and experience the intimate, cordial fellowship in the Lord, of the representatives of some twelve denominations: there was no evidence of any lines of separation existing between us.

Absolute confidence in God's infallible Book was clearly the Faith of every speaker.

As an inevitable sequel, the Holy Ghost was honored and His will sought as our all-controlling counsel.

If ever in the past any attendant on this Convention was befogged on the contrast between Christianity and "religion," he must have received enlightenment on this occasion. The masterful address of President Blanchard, the ringing utterances of President George, the clear testimonies of many speakers on the floor, brought out over and over again the fundamental truth that *apart from Jesus Christ, no man has God, or knows God.*

Four College Presidents were in attendance—Dr. C. A. Blanchard, of Wheaton College; Dr. H. H. George, of Beaver Falls, Pa.; President B. W. Ayres, of Central Holiness University, Oskaloosa, Iowa; and President J. E. Miller, of Mount Morris College, Illinois.

Dr. James M. Gray, of the Moody Bible Institute, handled his theme in his usual thorough and convincing way, leading to the inescapable conclusion that lodge-religion is a counterfeit of the true, Christ-centered Faith, and is right in line with the numerous inventions of the "god of this world" for deceiving men and luring them to destruction.

In these days, when many ministers are preaching on every theme except the great theme of the Apostles—"Christ and Him crucified," it was a feast to listen to Dr. Blanchard's discussion of the question—"How Shall a Man be Justified With God?"

As a feature of the discussion, he showed clearly that Lodge-religion furnishes no answer to the question.

A number of Christian Reformed and United Brethren ministers came from Michigan: we had ringing speeches from some of them.

Vice-President J. W. Brink, of Grand Rapids, made an excellent presiding officer in the business sessions, President E. B. Stewart being necessarily absent after the first session.

The hospitality of the Moody Church was unstinted. All parts of the church were free to us; cordial welcome was extended by Assistant Pastor Woolley; efficient musical leaders were provided; and the ladies of the Moody Church, together with the ladies of the College Church of Wheaton, Illinois, gave substantial help to the Association in providing the bountiful banquet.

Some 300 sat down at the banquet tables, quite filling the room: of these many were students from the Theological Seminaries, for whom the banquet was especially designed.

Secretaries Stoddard and Sterling gave reports of their field work, which were well received, and words of encouragement were given them.

Rev. L. V. Harrell, whose interesting account of the situation in his parish appeared in the March Cynosure, gave a wide-awake, practical address, showing how enemies may be put to silence when fearless, faithful dealing with the lodge evil is followed out.

The gist of the interesting discussion on lodge funerals seemed to be that there can be no affinity between Christian burial services and lodge rituals; that no Christian ought to wish both services, and no minister should be expected to co-operate with the lodge on these occasions.

Every speaker on this subject regarded the two services as mutually incompatible.

President J. E. Miller's address on "Some Points in Which We Might Improve," was thoughtful, convincing and suggestive.

One announced speaker recalled his acceptance—Dr. C. B. Mitchell, Pastor St. James Methodist Episcopal Church, who was to have spoken in defense of the Fraternal Orders.

Pastor B. A. G. Willoughby, of the St. Paul's Congregational Church, Chicago, earnestly defended the Secret Orders, in an informal speech on the floor of the Convention.

We had some dramatic appeals and oratorial efforts from a Pythian Knight, who attended every session, and

Pastor William Dallman of the floor—open to all.

Mr. Woolley's address on the "Sins of Selfishness" was vivid and impressive.

The closing session, with addresses by Pastor William Dallman of the Lutheran Church, Milwaukee, Wisconsin, and Pastor John A. Earl of the Belden Avenue Baptist Church, Chicago, strong, convincing and soul stirring, will long be remembered as a fitting conclusion to the best Convention yet held by our Association.

Charles G. Sterling.

REFLECTIONS AND RECOLLECTIONS.

The Convention over, the first deep impression produced upon the mind is that "God is faithful," *and it is worth while to pray and to work.* Pray first, for without His wisdom and guidance and strength, we can do nothing, but then *work,* for "God worketh in you both to will and to do."

The opening session was small, very small; but the trial of our faith was a gracious token of His presence.

Our minds were solemnized though not saddened, as we remembered that the President of the Association was in heaven, and perchance among the "Great cloud of witnesses" beholding the conflict, and rejoicing.

Delegates were present from the very first, from several States, and the business moved on harmoniously.

The place of meeting was auspicious. D. L. Moody, whose humble faith and diligence God had honored in the founding of the church, and the erection of the church building, had here borne his testimony, as had almost *every* Pastor of the church since, against the deluding, ensnaring, solemn religious ceremonies with which Secret Societies deceive men, leading them to expect prosperity now, and safety hereafter, without repentance for sin, or faith in our Lord Jesus Christ.

The attendance was more than doubled in the afternoon, and it was estimated that a thousand were present in the evening to hear the clear, concise, convincing address of Dr. James M. Gray on "Moral and Spiritual Counterfeits," or "The Open Confession and the Secret Hope." President Blanchard followed. The question which he propounded was "world wide and eternity long" in its import. "How, then, can a man be justified with God?" The question was shown to affect the welfare not only of each individual there, but of every man! The speaker showed how that even in the beginning there had been two answers given. Two altars were erected, the one with a bleeding lamb, typifying Christ, laid upon it; the other heaped with the beautiful and luscious fruits of the earth, representing the good works of man; and he showed that the Church of Christ and the secret lodge altars still hold out to man a way of salvation. Two altars still stand: the one gives life, the other dooms to eternal death.

Mrs. N. E. Kellogg.

This Conference, for which we had been for months devoutly praying and faithfully working, is now an event in the past. Its pleasant memory and its history as among the best meetings ever held under the auspices of the N. C. A. It is another demonstration of the truth that our labors in the Lord are not in vain.

Amanda Smith, the colored evangelist, is in failing health, but could not resist the temptation to testify against the lodge by her presence at the Convention.

The newly published Booklet of Testimonies from the Moody Church Pulpit against the mischievous teachings of secret societies, has been pronounced by some as the most effective small publication ever issued by the Association. The testimonies are direct and convincing. The price is fifteen cents per copy. A man or woman with a few hundred dollars for missionary work could scarcely do better than to widely distribute copies of this booklet.

The meeting just closed has again demonstrated the value of such occasions which bring together kindred spirits with those who hold adverse views.

"The greatest of all faults is to be conscious of none."

The Power of the Secret Empire

By Miss E. E. Flagg

XIII.

Masonic Bondage—Sam Toller's Affairs.

In spite of much persuasion, mingled with good-humored bantering, I persisted in absenting myself entirely from the lodge, until one day I received notice of an extra meeting of special importance, at which my presence was imperatively demanded. Accordingly I said to Rachel, after supper,—

"I am going to the lodge to-night. They say it is an important meeting, and I really don't know but I ought to attend, at least now and then."

"Which one of your duties, as a man and a citizen, will suffer most if you stay away?" asked Rachel, dryly, as she stood rinsing cups and saucers at the sink.

"Don't be foolish, Rachel. You know I hardly spend an evening away from home."

"Now, Leander," and Rachel set down the cup she was wiping and spoke earnestly, "I am not one of these silly wives who are miserable if they can't have every atom of their husband's time and attention. If this was a public meeting, and the business to be transacted involved public interest, I would say, 'Go, by all means.' I should despise myself if I wanted to keep you from doing your duty."

"But supposing it *is* a duty, a solemn and bounden duty, for me to go tonight."

"I can suppose that," said Rachel, slowly; "but have I not a right to know what makes it your duty? How can we be really and truly one with secrets between us? I read somewhere that a secret between married people was like a slow poison to affection."

"Must be very slow indeed, Rachel. There's Deacon Winship and his wife, and Dr. and Mrs. Starr—devoted couples, and they've been married over a quarter of a century. Deacon Winship and Dr. Starr are both Masons, you know."

Rachel made no answer. She was setting up dishes and possibly did not hear me; but she had by no means done with the subject, for when she had just put away the last plate and hung the towel on the rack to dry, she again resumed it.

"Leander, you remember when the Freemasons laid the corner-stone of the new court-house. Well, now, in front of the procession, carrying the Bible, walked a man whom I know to be a profane swearer. Side by side with Deacon Winship I saw Colonel Perkins, a hard drinker, and people say that he breaks the seventh Commandment. I could name others in that procession, some of the hardest characters in town, but they were walking on equal footing with the rest. I never want to see *you* in such company, Leander."

Now, as I happened to be a spectator of this very procession and a witness of these very same facts, I could only take refuge in the old threadbare argument.

"But, Rachel, there were good men there."

"Then am I to suppose that you would have no objection to seeing me in a procession, side by side with women of known bad character, if only there was a sufficient sprinkling of *good* women there to throw over it a mantle of general respectability?" inquired Rachel, with dry sarcasm.

"Oh, but that is a little different. Men and women are not alike, you know," I answered, in the great scarcity of original arguments making use of one that I had better have let alone—at least when arguing with Rachel.

"Why not, Leander?" she asked, quickly; "when it is a plain question of morals I believe both sexes stand before their God on the same plane. Are the Ten Commandments less binding on men than women?

"Why, of course not."

"Then, don't tell me that a man, because he is a man, can touch uncleanness and not be defiled, while a woman, because she is a woman, cannot come within a stone's throw of it without risk of pollution. But to come back to the question our talk started from, what makes it your duty to go tonight?"

Should I tell Rachel that the notice I had received was actually a summons[21] which no Mason could disregard without incurring the displeasure of the secret power set over him, and risking such punishment as Masonic law might see best to inflict? that I, a freeman, with the old free Puritan blood in my veins, the blood of men that had marched to victory with Cromwell and carried their hatred of priestly and kingly tyranny over the seas; that had fought at Bunker Hill and starved at Valley Forge, was in reality no freeman at all, but a bond slave, bound hand and foot to a despotic tribunal, whose mandate I did not *dare* disobey? What remained for me but to say, with an injured air:

"Now, Rachel, I should think you might trust me a little better than this. I don't dictate to you about your duty and you mustn't to me about mine."

Rachel "dictated" no more. But it is easy to see that such a conversation between a newly married husband and wife can hardly tend to mutual agreement and concord. Rachel's feelings were hurt, and she showed it—not by tears or any sharp retort, but by utter silence. To her brave, open nature, such shirking of plain, honest questions, was contemptible; she could neither understand nor quietly let it drop as a thing that did not concern her—all which characteristics I will pause to remark are, for very obvious reasons, extremely inconvenient in the wives of Masonic husbands.

As a result of this meeting of the lodge (which I of course attended in obedience to the Master Mason's oath, which among its other easy and modest requirements bound me to "obey all signs and summons given, handed, sent or thrown from the hand of a brother or the body of a lawfully constituted lodge"), I might have been seen the next day in close conference with Sam Toller. Two lines of a certain patriotic ditty, very popular in its day,—

"The British yoke and the Gallic chain,
Was urged upon our necks in vain,"

lustily sung, guided me to the "corner lot" where he was cutting wood, and seating myself on a great hickory log, while Sam, nowise loth, did the same, I unfolded to him my errand, which was simply this:—

Joe, after all, was right in his hints. Sam's easy-going tongue had been allowed to wag too long, and though the lodge had been slow in taking cognizance of the matter, a vague rumor that he was "free with the secrets" had got about. Hence the meeting and the special summons to me, for as Sam lived at my grandfather's, having been engaged to do the general chores, it was not unreasonably presumed that I might give some information on the subject, though, as the reader has seen, I knew absolutely nothing except the few facts elicited from Joe. But many in the lodge and not a few outside held the opinion that Sam was never a regularly made Mason, and certainly grave doubts might justly be entertained of such newly fledged claims considered in the light of his previous reticence, which was, to say the least, marvelously out of keeping with Sam's ordinary characteristics.

But how to shut his mouth! This was the vexed question that agitated Brownsville lodge.

Finally one of the older members, considered a very Ahithophel for wise counsel, advised the brethren to adopt a course which he had known to be pursued in a very similar case by a lodge in Rhode Island. Induce Sam

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Note 21—"A 'due summons' from the lodge or Grand Lodge is obligatory upon him; should he refuse obedience he will be disgracefully expelled from the society with public marks of ignominy that can never be erased."—*Morris's Dicitonary. Art. Authority.*

Toller either by persuasions or threats to take the Entered Apprentice oath. This would place him unequivocally under Masonic law and probably check further indiscretions of speech.

Interest in Sam and a desire to stand his friend now that his garrulousness seemed likely to get him into trouble with the lodge, made me willing to take upon myself the task of bringing about this desirable result. Hence the interview.

Sam, however, took the proposal very coolly.

"Wall, I dunno; I'll think about it," he said, after he had chewed a sprig of checkerberry for a moment in silence. "If I've jined once what's the use of my jining over again?"

"To tell the truth, Sam, I don't feel sure about that. Have you any objections to letting me test you?"

Sam grinned, but "had no objections," and would have passed the test very well, but unluckily gave the password for the Entered Apprentice Degree as Jachin, when it should have been Boaz, and in the Fellow Craft as Boaz, when it should have been Jachin, and also transposed the grips. While this might have been a mere lapse of memory on Sam's part, as he had always professed to have become a Mason in some very remote era of his existence, it naturally gave some color to the suspicion that he had gained his knowledge outside of the lodge-room.

"Sam," said I, severely, "this is a serious matter, and it would be better for you to tell the truth at once. If you are only playing a trick; if you have got hold of the secrets someway and are passing yourself off as a Mason when you are not, why, it is all the better for you if you will only own up. For a *Mason* to betray the secrets of the order is considered a high crime in the lodge, and punishable by the severest penalties Masonic law can inflict."

"Wall, now, the wust thing, I take it, that the law of the land can do to a man, is to hang him by the neck till he is dead," coolly replied Sam; "maybe the Masonic law is su'thin' like that."

It was impossible to guess how much or how little Sam meant. I was silent, but shivered inwardly under the weight of an awful remembrance.

Sam was silent too for a moment and then brought his hand down on my shoulder with a resounding clap.

"I'll own up, honor bright. I never was inside a lodge in my life. Now how d'ye suppose I ever got hold of the secrets?"

"I can't imagine, Sam."

"Wall, now," said Sam, speaking in a slow, ruminating fashion, "supposin' I was on intimate tarms, as ye may say, with a Mason that got drunk off and on. Couldn't I get 'em so? *Or,* supposin' I overheard some talk between two Masons where one was a trying to post up the other in matters pertaining to the lodge. Couldn't I get 'em easy that way?"

"Why yes, Sam; only listening is rather mean business."

"Or suppose," continued Sam, not heeding my remark, but going on complacently with his brilliant little fictions, "I was set to sweep out a room that had been used for a lodge, and I should come across some papers with the secrets all writ out on 'em jist as they were employed by the members when their memories needed a little refreshin', couldn't I pick 'em up and stow 'em away in my pocket for contemplation in leisure hours?"

"Have you got them now, Sam?" I inquired, rather skeptically.

"Haint told ye yet that I ever clapped eyes on the fust thing of that nater."

And Sam chewed checkerberry leaves with exasperating coolness.

"Now, Sam, I might as well tell you that the lodge is pretty well stirred up over this matter. You had better take my advice, and if you are prudent in future all the fuss will blow over. But really, without any fooling, how *did* you get hold of our secrets, anyway?"

"Ax me no questions, Leander Severns, and I'll tell you no lies," answered Sam, with a curious smile. "But about jining the lodge, as ye're so kind as to be particular sot on't, why, I'll think it over."

But Sam Toller's name never adorned the roll of membership in Brownsville lodge. One or two mornings after there was no one but Joe to do the daily chores at my grandfather's, while a visit to the chamber where he slept demonstrated the fact that he had been gone all night.

(To be Continued)

STATE OHIO BILL—A PETITION.

TO HIS EXCELLENCY, THE HONORABLE J. HARMON, GOV. STATE OF OHIO, COLUMBUS, OHIO.

Dear Sir: It has come to our notice that one Mr. Asa Elson has introduced into and offered for passage by the legislature of our State of Ohio a bill, registered as House Bill No. 67, and entitled

"A BILL

"to provide for the punishment of persons, copartnerships or corporations for the unauthorized using, uttering, publishing, selling or offering for sale or having in their possession the unwritten or secret work of any secret society or order."

In addressing this protestation to Your Excellency we would produce our reasons for your equitable consideration and most urgently request you to use your influence in preventing this bill, even to the extent of exercising Your Excellency's power of veto.

We make this request for the following reasons, to wit:

First, because it is in *direct opposition to* and *a violation of the freedom and liberty of speech* guaranteed to every American citizen by that grand and time-tried instrument, the Constitution of the United States. This instrument by its First Amendment insures to every American citizen the freedom of speech in all matters coming under his observation. And so jealous is this instrument in guarding this freedom against an infringement on the part of any State that in the Fourteenth Amendment it reverts once more to such and similar freedom and explicitly declares that: *No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the U. S.*

But what does the "Elson Bill" propose to do? It proposes to stifle the voice of free American citizens, prohibiting them from voicing their opinions, and declaring it a misdemeanor for them to *"utter"* without authority from the secret societies the unwritten or secret work of the societies dealt with in said bill, and placing no light fine and punisnment on those citizens who would dare exercise what the Constitution of the United States guarantees to them.

Second, because it aims at, and if made a law, will succeed in, *muzzling the press.* The freedom of the press, however, is another inalienable privilege and right enjoyed by, until now, and guaranteed to, the citizens of the U. S.

But what does the "Elson Bill" propose? Notwithstanding the Constitution of the U. S. and the common custom in vogue to the present day, this bill declares it a misdemeanor to "print, publish, aid or abet in composing, writing or printing, to sell or offer for sale, without authority from the secret societies, any of the secret or unwritten work of said societies or orders." Evidently this bill proposes to rob American citizens of one of their highest and most cherished privileges, yes, proposes to punish those who would live by and exercise the privileges vouchsafed to them by the U. S. Constitution.

Third, because *it deprives American citizens of their security in their persons, houses, papers and effects,* and *subjects free American citizens to unreasonable searches and seizures.* This privilege and protection, too, is offered by the U. S. Constitution to its every citizen, and is reinforced by the declaraton of the XII. Amendment, saying, "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

But what is the design of the "Elson Bill"? Naught else but to destroy these immunities and abrogate such granted security; yea, punish those who would enjoy the liberty and protection granted them as American citizens by their fundamental law, the Constitution of the United States. For this bill declares it a misdemeanor punishable with fine and imprisonment to "aid or abet in composing, writing, printing" or even only "using any publication," etc., genuine or "purported," of any secret societies without authority from them; yea, more than this, it makes it a misdemeanor and punishable, even *to have same in his possession.*

Fourth, it destroys the equality of citizens before law. It places *one class* of citizens at an advantage before the law and in the exercise of their liberties and puts at a disadvantage another class of liberty-loving and liberty-gifted citizens. The one class may speak with every impunity, the other dare not speak under penalty; the one class may use the press, the other is denied such. Yet both are American citizens. The one class is secure in their persons, houses, papers and effects, the other class is denied such security. Yet both are American citizens! Evidently the "Elson Bill" is one-sided, partial: it bears the stamp of class legislation on its face. To come directly to the issue: this "Elson Bill" permits the promoters of secretism the free use of speech and press in all security, but persecutes those American citizens who, for reasons known to themselves and until now heard in their addresses and read in their publications, should differ from the promoters of such societies. Such undue discrimination in favor of the promoters of secretism and in disfavor of the opponents of secretism is made, while the Constitution of the United States holds each and every citizen equal before law to each and every other citizen.

Fifth, because this bill *creates the State the peculiar protector of a particular form of divine worship.* Though denied under circumstances. Secretism has its particular form of divine worship and its own peculiar doctrine, as is evidenced daily and publicly in the conducting of *funeral rites,* and of *dedication services* of public and private buildings, with acting chaplains, etc., with prayer readings and rituals. Practicing worship, it is a religious society.

According to the Constitution of the United States one religious society before the forum of the law shall be equal to any other. The one shall be denied what is denied another, and the one shall be granted what is granted another. That grand instrument desires that "no law respecting an establishment of religion, or prohibiting the free exercise thereof," shall be made.—First Amendment. And no State shall abridge such privileges.—Fourteenth Amendment.

But what is done by the "Elson Bill" if made a law? While it does not concern itself with other forms of worship, the "Elson Bill" singles out the form exercised by secretism, takes it under its particular care, not willing to have it investigated or exposed. This bill evidently would link the State to secretism and make secretism the State's pet child.

Dear Sir, you will have noticed that in the above arguments we have in no wise touched upon the intrinsic value of religious reasons pro or con to secretism or its form of worship—that must be investigated elsewhere than in the halls of legislation of the Executive Mansion—but have placed ourselves upon the Constitution of the United States in urging this matter before Your Excellency, as behooves citizens of the United States. Standing on this ground, we ask for a square deal. We abhor class-legislation. We desire free right of investigation. We remonstrate against being gagged and unreasonably bound.

Hoping you will not lend a hand in creating such an iniquitous law working detriment to so large a portion of Ohio's loyal citizens,

We remain most respectfully yours,

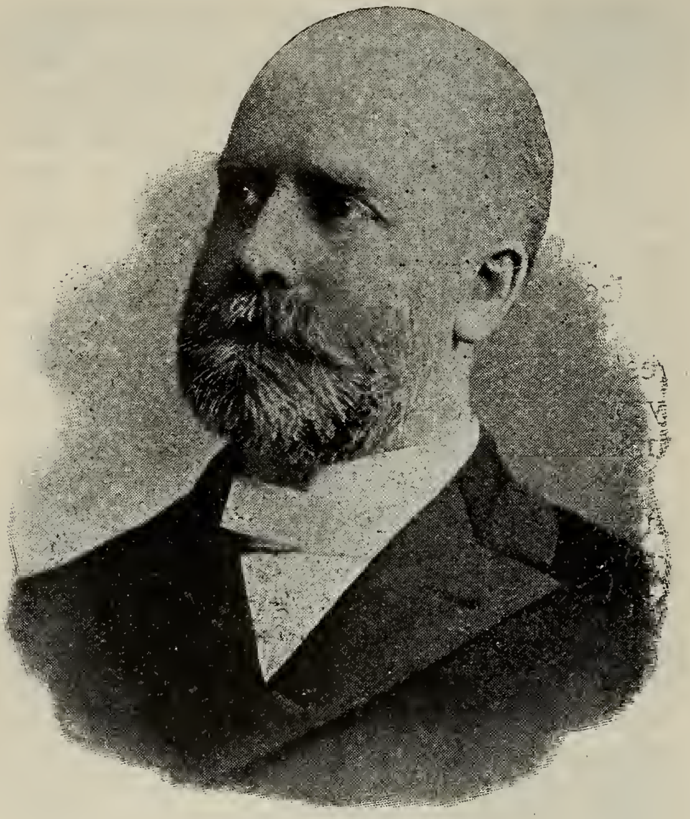
Aug. F. C. Buuck, Sec.

J. W. F. Kossman,
Pres. Ev. Luth. Conference,
Van Wert Co., Ohio.
AUG. F. C. BUUCK,
Sec.

Done in Harrison Township, Van Wert Co., Ohio, March 28, 1910.

"Many a man is led to success by an apron string."

One of the readers of the Cynosure says: "It was more than a rumor that one of Chicago's pastors was to appear in the late Convention to defend the principle of secret societies. If he found it inconvenient or impossible to be present at the Conference, may not some provision be made by which we may have the benefit of his defense through the columns of the Cynosure?"



R. A. TORREY.

QUESTIONS ANSWERED.

BY REV. R. A. TORREY, D. D.

Do you believe in secret orders? Do you think it is wise to publicly expose them in your preaching?

I do not believe in secret orders, and believe it is wise to show young Christians the peril of them. It ought to be done wisely; I do not believe in making a hobby of that sort of thing. Among the greatest hindrances to the church of Jesus Christ are the Masonic and other secret orders. The country churches are filled with women because the lodges have taken the place of the church with men—and even the women are joining their orders now. Nevertheless, the first thing I would do would not be to pitch into the lodge; it would be to get men and women converted to Jesus Christ.

Ought a Christian to retain membership in a secret society?

No. I do not see how a Christian who intelligently studies his Bible can do so. The Bible tells us plainly: "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Corinthians 6:14). All secret societies of which I have any knowledge are made up, partly at least, of unbelievers, that is, of those who have not accepted Jesus Christ and surrendered their wills to God. In the light of this express commandment of God's Word I do not see how a Christian can retain membership in them. I am not saying that no members of secret societies are Christians, for I have known a great many excellent Christians who were members of secret societies, but how they can continue to be so I cannot see. Many continue members of the Masonic and similar orders simply because they are not acquainted with the teachings of the Word of God on the subject.

Furthermore, in some secret societies the Scriptures themselves are garbled in the ritual. The name of Jesus Christ is cut out of passages in which it occurs in the Bible so as not to offend Jews and non-Christians. How a Christian can retain membership in a society that thus handles deceitfully the Word of God, and above all, cuts out the name of his Lord and Master, I cannot understand.

Further yet, oaths of the most shocking character are required in some secret societies, and there are ceremonies which are simply a caricature of Bible truths; for example, there is even a mock resurrection scene.

Further still, Christianity courts the light and not the darkness (Ephesians 5:8, 11, 12). Doubtless many Christians go into the Masonic and other orders for the purpose of getting hold of the non-Christian members and winning them for Christ, but this is a mistaken policy. Experience proves that the secret society is more likely to swamp the spiritual life of the Christian than the Christian is to win his fellow-Masons to Christ.—From *Practical and Perplexing Questions Answered.* Published and copyrighted by the Bible Institute Colportage Association, Chicago.

"Be not unequally yoked together with unbelievers."—Paul of Tarsus.

"True Christian love is so active that it cannot be hidden. It shines, it cheers, it warms, and it attracts."

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A word on the common desecration of the Sabbath. Secret societies prominent in its profanation. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

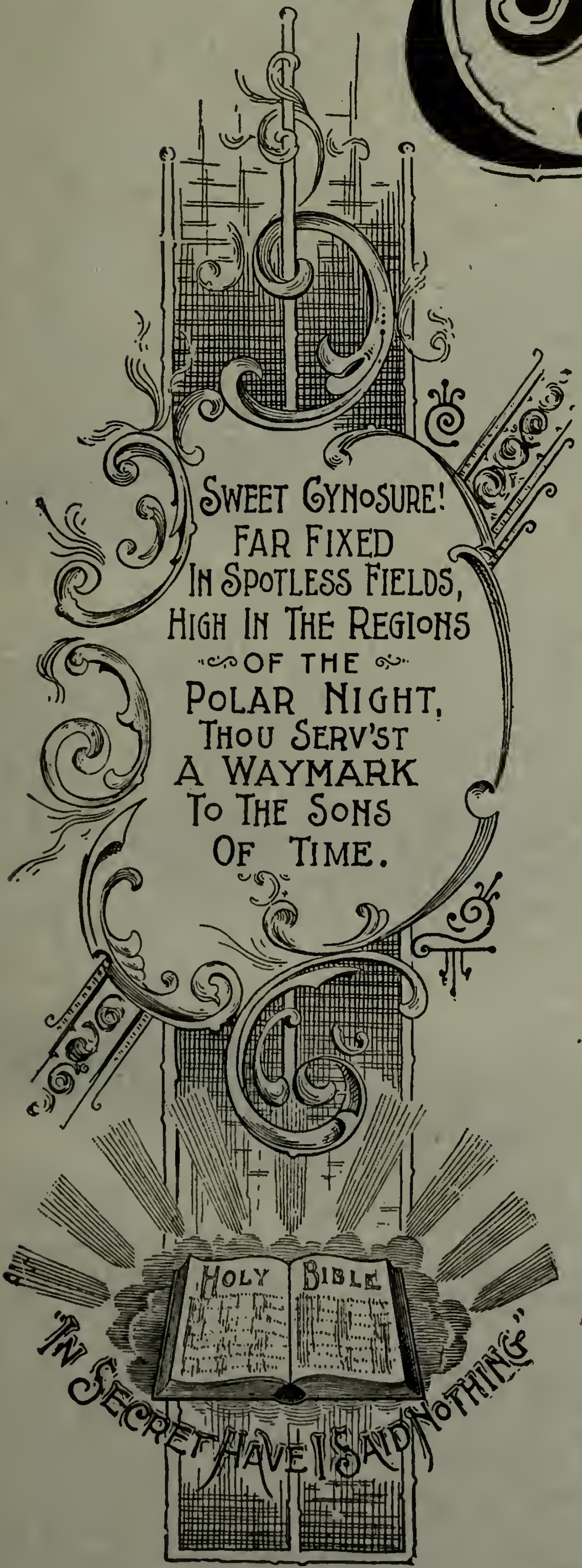
A package containing one of each of the above tracts will be sent, postpaid, for 25 cents.

NATIONAL CHRISTIAN ASSOCIATION

850 W. Madison St. CHICAGO, ILL.

Christian Cynosure.

CHICAGO, JUNE, 1910


SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.
HOLY BIBLE
"IN SECRET HAVE I SAID NOTHING."

The Oath.

Oddfellowship.

The Stupidest of Birds.

The Benevolence of Lodges.

Appeal to Workmen by Managers.

The Power of the Secret Empire.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
850 West Madison Street, Chicago.

TERMS OF SUBSCRIPTION

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SERMONS AND ADDRESSES

MYSTIC SHRINE ILLUSTRATED.
A complete illustrated ritual of the Nobles of the Mystic Shrine. This is a side Masonic degree conferred only on Knights Templar and on thirty-two degree Masons. Revised and enlarged edition. **40 cents.**

ARE SECRET SOCIETIES A BLESSING?
An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

FREEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.
By "Spectator," Atlanta, Ga. 16 pages; **5 cents.**

FREEMASONRY SYMBOLIZED IN REVELATION.
By Rev. James P. Stoddard. This is an attempt to answer the questions: "Is a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the 'Book of Revelation'?" and is there now in active operation a system approximating the description given in Revelation? This is a book both instructive and interesting. **30 cents.**

SERMON ON MASONRY.
By Rev. J. Day Brownlee. In reply to a Masonic oration by Rev. Dr. Mayer, Wellsville, Ohio. **5 cents.**

SERMON ON SECRET SOCIETIES.
By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

PROF. J. G. CARSON, D. D., ON SECRET SOCIETIES.
A most convincing argument against fellowshiping Freemasons in the Christian Church. **10 cents.**

FREEMASONRY A FOURFOLD CONSPIRACY.
Address of President J. Blanchard. This is a most convincing argument against the Lodge. **16 pages; 5 cents.**

SCOTCH RITE MASONRY ILLUSTRATED.
The complete ritual of the Scottish Rite, 4th to 33rd degrees inclusive, by a Sovereign Grand Commander. Profusely illustrated. The first chapter is devoted to an historical sketch of the Rite by President J. Blanchard of Wheaton College, who also furnishes the introduction and analysis of the character of each degree. Over four hundred accurate quotations from the highest Masonic authorities (three hundred and ninety-nine of them foot-notes) show the character and object of these degrees and also afford incontrovertible proof of the correctness of the ritual. The work is issued in two volumes and comprises 1038 pages. **Per set (2 vols.), cloth, $3.00. Per set, paper cover, $2.00.**

MASONIC OUTRAGES.
Compiled by Rev. H. H. Hinman, showing Masonic assault on lives of seceders, on reputation, and on free speech; interference with justice in courts, etc. **20 cents.**

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII CHICAGO, JUNE, 1910 NUMBER 2

CONVENTION COMMENTS.

Over.

"Best ever."

It was ideal.

The spirit was beautiful.

Light dispelled darkness.

Truth was magnified.

Christ was exalted.

Most sanguine expectation realized.

No friction.

No hot heads, or "hot boxes."

None but enemies displeased.

Four college presidents present.

The Banquet was a success.

Let other conventions copy.

Discussions were animated.

"Too short" was a criticism.

Repeat it in the fall.

Addresses all well poised.

Dr. Gray's paper was unanswerable.

Shams and shoddies of secrecy were exposed.

Had you known, you'd not have missed it.

President George came loaded. He returned to Pennsylvania satisfied.

President Blanchard's addresses showed him to be *primus inter pares.*

Rev. Dr. Mitchell was not present—out of city.

Prepare now for the next Conference.

President Miller had something to say, and said it.

Rev. Harrell handled rituals without gloves.

Our Field Agents Stoddard and Sterling quitted themselves "like men."

Mr. Woolley was practical and forceful.

Rev. Dallman tore Oddfellowship religion into tatters.

Rev. Dr. Earle, though last on the program, was not least in the esteem of the people.

Our newly elected President and Vice-President, Stewart and Brink, proved themselves to be the right men for the position.

Mrs. Mary L. Brumbach fittingly represented the Women.

The ladies of Wheaton and of the Moody Church contributed their labors to the banquet and aided not a little.

It was an educational, inspiring occasion, never to be forgotten.

Every effort for the success of the Conference was amply rewarded.

Mr. Hitchcock was seemingly everywhere—all the time, always ready with the right word of counsel, and manipulating the machinery so skillfully that all moved like clockwork, quietly, smoothly, effectively.

We call upon all to unite with us in the Doxology, "Praise God, from whom all blessings flow."

One who has read and re-read the May number of the CYNOSURE says, "If the people would only read and consider the addresses of Rev. Dr. Gray and President Blanchard, there would be no need of any further arguments upon the subject of Secrecy." But this generation is guilty of the indictment of the prophet against an ancient people: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not *consider.*"

The new Booklet of Testimonies against secret societies by the different pastors of the Moody church is in demand. Each of these pastors gives a powerful testimony against secrecy without an apology, and yet this church is the more prosperous because of its fearlessness. Let other churches do likewise. The price of the Moody Pulpit Testimonies is only 15 cents.

Rev. J. E. Harwood, North Star, Michigan, writes: "I greatly enjoyed the National Convention and the meeting with the members of our Associa- Am hoping to conduct some active meetings in the interest of our cause here in this state."

Grand Rapids, Michigan,
April 19th, 1910.

That Convention was good. I thanked God when I left the church that Friday afternoon that I had been there. Others expressed themselves in the same spirit. I pray that the Lord may honor the work with His blessing.

Our Michigan State Convention will meet some time during the first of October. We are not yet sure of the place. If one with God were not a majority always, and one had not the conviction that this is the Lord's cause, one would cease agitating. The enemy is so numerous and the sin so strongly entrenched.

Yours in the Lord Jesus,
John W. Brink.

Wheaton College will celebrate its first Golden Jubilee anniversary in June. Generous preparations are being made by the faculty, students and citizens, worthy of its noble past and its prospective future. It promises to be a most happy reunion. The date is June 10th to the 15th.

It is regretted that this number of the CYNOSURE cannot reach its readers in time for them to pray for the success of the Indiana State convention held at Goshen, May 31st and June 1st. Rev. C. G. Sterling has been devoting the month of May to Indiana and its State convention.

President Blanchard and wife have been in old Mexico for the past six weeks in quest of health. We all rejoice that they have returned much improved.

"A thing of beauty is a joy forever." The fragrance from our April annual convention continues to increase.

Evangelist Jacoby, who years ago renounced his hideous oaths and seceded from the Masonic fraternity, says: "If a substantial results will go down in man is determined to walk in the broad road that leads to death, secrecy is as good a route as any. All roads that reject Jesus Christ lead to hell."

DIRECTORS' REPORT.

Annual Report of the National Christian Association Board of Directors, for the year 1909 — 1910.

Any report is valuable in proportion as facts are marshaled concisely and in such a way as to be intelligible to those whom it concerns.

We are able to report upon ten months, rather than twelve, as usual, as this meeting is held two months earlier than has been our custom.

It is well to fix in our minds, that, just as we commit the interests of our national Government to a Congress, which we help to elect, so the business of the National Christian Association is delegated to a Board of eleven Directors, all of whom are elected at our annual meeting. When this is realized, more interest may be taken in these business gatherings.

The eleven directors elected at our last annual meeting, held in the Belden Avenue Baptist Church, Chicago, on June 3rd and 4th, 1909, were Mr. Ezra A. Cook, Mr. George Wendle, Mr. J. M. Hitchcock, Pres. Chas. A. Blanchard, Rev. E. B. Stewart, Rev. B. E. Bergesen, Rev. J. T. Logan, Rev. Rob't Clarke, Rev. James M. Moore, Rev. Sam'l H. Swartz and Rev. C. J. Haan.

We have had during the year about our accustomed number of meetings, with rather less than our usual average attendance. Our organization was effected at our first meeting, by the election of Rev. E. B. Stewart as Chairman, with J. M. Hitchcock as Secretary. Because of other engagements, the Rev. James M. Moore has not been present at any session of the Board during the year. The Rev. Robert Clarke, being called to labor outside our city, resigned from the Board early in the year; while it was nearly the close of the year when the Rev. B. E. Bergesen resigned, to take charge of a church on the Pacific slope.

These resignations, with the illness and final death of our much lamented Rev. Dr. Swartz, account for our diminished average attendance.

Again we are obliged to report that our year's labor has been much like its predecessors. Much routine work; line upon line, precept upon precept, iteration and reiteration of facts and incidents, until truth is piled in mountain peaks before the people. All this seems necessary in reform work, and especially in unpopular reforms. Mr. Wesley is reported to have said to his wife, "Susanna, why do you tell that child twenty times to do the same thing?" The wife and mother meekly replied, "I tell him *twenty times*, Mr. Wesley, because the child did not heed what I told him the *nineteenth* time."

For the past two months, the Rev. C. G. Sterling, of Indianapolis, Indiana, has been acting as our Western field agent, confining his labors largely to the State of Michigan. He has met with a measure of success which encourages us to hope that he is the right man for the place.

The Rev. W. B. Stoddard, so long our efficient representative in the field, has given most of his time to the East —very largely to the State of Pennsylvania. His work is upon the lecture platform, and in soliciting subscriptions to the Cynosure.

Our other agents have devoted their time and energies more largely to the South, with varying degrees of success.

The truth compels us to say that we have not yet reached the time when our lecturers and literature are in popular favor. Of course, there are oases in the desert, encouraging and refreshing resting spots to our agents—whose voices we shall hear in these meetings.

While it may not be quite so confidently and truthfully said of our enemies, that they are "on the run," as it may be said of those engaged in the liquor traffic, yet there are indications that the lodges are much disquieted over our efforts to give them a bit of free advertising.

The illegal and iniquitous legislation and attempt at legislation in several of our commonwealths, to bar anti-secretists from heralding the truth concerning secret fraternities, show their disquietude, if not desperation; but a generous and fair-minded people will judge such extreme measures at their proper value.

Sixty years ago, when the extension or contraction of slave territory was a vital political issue in our land, our anti-slavery friends made the very homely but epigrammatic declaration: "Confine a skunk to his hole, and he will stink himself to death." May we not, indeed, believe that secret societies will yet be their own destruction?

Of course, we would expect the friends of secrecy to think their orders perennial, but we, who labor for their destruction, ought to hope for success. "Every plant that My Father hath not planted shall be rooted up." When is this to be? Are we looking for the end of the liquor traffic, but not for the extinction of secret societies? If these societies are to exist forever, and our task is a hopeless one, we may as well at once capitulate and stack arms. Let it never become the conviction of this Association that secret organizations have engrafted themselves upon our religious and civil institutions beyond the power of divorcement!

The monthly Christian Cynosure is a unique publication and fills a niche that makes it indispensable. More than any other publication, it is supposed to keep abreast of the times and conditions upon the subject of secrecy.

A practical case in hand will serve to show the value of this periodical. A few months since a most infamous bill was introduced into the Ohio Legislature—a bill which, if enacted into law, would practically paralyze our work in that commonwealth. The author of the bill boasted that there were lodge men enough in the Legislature to pass the bill without debate.

The Editor of the Cynosure was on the alert, and notified the different anti-secret organizations in the State of the facts. These organizations have in turn petitioned and memorialized the Legislature, until the bill is supposed to be beyond resurrection.

A very neat 64-page booklet, fresh from the press, giving testimonies from the Moody Church Pulpit against Secret Societies, is destined to do much good in the way of showing that it is possible for ministers and their flocks to tell the truth even about the secret fraternities, without losing favor with the people.

We predict for this little volume a field of great usefulness.

The one most memorable event of the year has been the death of our much loved and esteemed President, Dr. Swartz. Death is an enemy, and, while we never invite its presence, it does not hesitate to invade our official circle, and lay its icy hand upon whom it will. Within the past few years there have been removed from this little circle a Blanchard, a Kellogg, a Wiley, a Holmes, and now a Swartz. We bow to the edict and trust the chastening may fit us for greater faithfulness.

The Directors have devoted more than their usual time and energies to the preparations for this Annual Meeting. We have trusted God for His direction in this matter, and shall be surprised if our efforts are not rewarded with unusual success.

"Fellow believers, thick darkness covers the firmament. There are many clouds above us, and severe storms sweep across the landscape, but, blessed be God! there is a rift in the clouds, and God's golden sunbeam rests upon that blessed banner of our hope—the Lord's second coming!"

"Many a girl fancies she has broken a man's heart by refusing him, when the truth is she has only fractured his vanity."

"Be beautiful and you will by and by appear so. Carve the face from within, and not dress it from without. Within lies the robing room, workshop of the sculptor. For whoever would be fairer, illumination must begin in the soul. The face catches the glow only from that side."

TREASURER'S ANNUAL REPORT

National Christian Association

From May 1st, 1909, to April 30th, 1910

RESOURSES.

Real Estate:		
Carpenter Building	$15,000.00	
Minnesota Lots	44.05	
		$15,044.05
Bills Receivable: (Annuity Funds)		6,105.00
Merchandise on hand—coal, etc.		60.00
Cynosure Inventory		2,000.00
Subscriptions due on Cynosure		108.24
Books in Stock		1,005.82
W. H. Fischer, Trustee		8,600.00
Fixtures		280.00
Publishing Material		802.31
Reference Library		296.95
Tracts in stock		360.58
Dawson Farm Interest		7,500.00
Suspense Account		350.00
Personal Accounts due		89.25
		$42,602.20
Cash on hand May 1st, 1910		521.21
		$43,123.41

LIABILITIES.

Annuities:		
Harrington	$ 200.00	
Capwell	8.27	
Johnson	100.00	
New York	1200.00	
Michigan	300.00	
Woodward	50.00	
Smith	200.00	
Amick	500.00	
		$ 2,558.27
Sundry Funds:		
Ohio	$1160.00	
Pennsylvania	100.00	
Theological Sem'y Book	36.97	
Chinese Tract	4.00	
		$ 1,300.97
Personal Accounts payable		210.70
Cynosure Subscriptions paid in advance		1,017.24
Capital Account (Carpenter Bld. Pub. Material, etc.)		38,036.23
		$43,123.41

REPORT OF AUDITORS

To the National Christian Association:

The undersigned, Auditors of the National Christian Association, have examined the books of your Treasurer, W. I. Phillips, up to April 30th, 1910, inclusive, and find that they are correctly kept, and that there are vouchers for all expenditures. We also find that securities are on hand, as stated in the annual report of the Treasurer.

We have also examined the report of Wm. H. Fischer, Trustee of Annuity Fund, and find the same to be correct and in accordance with the books of the Treasurer.

Joseph P. Shaw,
H. F. Kletzing,
George W. Bond,
Auditors.

ODDFELLOWSHIP.

BY REV. WILLIAM DALLMAN.

(Address given April 8, 1910 in Chicago before the Annual Convention of the National Christian Association.)

More than twenty years ago a call came to me to start the first English Lutheran Church in our whole Synod.

I went to Baltimore, and on the third floor over a livery stable, I began with about seven young men, just about as young as myself. Now, not considering the desire for the salvation of souls, but that we wanted members, and we wanted them badly; and when people came and asked to join our church—good men, moral men, good citizens, respectable men, especially one old gray headed man wanted to join our church—it hurt me to say: You cannot join my church, much as we want members, we cannot have you. "Why?" Because you are an Odd Fellow. "What has that got to do with it?" It is contrary to the Bible. "Don't you believe it!"

I was twenty years younger, twenty years ago, and this man was a gray headed man. He smiled just the sort of paternal smile that says, "When you are older you will know better; I am not angry, but you will know better when you get older. What do you know about it anyway?"

I confessed that I knew nothing about it, only I had heard from my teachers that secret societies were opposed to the Christ. He said ,"When you get older, you will know more." I said, I *will* know more now. I inquired and found a book dedicated "to all inquirers, who desire to know what Odd Fellowship is."

I didn't care to know what the National Christian Association wanted to tell me. I thought, when I saw their literature at 850 West Madison street, Chicago, that I might get literature that was colored; and I did not want any prejudiced testimony.

I wanted to study this matter for the purpose of breaking through our church rules. I wanted to be convinced that my teachers at the Seminary were prejudiced against the lodge, and I wanted to find a loop hole to break through the rules so I could take in these good men, as members of my church along with the seven young men on the third floor over a livery stable in the City of Baltimore.

We wanted members, and it was upon my mind that if I was to antagonize the lodge it certainly would be up hill work for me—we were pretty well up hill already: on the third floor, over a livery stable. I saw before me my whole life's work—either breaking with my church and taking the lodge, or continuing to break with the lodge, and standing with my church—and I did not want to take that step without myself having examined into the matter.

I found this in Grosh's Odd Fellows' Manual, a standard work endorsed by the Grand Lodge of Oddfellows of the United States, and dedicated, as mentioned a moment ago, to just such inquirers as myself.

On page 7 the Author says: "The written as well as the unwritten secret work of the Order, I have sacredly kept unrevealed." On that I shall, of course, not pass judgment.

As a result of my studies, I found in the first place, what is not very important, that Odd Fellowship is not really a charitable organization. The rich pay no more than the poor, and the poor get as much as the rich. Odd Fellowship fosters the "desire to claim these aids as some kind of right"—that such relief was not alms—that the recipient should not be deemed a pauper. God bless this honest, proper pride. The members should feel that they receive their just dues, not alms. They must not only be told that all are equal, but "they must be made to know, to realize it in every possible way."

Yet it publicly claims to be a charitable institution. This claim is false. To give what is right, what has been paid for, is not charity, but business. Now with all our endeavors for the "conservation of natural resources" we need an association for the conservation of the

Dictionary in order that such a plain matter as receiving things as rights, and not as alms, should not be called *charity*. "I want to provide for myself in sickness and for my family after my death"—that is the usual reason given by people for joining the Odd Fellows. This is very foolish. Listen to Grosh's Manual of Odd Fellowship:

"This is hardly a tithe of our aims and objects." "Such will find it a burden to perform an equal share of our duties and labors, and he may possibly be insured against sickness as certainly and more cheaply in a mere insurance association."

According to their own testimony it is not even a good business institution.

'The duties of Odd Fellowship are: To visit the sick; to relieve the distressed; to bury the dead; to educate the orphan. To these have been added two others, viz: to aid the widow, and to exercise over each other fraternal watchcare, and moral discipline. Simple as these are, they cover the whole ground.'

All these things are commanded by God to every Christian, and the best place to do these things is in the Church founded by God; hence it is useless for such purposes, to say the least, to join, or to remain in a lodge founded by men.

Odd Fellowship is a Religious Institution.

"Religious instruction is given." All quotations are from Grosh's Manual of Odd Fellowship. "Odd Fellowship was founded on great religious principles." "We have a religious test." "We frequently read valuable lessons from that sacred volume." "We draw from it our moral code and the peculiar instruction which unfolds our obligations to God and our brother-man." "So far we are a religious body, and have a religious faith for the basis of our fellowship and to unite us in religious duty." "No Lodge or Encampment can be legally opened without the presence of a Bible."

They have prayers; they have altars, chaplains, high-priests, rituals, order of worship, funeral ceremonies, plainly a religious institution.

Odd Fellowship is an anti-Christian Institution.

"Odd Fellows being of all denominations, and some of them of no denomination, it would be absurd to suppose that they, or any of them, would require an initiate to give or receive the fellowship of the Order as Presbyterian, Baptist, Lutheran or any other church fellowship, or even as distinctively Christian fellowship."

Just consider those last words; it would be absurd to receive the fellowship of the Order as distinctively Christian fellowship. The English language cannot be much plainer.

Odd Fellowship does not acknowledge the one true living God, Father, Son and Holy Ghost: "It requires of every candidate for initiation an expression of his faith and trust in a Supreme Intelligence as the Creator and Preserver of the Universe." This "principle" is "the corner stone of the entire institution." "Judaism, Christianity, Mohammedanism recognize the One, only living and true God."

As a Christian man I deny this in toto, and I say we have not the same God. Judaism, Christianity and Mohammedanism have different Gods. Christians believe in the Holy Trinity, Father, Son and Holy Ghost; Judaism and Mohammedanism do not believe in the Holy Trinity, and so we do not believe in the same God.

According to my reading of the Bible he that does not believe in Jesus Christ; in the divinity, or I suppose it to be more precise to-day to speak of the deity of Jesus Christ, has not the Father; in other words, he has not God, and is without hope; and Christians are not to tolerate these errors, but are to confess the truth; "Ye are my witnesses." "No man cometh to the Father but by Me"; and therefore it is clear that Odd Fellowship is an anti-Christian institution.

Take another quotation from this Odd Fellow's Manual: "Followers of different Teachers, ye are worshippers of one God, who is Father of all, and therefore ye are brethren; as such, showing charity and speaking the truth in love should prevail among us, and manifesting unity in good works wherein all agree; toleration in opinions wherein we differ."

So you see by joining the Odd Fellows a Christian becomes a "brother" of Jews, Mohammedans, heathen, and infidels, and denies the true God—Father, Son and Holy Ghost.

Judaism and Mohammedanism both deny Christ, and Christ says: "All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."

We are not to tolerate opinions wherein we differ in these religious matters, we are to expose and oppose them by the word of truth: "Stand fast therefore in the liberty wherewith God hath made us free."

Odd Fellowship excludes Christ.

"We are careful to impress on every Candidate's mind that we studiously exclude from our meetings all that pertains to the sects, parties, etc., and that we are to know each other only as men—as brothers of the great human family." "All sectarian distinctions and topics are excluded from the meetings of the Odd Fellows." "Feeling also how sectarian and party strifes estrange men from each other.... They exclude all such from their meetings." "No sect do we know among us." "We are antagonistic to no religion." "We admit men of all religions into the Order." "We hold our religious creed only as a common foundation principle, on which every-one, for himself, may build, with mind and heart, whatever else he deems necessary to believe and profess."

In the prayers adopted by the Grand Lodge of the United States the name of Christ is excluded. "It is also ordered that on all occasions of the Order the same spirit as observed in the foregoing, shall be strictly followed by the officiating clergyman or chaplain! to exclude prayers offensive to members of the Order in many of our lodges."

So you see Christianity is ruled out of the lodge. "The Holy Trinity," "Triune God" and recognition of Christ as the Savior of the world, or as the second person of the Godhead, are purposely omitted in order that Christian, Jew, and Mohammedan may unite in these prayers; and this is defended on pages 368-371.

Odd Fellowship teaches Salvation by Works.

"What regeneration by the word of truth is in religion, initiation is in Odd Fellowship." What only God's Word can do in all this wide world, Odd Fellowship teaches is done by their initiation.

"Friendship, Love and Truth are a remedy for all the social and moral evils that afflict our race." Whereas, I believe, according to the Scripture, that the blood of Jesus Christ, God's Son, shall clense from all sin, and that that is the one, only salvation for all the human race.

"May your initiation and consequent practice aid in releasing you from all blindness of moral vision, set you free from the fetters of ignorance and error, and bring you from a death in selfishness into a life of active benevolence and virtue."

Whereas, I believe, according to the Scripture, that only the Holy Spirit is the giver of life, spiritual life, and is the only One able to raise us from the death of our sins and make us new creatures in Christ Jesus, giving us the living faith in Christ, and giving us power to lead a holy, Christian life and that no other power in all this wide universe is able to do this.

The good works of Odd Fellowship "are designed to make him a better man —better in every relation he bears to Church, etc."

According to the Scripture only the power of God, the Holy Spirit through the Word of God can do this.

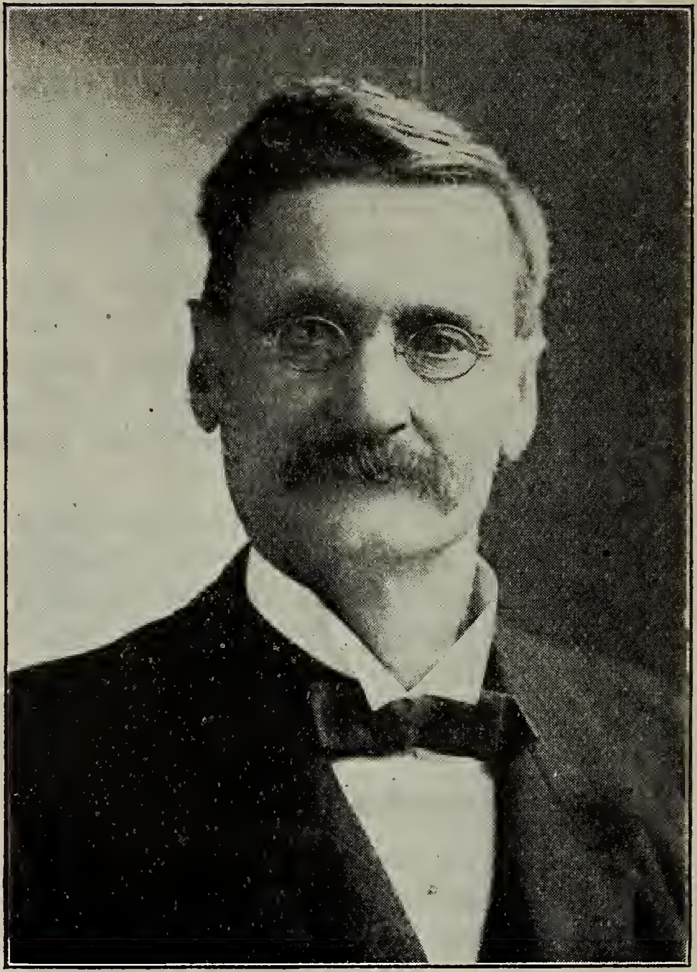
By these good works, without Christ's suffering and death, without Christ's resurrection, by these good works they expect to enter into the grand lodge above. So you see, according to their published manual, published for the enlightening of the inquirers, Odd Fellowship ignores and repudiates Christ and His salvation, and teaches salvation without Christ and without faith in Christ, simply by morality, and by so-called good works.

According to the Bible "All our righteousnesses are as filthy rags." "We are by nature the children of wrath," even as others. "Except a man be born again of water and the Spirit he cannot enter into the kingdom of God." "He that hath the Son hath life; and he that hath not the Son of God hath not life." "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

And that is the position taken by me when led by the Christ and the Holy Spirit, twenty years ago, at a time when I wanted members, and that is the position I occupy to-day; and it is the position of our whole Church and our whole Sunday school. It is not because of any spirit of "I am holier than thou;" it is simply in the spirit of fidelity to the clear principles of holy Scripture. If we would preach Christ and Him crucified we must deny all salvation outside of Christ.

The Gospel—the heart, pith, kernel of the Gospel—is the blood of Christ. In the cross of Christ I glory! And if we would teach men to reverence the Scripture, it must be that we have first preached that Christ, and Christ only is the way, the truth and the life; and in the light of the Light of the world men can see by the grace of the Holy Spirit the wrong of this Christless religion.



H. H. GEORGE.

THE OATH.

BY REV. H. H. GEORGE, D. D.

(Address April 8, 1910 before the National Christian Association Convention, Chicago.)

The oath is an ordinance of God—instituted for worthy ends, and weighty responsibilities. It is clothed with the sanctions of religion. As an appeal to the one omniscient God, there is none more solemn or dreadful.

George Washington in his farewell address asks, "Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the courts of justice?" Wm. Fleming, in his Moral Philosophy, says: "An oath is a religious asseveration, by which we renounce the Mercy, or imprecate the vengeance of Heaven, if we speak not the truth." A reliable writer says, "The act of swearing is recorded in two hundred and sixty-nine passages of the Bible, and the oath of God himself in nearly a hundred other texts, in words like these, 'The Lord hath sworn and will not repent.'" Again, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath." The Spirit of God dignifies the place of an oath, when he says, "For men verily swear by the greater, and an oath for confirmation is to them an end of all strife." An essential element in the oath is a direct appeal to God, the omniscient God, who searches hearts, knows all their motives and intentions, and who "will one day judge the world by Jesus Christ, the man whom he has ordained." "Thou shalt fear the Lord thy God and serve Him, and shalt swear by His name." Such being the settings of this solemn act in the catalogue of Divine ordinances, it follows as a corollary that it should never be entered into but with the profoundest reverence. No light or frivolous forms or manner of observing it should be allowed; and every effort should be put forth to make the man who takes it conscious of the awful solemnity of it. the unceasing obligation of it, and the fearful danger of any failure to keep it.

Again, an oath is a judicial act. It involves authority in the taking of it. No one but an officer, either in the Church or State, has the right to administer an oath. An unauthorized person may exact a promise from a man, but it has no binding force above any other human pledge; as a pretense for an oath it is a sham, a mockery, a profanity. An oath contracts with God. The man pledges to God that he will speak the truth, and he takes from God the assurance the He will reward the truth, and also that He will punish any failure to keep the truth. The oath must therefore be to some most positive truth, not to anything doubtful or unknown, uncertain or unsettled. God cannot enter into contract with any man on an uncertainty. He will not deal with man on the basis of "options or futures;" and when the element of God is left out, or cannot be taken into the act of an oath, it is not only no oath, but it is an aggravated form of profanity. It is mocking God and deceiving men. It is taking a divine provision to blight and blast immortal hopes. It is stealing the livery of heaven to serve the devil in. If men must perpetrate deeds of vice, let them not prostitute the ordinances of God in doing it. Again, the penalty to an oath is left in God's hands to execute. It is determined at the judgment day. If it be a proper oath, and confined to the truth, God will reward it in faithfulness. If otherwise, He has already banished from standing in his holy place such as "have lifted up the soul to vanity and sworn deceitfully." With these preliminaries, let us look at the general character of the institution that lays so much stress on the oath, and uses it so unsparingly. Take the Masonic society for our illustration.

I. It is a religious institution—and it is not a religious institution. One of its writers says it is; another says it is not. Neither writer seems to have any correct knowledge of what religion is, in his definition of it.

II. It claims to have a God, makes a good deal out of what it calls a Supreme Being, and yet it has no God, from the Christian standpoint. "He that hath not the Son, hath not the Father." Whatever God it may be supposed to have, it has not the Christian's God.

III. It parades the Bible, but it is not a revelation of Jesus Christ as God says our Bible is, for the Lodge cuts His name out of its Bible. It has a Bible shorn of its jewels.

IV. It proposes a worship, but a worship unspiritual enough to be urged and encouraged by such instruments as a material square and compass, a stone hammer and mallet, a level and plumb line. The worship is as material as the implements used to promote it.

V. It provides a salvation without a Christ, and a heaven, not where Christ's mansions are. "There is none other name under heaven given among men, whereby we must be saved."

VI. It provides a code of morals, with the morals left out, because of its limitations to its members only.

VII. There is a common instinct in the heart of humanity for salvation, hence many enter the church in search for it. The fraternities, levying upon this universal desire, have fabricated a substitute church, and as Satan's business is to deceive, he is quite competent to run such a substitute church, with a religion that has no salvation in it. Such an institution, taking up the oath, naturally leaves out its sacred elements as a solemn worshipful act, a reverential acknowledgment of God's existence, His omniscience, omnipresence, omnipotence, and holiness; its sacred environments in making covenants, confirming vows of loyalty to kings, promoting fidelity to official trusts, and its divine requirements to be used only on sacred occasions, and in the most solemn and reverential manner.

Forgetful of these most important features, and substituting for them many foreign and unworthy features, we are prepared to say:

That Masonic oaths are not oaths at all, because: First: They are administered by unauthorized persons. The Lodge carries no authority. The highest officer in it has no more authority than the veriest beggar in the streets. The Lodge is not a judicial body in any sense. It has received no authority and can give none. To attempt judicial acts is usurpation; and to handle religious ordinances in such usurpation is sacrilege. The oath dispensed without authority has no validity, no binding force. It might claim for itself the respect of an ordinary promise but for the fact that it is the *pretense* of an oath, and, as such has no right to claim a standing above the frivolous and profane oath of the blasphemer.

For a lodge man to presume to officiate in such a sacred ordinance as the oath, is a presumption like that of the ancient King of Israel, who being impatient of the delay of the priest to offer the burnt offering, seized the offering himself and offered it before the Lord, and for the rash act lost his kingdom; or like the two men who substituted strange, for holy fire, and died before the Lord. Like dangerous it is to handle the oath of God without a commission.

The minister who said he had no sympathy with Masonry, and who yet said that those who had taken the oaths to the system, ought to be careful about breaking them, had not thought the matter through. He had failed to see the sin and the wrong of the oath, the pretense and profanity of it. Such testimony against the Lodge is only half hearted, and counts more for the Lodge than it does against it.

If the oath is unauthorized and wrong, it ought to be repudiated. It was wrong to take it, and hence it is a duty to break it. We shall dwell more fully on this point later.

Second: The Masonic oath is not an oath at all, because it is not a direct appeal to God, nor is it taken directly in the name of God. Take any of the three degrees of Masonry, Entered Apprentice, Fellow Craft, or Master Mason, and in form of oath, they are all nearly the same. Note their language, "I, A. B., of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge, erected to Him and dedicated to the Holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear." You will observe that this is done in the presence of God, and not of God alone, but associated with Him is this worshipful lodge, dedicated to the Holy Saints John.

The language would intimate that the Almighty and this worshipful lodge were to be spectators of the performance; and then follows, "I do hereby and hereon"—presumably on this worshipful lodge—"promise and swear." Now, the fact is God will enter into the contract of a proper oath with a man by himself alone, but He will take no worshipful lodge into partnership with Him; and when the oath is made "hereby and hereon" this Worshipful Lodge, God will have no part with it. Says the prophet, "I am the Lord, that is my name, and my glory will I not give to another." God is a jealous God, and he will have all the honor or he will accept none. The attempt to put God on a level with any human device, or arrange a plan to have Him occupy a subordinate position, and a man-made fraternity have the place of promise, can only secure His disapprobation, prevent any co-operation on His part, and in the end bring down His sweeping wrath that will consume all such unholy compromises from the earth.

Third: The Masonic oath is no oath at all, because it binds to what is unknown, and may be immoral. Hear its terms, "I most solemnly and sincerely promise and swear that I will always hail, ever conceal, and never reveal any of the secrets, parts or points of the hidden mysteries of Ancient Free Masonry, which have been heretofore, may at this time, or shall *at any future period* be communicated to me as such;" "and I furthermore promise and swear that I will stand to and abide by all the laws, rules and regulations of the Fellow Craft degree, so far as the same shall come to my knowledge." Mark the language of this oath, "to keep any secret that shall at any *future* period be communicated to me," and "to stand by any rule or regulation that shall come to my knowledge."

Who knows what kind of a secret a lodge of men, none too holy at best, may hatch up, and give to the man who has taken the oath? or what regulation the Lodge may adopt, and give to him who is sworn already to stand by it, as for example the secret plot to murder Mr. Morgan of Batavia, N. Y.? The man entering the Lodge is sworn to keep that secret. Back of that is the regulation that certain men shall be sent to carry out the cruel murder. The man who has sworn to stand by all regulations, is the man delegated to do the bloody deed. Where does that man stand now? Under an oath to keep a murderous plot that has been communicated to him, while every law of God, and obligation to his fellow man demands of him that he expose that plot, and use all his power to prevent its execution. He is moreover the one who has been chosen to carry it out, and thus becomes a cruel, red-handed murderer, that should subject himself to the death penalty, and all because he had taken an oath to do it beforehand.

No pledge that was ever taken, to do a thing unknown, was else than immoral; and no man ever had any right to either give or take such a pledge. By such an act a man mortgages his soul upon an uncertainty, and jeopardizes his immortal interests upon a possible immorality. He renounces his liberty to make choice of what may be confided to him, makes himself a slave to the conjuries of men, and sports with things that may reach out to the eternities. No sane man, if he cared a farthing for what such an oath involved, would think for a moment of taking it. The one door of hope open to any man who thoughtlessly takes such an oath, is, that it has no binding force at all, and ought to be broken as soon as taken. The renunciation and cutting loose from such a sham obligation were an easy matter but for the alarming guilt incurred before God for such a prostitution of His sacred ordinance.

Fourth: It is no oath at all, because with such a possibility connected with it, it cannot have God a party to it. God will not hear it, nor recognize it, nor treat it in any way but as he treats the profane oath of the blasphemer. As there are only two kinds of oaths, the sacred and the profane, what is not sacred must be profane. "God is of purer eyes than to behold iniquity; He cannot look upon sin." When the supposed oath is put in terms that exclude God from it, it becomes no oath, and worse than none, as it is the profaning of a sacred ordinance, from which it follows that no man should take it. Men excuse themselves after taking such oaths, "O, they do not mean anything," they are "just a form."

Christian men, at least, should tremble at the thought of playing with one of God's ordinances, and then excusing themselves by saying, "It does not mean anything." God has made no provision for pardoning sins of willful ignorance; but for unavoidable ignorance, or ignorance in which a man was overtaken, He has provided as follows: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these; and it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing, and the Priest shall make an atonement for him concerning his sin." There is provision for the Christian minister, or Christian deacon or member who has gone through such an oath, counting it as a joke, when his conscience wakes up, to think of such trifling with God, and he confesses his sin, and by that means gets out from under it. God will forgive him.

God is kind in waiting on a Christian minister who has gone into such an oath ignorantly; but he, the minister, has no duty more imperative when he gets his eyes open to the real character of the act, than to renounce it at once, confessing his sin, and praying God that the sin of such profanity may be forgiven.

It is a tremendous wrong to carry a false measure before God, pretend that He responds to it, and then act as if He sanctioned it. If men must operate in dens of darkness, and do the works of darkness, let them not attempt to touch the God of light, or drag Him into their counsels.

Fifth: The Masonic oath is no oath, because it is vitiated and corrupted by unwarrantable, inhuman and blood-curdling penalties. Hear one of them: At the close of the oath these words follow, "Binding myself under a no less penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours." While the oath proper is a direct appeal to God, to take the statement made, hold it till the day the world is judged by Jesus Christ, then settle for the truth or falsity of it according to its character, the Masonic oath proposes to horribly mangle this poor body, to tear out its vital parts with more than butcher cruelty, if the oath be not adhered to. There is no warrant in Scripture, nor claim from natural respect and decency, for such a proposed mutilation of this body God has given us; nor can any use be imagined for such a proposed horrid abuse of the poor body, unless it be to frighten the ignorant victim into a blind obedience to a silly oath.

With such a pretense of oath profaned by such conditions, the question arises, How shall it be treated? Shall it be kept by one who has taken it? This is the present practical question.

Here we are confronted by a custom, all too common in our day, that seems to give sanction to the doing of a thing that is morally wrong. To illustrate: A Judge is seated upon the bench in a civil court, the law is before him that says under certain conditions a man may have license to sell intoxicating drink. This same man has had such license before, and he has spread misery, wretchedness, starvation, disease and ruin all around him. He has corrupted young men, broken the hearts of mothers, wives, and sisters, he has produced all the woe and sorrow such a death trap could produce, and he will do the same thing for another year if he gets the license. The Judge knows all this, and he knows and feels that it is all wrong, but he takes up the case. He allows twelve men, if necessary, to stand up and swear that the man is of a good moral and respectable character, one suited to carry on a hotel business, and that the place is one that needs a hotel. Then he will allow twelve other of the most respectable men of the place to come forward and swear the directly opposite: that the place does not need a hotel—plenty accommodation for the public without it—and that the man seeking the license is wholly unfit to conduct such a business.

The Judge looks again at the law, takes in the situation, says the law allows the license, and he is sworn to carry out the law, and he grants it.

He clothes that man with authority to do his death work another year, and hides behind his oath while he does it. He grants a man full liberty to rob men of their health and their senses, and to corrupt their morals, till they bestialize themselves, and rob their wives and children of food and clothes and all family comforts, and then justifies himself in spreading such misery and death, in the fact that he has taken an oath to keep the law that allows it. Did that Judge do right in granting that license? God knows he did not. Was he bound to keep an oath to crush and rob, and murder men, women and children? No, ten thousand noes! What was his duty in the situation? To not grant the license. To break such an oath. It was a wicked oath to take, and the only righteous thing to do was to break it. Step down off the bench and lay down an office that bound him to curse his fellow.

No man can be bound by oath or anything else, to hurt, harm and curse his fellow man: a man is bound to do right, ever and always do right; and to the winds with oath, pledge, promise or anything else to the contrary. It is a monstrosity in morals to say that a man must do wrong because he has sworn to do it. He has a double sin to bear in that case, and is loaded down with guilt twice told, who carries out such a wicked oath. First, in that he took the oath to do the wrong, and second, in doing the wrong he took the oath to do. Did Herod the Great do right in making oath to that foolish dancing daughter of Herodias, that he would give her, to her wishes, even the half of his kingdom? In no sense. It was to an amount unknown, he promised, and, in a sense, unlimited—wide as the range of the desire of a capricious girl, and her mother behind her. And when they would have the head of John the Baptist, did he do right to murder this man of God, to keep his oath? A thousand times no!

There was no justice, righteousness, decency, morals or good sense, in his utterance. "Nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her." His oath was the silly dawdling of a drunken brain,—the outcropping of a low, vulgar, drunken carousal. It had no binding force. The keeping of it was an atrocious, unpardonable murder. In all the annals of history, there is no more cruel, inexcusable, and cold-blooded murder than that embodied in this record: "And he sent, and beheaded John in prison, and his head was brought in a charger, and given to the damsel, and she brought it to her mother."

It was an act that demanded a like fate for himself, soon as speedy justice could reach the sentence.

Never did mortal man more certainly deserve to die at the hands of the executioner than did that wicked king for keeping that wicked oath. Were the forty men who bound themelves that they would neither eat nor drink till they had killed Paul, guilty when they broke that oath? No; it was their duty to break it! God would not let them keep it. They were guilty in taking it, but innocent in breaking it. A truth, as veritable as God's name, throne and government, is, that man can *never* do wrong, ought not, must not, shall not do wrong; and a thousand oaths will not place one scintilla of obligation on him to do it.

Eternity is too long, and immortality too boundless, for a man to play with right and wrong; to think to change what is absolute as God Himself, by profane oath or any false pretence! An oath put in as an excuse for an evil deed, may have its weight with thoughtless men, but it will not be so much as mentioned before the judgment throne of God.

While the oaths made use of by these fraternities are on the face of them immoral, extra-judicial and profane, nevertheless they are wrought into a strong wall of defense for the institutions. More than any other one thing, the strength of their citadel rests upon their system of oaths. Levying upon a sort of universal instinct, that there is something solemn, impressive and binding about an oath (as there is—ought to be in a rightful oath), they marshal all this sentiment, with all they can add to it, to make the candidate feel its sacred bonds.

They divide it, and specify, and add vow to vow, and bond to bond, to strengthen it, and, after the oath, penalties wide, varied, murderous as the imagination can conceive, or ingenuity can contrive. It cannot be amiss right here to give a brief extract from these penalties attached to different degrees, to show to what extent the unbridled invention can go. The Fellow Craft swears to be having "his left breast torn open, heart plucked out and given as a prey to the beasts of the field, and the fowls of the air;" the Master Mason, to having "his body severed in twain, his bowels taken from thence and burned to ashes;" the Past Master, to "having his tongue split from tip to roots;" the Most Excellent Master, to "having his heart taken out and exposed to rot on a dung hill;" the Royal Arch, to "having his skull smote off, and his brain exposed to the scorching rays of the meridian sun." And once more, the Knight of the Red Cross swears to "having his house torn down, the timbers thereof set up, and himself hanged thereon, and when the last trumpet shall blow, that he be forever excluded from the society of all true and courteous Knights."

For what purpose can such an appalling catalogue of penalties be attached to their oaths?

In course of justice, where life is at stake in the testimony of witnesses, there is nothing but the plain petition "so help me God;" or when the highest officer of a nation is installed, upon whom the mighty responsibilities of a government depend, it is only the solemn utterance, "As you shall answer to God:" but when it is to keep secrets of a lodge,—then must be added every conceivable mutilation of the body, horrid death and burial of the same, not stopping short of the everlasting banishment of the soul from the presence of God for the least violation of the oath of secrecy. Why this unmeasured care and caution in keeping this secret-guarding oath? Why this thousand times more concern to keep a senseless secret than the combined concern for all the other oaths concerning property, character, life, interests of family, church and state? It can only be, to burn into the mind and heart of the one who takes them, that his obligation to the lodge is higher than the obligation to his home, the Church or the State; that he is more bound to keep the secret of a fellow-Mason, whether he be right or wrong, murder and treason not excepted, than he is to discharge any obligation to the State, to the Church, or as a father, husband or brother in the home.

Is it any wonder that, under such an array of alarming, terror-striking penalties, the poor, feeble church member, with all too slight a knowledge of the church, or hold upon it, should be led to say, that if he had to give up the Church or the Lodge, he would give up the Church? That is, he is so crazed, frightened and deluded, that he would rather give up the Church, with its word of life, its spiritual joys, its heavenly companionships, its God and Christ, and Spirit of all grace, its blessed hopes, immortal joys and eternal salvation than a Christless lodge, a hollow life deception and a delusion and snare in the end. The enemy of souls could not contrive a shrewder plan to entrap souls, and wind them into the coils of his kingdom, than that of frightening men out of the Church into a lodge that promises a religion and has no salvation.

Another cruel deception, fortified at least by such murderous penalties, is that of propagating the living lie, that the man who breaks one of these oaths, loaded with such penalties, is a perjurer; and hence they follow him with all sorts of maligning and slanderous epithets, such as guilty wretch, perjured villain, vile apostate, and such like.

Such charges are a gross delusion, a scurrilous slander, and a burning falsehood; and yet so persistently have they been hurled at and hounded upon seceders, that there are some well informed people, and even ministers, who will say they do not approve of Masonry, "but if a man has taken their oaths, he is perjured, and not to be believed, if he does not keep them." No viler slander ever was uttered, though it falls from the lips of a minister, than that a man who breaks such a useless, heartless, religionless oath, bound by such God-dishonoring penalties, is guilty of perjury, and ought not to be believed.

I, as a minister, unhesitatingly assert, that he is a thousand times more to be believed than if he had kept such an oath. Blackstone says (Book IX, p. 137): "The law takes no notice of any perjury but such as is committed in some court of justice having power to administer an oath, or before some magistrate or proper officer invested with similar authority in some proceeding relative to a civic suit or criminal prosecution;" that is, a Lodge oath is in law no oath at all, and to break it is no perjury; and while in law it is no perjury, in morals it is duty—just as much a duty to break it as it was a sin to take it.

This brings us to the practical question, What should be done with Masonic oaths or, in other words, what ought men to do who have attempted to bind themselves by them? There are, at least, two things each one so entangled should do: 1st, make a clean, full renunciation of them; and 2nd, pray God to forgive him for ever having taken them.

This earth is too little for such a system of sworn secrecy. Too many are the poor, miserable objects of charity, and too widely are they scattered over the earth, to have great moneyed corporations gathering into them the strong, able-bodied men who need no charity, and discriminating against the lame, and the blind, the maimed and diseased, who need help. The Church of God, that makes her charities, privileges and blessings free to all, to the halt and the lame, to cripples and idiots, is institution enough for this world. There isn't room for false substitutes and sham systems of charity. God has furnished the one; and it is system enough to save the world. The devil has attempted to counterfeit it, in his attempt to provide another system, whereby to destroy the world.

The charge that is made against those who have seceded from the Lodge, and renounced their oaths, that they are perjured persons, is as false as it is unjust, and as base as it is false. It is an audacious and outrageous slander. They are not perjured, they are honest men. Their renouncement of such an oath, or rather pretence, is an additional evidence of their true, genuine Christian character. Their exposure of it, makes their statement more trustworthy, more to be believed, than if they had continued under what they came to feel were wicked bonds.

The worth of their testimony now is the worth of a man converted to christianity, in comparison with that before his conversion. Instead of discount of character, it is elevation; instead of derogation, it is increase of credibility. The friends of righteousness must rally to the aid of the man who has courage enough to break off his sins by righteousness, defend him and stand by him, throw back the foul aspersion of perjury, and claim for him heroic righteousness.

Presumtion indeed of a high-handed character for a secret society to load a man down with pretended oath obligations, backed up with hideous penalties, then cry perjury when the man gets his eyes open to see the evil of his situation, and comes out from it. It is the cry of "thief" by the thief himself, or of "mad dog" from him who would turn the scent along another trail.

If there were a bolder frontage offered to the seceder, and a wider door of access to him, multitudes more would come out of the coils into the liberties of the freeman.

A word as to the demoralization of the oath in our land. It was designed to be an institution of the greatest importance in our system of government.

The foreigner, before he can have the franchise, must swear the oath of allegiance. Every officer elected to make or execute law, must take the oath. The judge on the bench, the juror in the box, the witness before him, the citizen who returns his property to the assessor, the soldier who enlists in the army, the mariner in the navy, the whole multitude of officers, deputies, and substitutes that touch the law, in court house, and post-office, are bound by an oath, and it is right; and had the oath been held up to its designed sacredness, nothing had been a stronger bond of uprightness than to call every man into the presence of God, and bind his conscience to God and His throne. But, alas! it is like what the prophet said of truth, "It is fallen in the streets."

The oath is too often the merest form —a cloak to hide wrong, falsehood and deeds of darkness. It is often taken heedlessly, and the obligation of it not felt.

Lawyers and judges say there is an increasing difficulty in sifting and weighing testimony, and discriminating between what is true and false by reason of disregarding the sacredness of an oath.

Unfortunately the fathers of the country have not held its form and manner of taking, to the high standard it should have been, which fact has given it a loose drift.

Graft, perfidy, bribery, official corruption, license courts, police records, all, all show the oath to be trailing in the dust; and this fact opens the way for men, organizations and societies, to bandy it about in any way to suit their own purposes.

Were we asked what should be done to right up the oath in the land, we might reply:

I. Let the Church and people of God get another hold on the true nature of the oath as an ordinance of God, lift it out of the mire, and press it upon men as that that binds the soul to God, His throne and eternity.

II. Let the government relieve it from its improprieties, demand its sacred administration, and see to its faithful observance.

III. Let the true nature of an oath be taught in our public schools: every citizen needs to know it.

IV. Let every association that doesn't need an oath, abandon the pretence to it,—give it up; make free everything that is right and good, and abandon everything that is not good. The moral world would make a long stride upward if the oath were put to, and kept in, its right place.

The prophet Hosea tells us that "God has a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land." He then adds: "By swearing, and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood." The swearing here alluded to will include cursing and blasphemy, but as well involves in its meaning, all forms of profane and sinful oaths, all false systems of sham oaths, and pretences of appeal to God, that He has no part in; and for these the prophet says, "Shall the land mourn, and everyone that dwelleth therein shall languish." That is, one of the burdens that crushes the land into mourning, and makes every dweller in it to languish, is false swearing. It touches our lives, our homes, our social functions, our courts of justice, with its burdens in a thousand ways. It leads to mourning, socially, religiously and politically.

Out of all the evils, then, that inhere in the fraternities of secrecy, and they are many, we would select two, that stand out as mountain peaks above the ordinary range lines: one of these is the false religion, that pretends to save men and has no salvation in it, that only deludes, deceives and sends its victims to a hopeless eternity; and the other is its system of false swearing, that draws men into its coils and ensnares them in a cruel bondage; that dishonors God, profanes His ordinance, and dooms men to a grief and disappointment from which there is no recovery.

Let our testimony, then, against the lodge system continue to be pointed, clear, sharp and unflagging against their false religion, and their ensnaring oath and vows!

Beaver Falls, Pennsylvania.

THE BENEVOLENCE OF LODGES.

PRESIDENT BLANCHARD.

It is a relief to sensible men and women that there is less talk than there used to be on this topic. Instead of hearing how benevolent lodges and lodge men are, we are now told that secret orders ae business associations and that men cannot draw out unless in some way they pay in. This is more honest, if less picturesque, and in this as in all other cases honesty is the best policy.

With less talk about benevolence there is perhaps a bit more of the real thing in the lodges. For instance, lodge homes for the aged and the young are increasing rapidly. I think there are ten times as many now as there were forty years ago.

Always, however, lodge benevolence has consisted, so far as there was any, in getting other folks to take care of brother lodge men; i. e., lodge men got other lodge men on to the tax payers, or in some way saddled them on to the backs of other people, who carried them on. A marked instance of this sort has just come under my notice. I do not give names and dates though I can do so. The case is typical, not solitary, and from it many can understand how incompetent preachers, teachers, civil or military officials have been kept at public expense without going as inmates to public institutions.

Settling a Preacher.

Not long since a minister was sent to a Home Mission center to build up a church. He was to receive a thousand dollars a year from the Missionary society and five hundred dollars a year from the people where he preached. He had scarcely reached his field when he told some brother Masons in the church that he needed five hundred dollars to move his family. They went to the bank and borrowed money for him, understanding or saying that they understood, that the money was advanced as a loan and that he would repay it.

After a little time, however, he was publicly thanking the congregation for their kindness and among other things thanked them for giving him the five hundred dollars to move his family. Meanwhile the Masonic brothers, who had borrowed the money for their brother Mason *as individuals,* asked the trustees of the church to assume the debt for the church and it was so done.

The Masonic preacher, while he was drawing fifteen hundred dollars a year from the church for service for it, was also drawing thirty dollars a month from the Masonic lodge for some clerical work which he did for it. Some persons say that he did more work for the Masons than for the church. Whether this was or was not true the church did not prosper. There was no Sabbath school, no prayer meeting and only one sermon on the Sabbath. His successor was told that he did no pastoral work, but spent much of his time in the Masonic lodgeroom where he had his office.

After the church had wearied of him, he resigned and left town. Coming back after his family, he was in town about three weeks, during which time he did not attend the church of which he had been pastor, or call upon his successor, though the latter called promptly upon him.

No doubt it was considered a notable instance of lodge benevolence, when the Masons so instantly secured for him the five hundred dollars he wished on his arrival in the town. But it was not so nice for them to cast the load on to the church and leave the note in the bank for his successor to pay.

Then too, it is to be remembered that a Missionary society was collecting a thousand dollars a year to support this Free Mason, and the church was paying him five hundred more, while the lodge, which paid him only three hundred sixty dollars a year, had most of his time and apparent interest.

If this were a solitary instance it would be bad enough, for such events are deadly to the souls of all concerned. Unfortunately men unfit for their trust are, by this same underground influence, put into places of trust in schools, churches, armies, courts, etc. etc., where they secretly serve the secret orders, which put them in place and injure, if they do not destroy, the legitimate institutions which they profess to serve and from which they draw their support.

Supporting a Teacher.

An instance in the school world only the other day was brought to my attention. A teacher said to be notoriously incompetent was made by this underground, masonic influence Superintendent of Schools. He was continued in office against the protests of the citizens until the opposition grew too important to be ignored, and now the same secret order is apparently working to give him a higher educational position.

In other words lodges do not do good to their members at their own expense. They in one way and another saddle them on the various legitimate institutions of society, where they may be supported by those who are not lodge members, while they work for those who are. That clearly exhibits the character of such orders, beginning in an avowed selfishness they at once develop a secret dishonesty.

Prolonging War.

In time of war it is easy to see that the lodge favoritism involves the guilt of treason. An officer sworn into the service of and paid by the United States, is in secret masonic communication with officers of an army which is seeking to destroy the United States. What effects do such secret communications have on the conduct of the war? Beyond doubt they must weaken and confuse it. They must lengthen it and thus increase the loss of life and the money cost. Why is this done? To help lodge men and lodges.

We have thus added evidence as to the character and tendency of secret orders. Always and everywhere they are enemies of the home, the church and the state—the three divine institutions, which God has created for man's comfort, education and holiness. And we have here also a clear intimation of the attitude which every Christian should occupy toward these secret enemies of God and man.

"Ye that love the Lord hate evil," is the dictate of common sense as well as Scripture. It is more than this, it is a statement of a natural law of the spiritual world. If a man loves his home, his church, his country, he will naturally hate a sly, secret, underhanded order that professes to antagonize none of them, but really destroys them all. How can churches live under such men as our story reveals? How can nations live, if officers they support are in secret correspondence with their enemies?

Masonry in Mexico.

It is to be admitted that lodgism in abnormal states of society may accomplish a real service for mankind. There is no doubt that it has done this in the country above named. Mexico has been for hundreds of years under the awful rule of Spain and Rome. Priests and soldiers committed most of the crimes, but were not answerable to the civil courts. They owned vast areas of the most fruitful land, but paid no taxes. Of course Masonry was not necessary to break this civil and ecclesiastical despotism. The same battle was fought through in England by other soldiers with better results.

But no man can be in Mexico and see the tremendous results of the administrations of Juarez and Diaz, without being grateful for their work. No monk or nun can walk the streets of a Mexican city in the garb of his or her order. No number of persons greater than five can live in one domicile as a religious fraternity. The power of Rome over *the state* is destroyed. The power of Rome over *the people* is not destroyed. In the end there must be agreement.

In the United States

the power of Rome over the people is small; over the state it is great and increasing. Here also in the end there must be agreement. "A house divided against itself cannot stand." Ritualism in any of its multiplied forms is the enemy of righteousness. Its history is bordered in black and written in blood. The hypocrisy and fraud such as we mentioned at the beginning of this letter do not spend themselves in an hour. They seek out and corrupt the very centers of national life. Two things therefore surely follow: 1st, Being thus evil God will surely destroy them in time; and 2nd, we being His children are bound to stand for Him and His church against them at every cost.

Fraternally yours,
Charles A. Blanchard.

THE STUPIDEST OF BIRDS.

"There are two opposite ways by which some men get into notice," remarks Irving in the course of his description of Wouter van Twiller; "one by talking a vast deal and thinking a little, and the other by holding their tongues and not thinking at all. By the first many a vaporing, superficial pretender acquires the reputation of a man of quick parts; by the other many a vacant dunderpate, like the owl, the stupidest of birds, comes to be complimented by a discerning world with all the attributes of wisdom."

Not alone does the head-light of American literature throw a ray into the haunt of the night-bird; for in that exquisitely finished classic of English poetry, Gray's Elegy in a Country Churchyard, the same round-eyed, blinking type of stupidity betrays itself by disturbing the silence when "all the air a solemn stillness holds,"

"Save where, from yonder ivy-mantled tower,
The moping owl doth to the moon complain
Of such as, wandering near her secret bower,
Disturb her ancient, solitary reign."

Returning from the graver poet of England, for whom we just now left the prose humorist of America, we find our own merry Vermont poet familiar with this bird of international repute. Warmly commending, to begin with, Sancho Panza's "man who first invented sleep," then turning to pay a left handed compliment to its fanatical disturber, the worshiper of the rising sun, he thus proceeds:

"'Rise with the lark and with the lark to bed,'
Observes some solemn, sentimental owl;
But ere you make yourself a fool—or fowl,
Inquire, yourself, about their rise and fall,
And whether larks have any beds at all."

This threefold testimony cannot be broken; it must be conceded to contain both truth and poetry. No wonder, then, that in concealed cages of the fraternal Zoo, along with Beavers, Eagles, and other specimens of the lower orders, we also find Owls hiding in the dark. This breed is migratory, or at least it has haunts here and there with 160,000 occupants representing "the stupidest of birds." "Nest of Owls Hatched," is the heading under which a newspaper reports the organization of a local "Nest"—bird talk for lodge—when "refreshments were served and a smoker social enjoyed."

"When cats run home and light is come,
And dew is cold upon the ground,
And the far-off stream is dumb,
And the whirring sail goes round;
Alone and warming his five wits,
The white owl in the belfry sits.

"When merry milkmaids click the latch,
And rarely smells the new-mown hay,
And the cock hath sung beneath the thatch
Twice or thrice his roundelay;
Alone and warming his five wits,
The white owl in the belfry sits."

HONORARY LODGE MASTER.

A National Masonic Memorial Association was formed on Washington's birthday at Alexandria, for the purpose of erecting there a Masonic temple to his memory. Many grand masters and distinguished men, including Secretary Dickinson of the War Department, attended the celebration. The new temple will stand on a street now called by the name of its young surveyor, and not far from Christ Church, which he attended. So, too, does the old lodge, which so far as we know he did not attend, though for one year his name was used as that of Master. We have Masonic information that during the whole period his face was not once seen in the lodge-room, where a deputy master invariably presided.

It is, likewise, Masonically stated that Washington never made proficiency in Masonry, and took no further degrees or official honors in regular course. His mastership was honorary, and not attained by regular routine, nor, as has already been indicated, executed in any actual way. Though he surely did take the Entered Apprentice degree when he was twenty years old, and the other two common degrees when he became twenty-one, he appears to have treated the "child's play," as he termed it, in a half tolerant, half neglectful way. Chief Justice Marshall was another neglectful Mason, though his associate and biographer "never heard him utter a syllable on the subject." It was a lodge committee which found and reported that he was not, as had been supposed, a grand master. When a clergyman showed by what he wrote in a letter that he had the same idea, Washington corrected what he called an "error," not only declaring, "The fact is, I preside over none," but adding that for thirty years he had not been in one. Although he did say that Masonry was capable of being used "for the worst of purposes," there seems to be no need of trying to make him appear an active opponent of Free Masonry. He treated it with courtesy rather than with attention. At least this is an impression easily gained. The Alexandria Temple ought to contain an original photograph of King Solomon, taken in London in 1717, when Grand Lodge Masonry began its existence.

LODGE AND SECT HOLIDAY.

A Massachusetts newspaper of national circulation lately said in an editorial paragraph: "The State Senate began the week by giving a unanimous voice, with one exception, for the bill to make Columbus Day a legal holiday. This is an amazing performance, and the average citizen will wonder what it can mean. It has been known that the Knights of Columbus throughout the country have undertaken to foist this holiday upon a public already sufficiently supplied with holidays, but that is not reason enough. If a secret order can accomplish this thing in one instance, why not in numberless cases? Perhaps the honorable senators were voting in a Pickwickian sense, and rely upon the House to stop this foolishness. That is reversing the usual order of things, but the people certainly expect their representatives to put a quietus on Columbus Day. We do not need it, and it would be a public nuisance if established."

Well and wisely said, yet why not say now one thing more? Americans do not seem to need a sectarian holiday, and it might be worse than an ordinanry nuisance if we had one. The Roman camel is forever poking his nose around the Beacon Hill tent.

But the Massachusetts legislature is making a record in secret society voting, and let us hope it will find a period before this grows very long. There is, beyond doubt, a purpose in connection with the K. of C. holiday to promote that union of church and state in America from which glittering prize the Italian eye is forever unable to turn. This combines with secret society hankering after recognition, in giving force to the present effort. But if every bird of the secret brood is to have a page out of the calendar to line his special nest, it will not be long before all we shall know about a day of the month will be that this is Eagles day, and this Owls day and so on. Why should nonsense be legalized? Why should all America stand still to see a foreign procession go by?

The head of the Knights of Columbus in California, a former pupil of his later correspondent, the Papal Secretary of State, said in an article relating to his order, "To cope with these steadily increasing bigoted and prejudiced Easterners, the Knights of Columbus have an enormous work to do........ Let us hope the day will come when the vigorous East, with its teeming Catholic population, will sustain the West and converge their lines until their hands meet in a clasp that will signalize the control of the country for the faith of Columbus."

They would not control the country long before its education would be under Roman control; Protestant education, like Protestant worship, would be forbidden—as, indeed, would be any education that was not sectarian in a positive sense. Children of Protestant parents would be obliged to attend the second-rate schools, and their parents would have to attend Mass in Catholic churches. As far in this direction as would be practicable, and as soon as practicable, this secret order would hurry us; and to help such conditions toward earlier consummation, a Sate legislature is asked to legalize a secret society sectarian holiday.

IF YOU WILL.

In a communication to The New Era relating to secret orders, and in particular to the Knights of the Golden Eagle, W. W. Amos said in conclusion:

> The secret work of the order is what is worrying Rev. W. B. Stoddard and his organization. We are finding no fault with those who do not favor secret orders. We only feel sorry for those who are not first willing to investigate a cause before condemning it. Every good cause that has had birth has had its opposition. We are told that the society of which Dr. Stoddard is a member was authorized in 1863, for the purpose of crushing out the lodge evil. That is nearly a half-century. They will have to get a move on, or it's dollars to doughnuts whether they don't do secret orders more good than harm.
>
> W. W. Amos.

The assumption that Mr. Stoddard and his fellow workers do not first investigate, could hardly be more gratuitous or more ill-founded. On the other hand, few of the ordinary members of secret orders can fairly be said to investigate them, if we have been able to jud rightly. What do those say about this who finally abandon them, or even some of those who remain? Do they not admit that surface knowledge is about all to which they or most of the ordinary members give attention?

Mr. Amos thus refers to the familiar n. p. d. suspension (none payment of dues) which deprives the neglectful or unfortunate member of promised benefits.

> Now, let us look at the business end of this matter. It is a natural consequence that there must be an expense to the running of an order, the same as in the case of the church. Each member is expected to keep up his dues. If he becomes in arrears or delinquent, after a certain period he is not beneficial."

"Not beneficial," as technically used here, means not benefited. The meaning is not, as ordinary usage would indicate, that he ceases to be beneficial to the order, but that the order will no further recognize its promise to benefit him. An attempt is made to justify this by appeal to the practice of churches, but it seems to indicate that the lodge advocate knows less about churches and their usage. He asks: "How long will a member be retained on the church roll who fails to pay toward its support? And yet the Good Master tells us the blessings of eternal life are had without money and without price."

Against his How long? we would like to put the question How many? Suspended lodge members are innumerable; can he cite one known church member debarred from any service, ordinance, or benefit, or from honorable burial, because he was poor or even neglectful?

"The right key" of the lodge is approved by this writer; in connection with this it would be well for his readers to consider what our Lord and Master has approved. Mr. Amos says: "In his three motives for joining an order, Dr. H. strikes the right key in the third; namely, the union of two ideas, or a compact saying I'll help you if you will help me."

Jesus says: "And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to those of whom ye hope to receive, what thank have ye? even sinners lend to sinners to receive again as much." Luke 6:33, 34. (R. V.)

Is not this "key" pitched higher?

AN APPEAL TO WORKMEN BY MANAGERS.

A constant reader of our journal who has had an opportunity to examine a printed circular sent by the International Paper Company to its striking employes, gives us the advantage of publishing extracts adapted to throw light on a question in which every person has a real interest recognized or unrecognized. Public interests as well as private are involved in every important strike; sometimes public convenience is sacrificed, as when cars are stopped; sometimes the cost of living may be affected because the cost of a year's product is increased by damage to business during the year.

CIRCULAR.

The questions that affect the public in general are of special interest to that part of the public which disapproves the interference of dark-lantern and star-chamber methods with business that naturally is open to daylight.

The printed circular says, in part: "The Directors and officials are most earnest in their desire that you should each and all understand our policy and our feelings toward you. We are equally anxious to hear directly from you if at any time you have any grievances or causes for complaint. We believe misunderstanding of our motives and our attitude toward you, probably in some measure brought about through misrepresentation, is largely responsible for the present strike at several of our mills. . . . . We wish you to appreciate, and constantly bear in mind, that the Managers and Directors of this corporation feel not only that they are trustees of the property of its stockholders, charged with the duty to manage the property for their best interest, but also that they have the duty and responsibility of managing the property with fairness and justice to the employees. . . . . It is the proper balancing of the rights of the stockholders and of your rights, that is the problem ever before us. . . . . We would remind you that our stockholders are almost as numerous as our employees, and that a large proportion of them are quite as dependent for their living expenses and comfort upon the income from their investment in this Company as you and your families are upon your wages. A large proportion of our stockholders are women, many of them widows. . . . . You are part of an organization, and each of you should feel, as we do, that our individual efforts and yours should always be to promote the interests of the Company as a whole, because only in this way can you hope to improve your own condition. Our interests in this business and yours are mutual. Every time you do anything that inflicts injury upon the Company or its business or property, you are equally injuring yourselves and making it more difficult for the Company to pay you greater compensation for your services.

We want you to understand clearly that it would be a source of great gratification to us to be in a position to pay you higher wages than you now receive, or than you could receive in any other organization or company in our industry. We would like to have you work under the most favorable and comfortable conditions and in the pleasantest environment. This is a part of our policy in which we are deeply interested. But every time that you injure the Company or its business as in this present strike, you inevitably defer the working out of this settled purpose which we have of promoting your welfare. Those of you who have aided and supported this movement, have inflicted a great and unjust injury upon the much larger number of our employees who are content with existing conditions and are anxious to work loyally for the Company. A comparatively small number of you forced at least a large minority of those who are on strike to leave their work and cut themselves off from their much needed wages. . . . If you have taken this disastrous step because of minor grievances, we suggest, now that you see the consequences of your act, that you reflect seriously and ask yourselves candidly whether you have not resorted to a remedy much worse than the ills you suffer. Would you not have treated the Company more fairly, and at the same time used better judgment in your own interests, if you had come with your complaints to us through proper channels, instead of seeking relief through the mediation of persons who have no connection with the Company and no interest in its prosperity?

We wish to make it plain to you that we desire only your welfare consistent with our duty to the stockholders. While we are paying the highest wages that under present conditions the Company can afford, it was our intention and still is to pay you more just as soon as the Company can afford to. We wish to pay the highest wages that can possibly be paid in the industry, and if you will leave it to us we will work to this end conscientiously and as rapidly as possible. You cannot force the issue; you only retard it by untimely demands. . . . . We wish to have the best workmen in the industry in the employment of the International Paper Company, and the more efficient a workman is the higher the wages he is entitled to and will receive. We cannot employ inefficient and incompetent workmen; and the great mass of you, who are striving to give the Company the best possible return for wages paid, should not fail to realize that inefficient workmen are a drag upon you as well as upon the Company, and, in taking wages they do not fully earn, stand in the way of your receiving higher wages for your more efficient work . . . . It is our policy voluntarily to accord to our employees everything that they can justly ask for and that we can consistently give. If you co-operate with us in our efforts to improve the condition of the Company, we shall the sooner and better be able to give you your full share in the prosperity which we hope will follow and which seemed to be in sight when this strike occurred."

Officers and Directors,
International Paper Company.

EVANGELICAL LUTHERAN PRINCIPLE.

A member of the examining committee of the "Ministerium of the Evangelical Lutheran Church of the General Council" says that the committee invariably asks every candidate for ordination, and asks every already ordained applicant for reception into the Ministerium. "Have you read this article? (i. e., the one prohibiting connection with secret societies). Are you a member of any secret society? Do you intend or propose in future to join any?" An affirmative reply results in being required to secede from the society, or in being rejected altogether. The action of the Committee is endorsed by the Ministerium. The article referred to in the first question, reads as follows in Chapter IX, section 11, of the Constitution of the Evangelical Lutheran Ministerium:

"It shall be the duty of all ministers belonging to this Ministerium to avoid fellowship with any societies or orders for moral and religious ends which do not rest on God's Word, or do not recognize the Lord Jesus Christ as the God-man and only Mediator between God and man, or which teach doctrines or have usages or forms of worship condemned in the Holy Scriptures and our Lutheran Confessions, or which assume to themselves what God has committed to His Church and its ministers; especially, every such society or order as requires undefined obligations to be assumed by oath without divine warrant. And any minister belonging to this Ministerium who shall, after due admonition, persist in fellowship and co-operation with any such anti-Christian society or order, whether secret or not, shall be subject to discipline."

INDIANA GRAND LODGE RULE.

It is a pleasure to record the fact that, by decision of the Grand Lodge of Indiana, pastors and churches of that state are delivered from embarrassment or complication through Sunday advertising of Freemasonry. The trumpet cannot now be sounded in the synagogues or at the corners of the streets; for, with the single exception of funeral processions, subordinate lodges can have no public procession on the Lord's Day, and Masons who go to church must not go in a body. If only this example has influence so as to be followed by other orders, what a burden will be lifted.

Odd Fellows are fond of making a show place of the House of God one day in the year, while in the lodge they cannot have distinctively Christian exercises even on that day. Blue Lodge Masons, having an identical rule, are inconsistent with their regular practice when, on a stated date, once in a whole year, they parade an imitation of piety.

The church exists for other purposes than to glorify institutions that antagonize it and its principles. Even the excuse that the church can teach Christian and lodge morals in the same breath, because they are theoretically identical, is falsely founded. According to Christian ethics, some of the teachings or obligations of Freemasonry are scandalously immoral. John Quincy Adams told truth like a lawyer, legislator, and executive, thoroughly conversant with his subject, when he said they could not be reconciled with the laws of God or man. This makes endorsement of them by sweeping praise, out of place in a Christian pulpit.

NOT REQUIRED BY THE CONSTITUTION.

A year ago the Gospel Messenger said:

> People in this free America, as we are pleased to call our favored land, do some strange things. A few weeks ago Mrs. Alice Longworth, President Roosevelt's daughter, was invited to lay the corner-stone of a postoffice building in Michigan, but had to be elected a member of the labor union before being permitted to use a small silver trowel, with which to spread a little mortar. This is foolishness. But to carry things still farther, Mr. W. H. Taft, who becomes our President this week, had to be initiated as a Freemason before being inaugurated. There is nothing in the Constitution requiring a man to become a Freemason, in order to serve the people as president, but the influences are such as to practically bring about that condition. While the government recognize no religious denomination above another, still the Masons, or secret societies of some sort, are expected to lay the corner-stones for nearly all our government buildings. What are we coming to? Is this country to be ruled by secret societies, while the churches are relegated to the rear? It looks a little that way.

In view of recent legislation, actual or attempted, state or federal, need one word be retracted? Is not every word the more emphasized?

NEW SPECIES.

Either a new species or a new variety of Owl has been discovered in Tennessee. Secession fraternal having taken place because insurgents in the order of Owls could not carry out their wish to alter the constitution, a rival lodge was organized. The new kind is called the "American Order of Owls." John W. Talbot, of South Bend, Indiana, appears to have been one of the organizers and the present supreme president, when his opponents seceded. How Dr. H. Preston Pratt, of Chicago, could at once become supreme past president of a new lodge, is too deep a question for our knowledge of fraternal ornithology. What stumps us is that word "past;" we cannot see how he was past president as soon as he was the first president. "Past' 'must be merely an element of a formal title among birds of that breed, or else the reporter must have used the wrong title. The insurgents wished to change the constitution in a way to limit the powers of supreme officers. Prevented from doing this, they flew away.

A NEW PUBLICATION.

One of the latest contributions to anti-secret literature is a volume of seventy-two pages, entitled *"The Scriptures Against the Secret Lodge System"* from the trenchant pen of William Dillon, D. D.

"To the making of books there is no end," and the more the better, provided all are destined to fill so important a niche as this publication fresh from the press. The author, a man of mature years, has earned for himself the name of a vigorous writer, as well as a most forcible Bible preacher.

This work is a masterly marshalling of scriptures bearing upon the subject of secret societies, supplemented by the invincible logic of the author.

It will be read with great interest and profit, and we bespeak for it a worldwide circulation.

The price is 25 cents in paper, or 50 cents in cloth binding, and may be ordered from the United Brethren Publishing Establishment, Huntington, Indiana.

UPPER TEN AND LOWER FIVE.

There have been those who tried to believe that they believed that man descended from the Ape; it is certain that men have now descended to the Monkeys. The Monkey Mutual Aid Society had at last report completed preparation for the big show in its hall, and had extended the time of its continuance beyond the one week at first expected. This was because of the encouraging sale of tickets. A well-known barytone soloist had been engaged to sing at each performance. A professional troupe would put on a sketch entitled, "Upper Ten and Lower Five." We suggest the alternative title, From Ape to Monkey. Vaudeville would be specially produced for the entertainment given Sunday evening. We wonder if, like the Bartenders' Union, which elects among its officers a bartender chaplain, the Monkey M. A. Society appoints a Monkey Chaplain. This cage is an interesting addition to the growing menagerie.

BEATEN AND KICKED.

Lumbermen may be at times rather rough; yet there seems to be no excuse for such treatment as the editor of a Missouri paper said was given him by the Modern Woodmen. His petition to the Court stated that, during his initiation, he was "thrown violently to the floor, beaten and kicked most unmercifully while he was blindfolded;" also that, during part of the initiatory ceremonies, "two of his ribs were fractured, and his side badly bruised." He therefore brought suit against the local camp of Woodmen for $10,000 for injuries sustained, hospital expenses, and loss of time. The paper from which we quote, adds: "The case is by no means an isolated one. It is strange indeed, that men of otherwise good judgment should allow themselves to be identified with the oftentimes foolish trivialities of the lodge."

News of Our Work.

AFIELD IN INDIANA.

REV. C. G. STERLING.

April 19th I left Chicago, where I had been assisting in the office from the time the National Convention closed, and the evening of that day found me meeting an appointment at the chapel of Central College, Huntington, Indiana, an institution under the control of the United Brethren church, (Old Constitution Branch).

I had the privilege of addressing the student body, members of the faculty, the pastor of the church with some of his congregation, and a number of visiting bishops and members who were in attendance on annual Board meetings of the denomination.

The three days following were spent in visits to Peru and Goshen, where conference was had with President Bears of the Indiana State Association, and with church and college friends in Goshen, with a view to arranging for the State Convention.

This Convention is to be held on Tuesday evening and Wednesday, all day and evening, May 31st and June 1st in Goshen.

The opening session, Tuesday evening, is to be held in the Assembly Hall of Goshen College, by invitation of the pastor and congregation of the local Mennonite church, who regularly worship in this commodious and beautiful chapel.

The sessions of Wednesday are to be held in the church of the German Baptist Brethren, who are extending to us a very cordial welcome.

On the third of May I went to Fairmount, Indiana, and on the following morning presented the subject of antisecrecy in the chapel of the Wesleyan Methodist Theological Seminary, and at the midweek meeting of the Friends' church.

I visited Marion, Indiana, on Sunday, May 8th. and delivered three antisecrecy addresses in as many Wesleyan Methodist churches.

These appointments have since been met, viz: Kokomo, Courtland avenue, Friends' church, Kokomo Wesleyan Methodist church, Peru Wesleyan Methodist church. In all of these antisecrecy addresses were delivered. In one of them I also preached on Sabbath morning.

To-night I expect to speak in the Wesleyan Methodist church in Wabash, and the days to immediately follow are assigned to various churches in this central section of the state, viz: Friends, Wesleyan Methodist, German Lutheran and Christian Reformed.

I think we have reason to rejoice in the spirit of fraternity which manifestly prevails among the churches, which are committed to this reform and in the evidence of the working of God's Spirit on the minds and hearts of Christian people, who have become involved in these unworthy lodge relationships.

I wish to record with gratitude the kindness which has been shown to me personally in the way of welcome into a number of Christian homes for entertainment. These favors are a real help to the cause, saving considerable expense to the Association, while they also bring comfort and cheer to the worker.

May 18, 1910. Charles G. Sterling.

SECRETARY STODDARD'S LETTER.

New York City, May 18, 1910.

Dear Cynosure: To me the month passed has been filled with effort, and crowned with blessing.

I have held meetings in Pennsylvania, Maryland, the district of Columbia and New York. The usual results have followed the presentation of the truth. Friends are stirred, and encouraged. Some lodge people are made angry, while others are more fully converted. I found a very large gathering of our Mennonite friends at the Kinzer church, Lancaster Co., Pa., engaged in a Missionary meeting. My coming was late, but I was very kindly welcomed. Bishop Noah Mack was presenting some plain unvarnished truth as I arrived. At the close of the address, brother S. H. Musselman came and said, "We will give you thirty minutes." This announcement was as unexpected as welcome.

I need scarcely add I rejoiced in my privilege. While the friends were shaking my hand, I was told by some that they did not think my message very popular. I replied that my message would not likely be popular with the devil, or with some unrighteous preachers, but I was not then lacking in popularity.

A splendid welcome with the opportunity to address the students was given at Elizabeth, Pa. According to previous arrangement with pastor Rev. A. S. Shelly, I was permitted to present the antilodge gospel to his congregations at Bally and Boyertown, Pa. Most of our friends who had received the CYNOSURE, gladly renewed, while several new names were added to the list. Lancaster, Reading, Emaus, and Allentown, Pa., did nobly in the support given our work.

Baltimore, Md., and Boston, Mass., are not running behind. I could give but a few days to work in each, but found others pushing the work. Meetings have been held regularly at the Boston headquarters, 560 Columbus ave., and not a few are helped by the light there disseminated. Mrs. A. E. Stoddard, the New England secretary, is taking a trip to Scotland, Ireland, and England, to secure needed rest, and to attend a W. C. T. U. Convention.

In Brooklyn, N. Y., I spoke in the New Free Methodist church, Hooper street, and the Brethren Mission church, 60th street, also in a prayer-meeting of the 16th Street Free Methodist church.

An hour was very pleasantly spent with students of the Christian and Missionary Alliance this city. Last evening several spoke in opposition to the lodge in the Corona L. I. Mission, where our brother Lagville is one of the "standbys." I would gladly write more, regarding the friends and these helpful meetings, were there space.

The Empire State is not leading in our reform as once, but CYNOSURE lists in Brooklyn, in New York City, and in other adjacent cities are increasing. Oh, that there were a Moses to lead forward in this State!

At the time of the Morgan abduction and murder by the Masons, this State was second to none in its opposition to the monster evil. There is much sentiment, that could be utilized in a mighty work, if there were the Moses to lead.

Thank God the light continues to shine. If the comet gets by, you will likely hear from me gain.

W. B. Stoddard.

MISS LIZZIE WOODS.

Our interesting correspondent from the South, Mrs. Lizzie Woods, has just begun work anew in the field. The school which she has been attending for some months has closed, and we shall soon have good reports from her.

An article has been received from Mrs. Woods, which we have not room for, much as we would like to print its interesting points. She pictures the women going to the lodgebound pastors and saying, "Sirs, our children are dancing and feasting, our boys are going to the saloons and gambling halls. Can you not tell them how to be saved?" But the preachers have taken ship for Tarshish and, having paid their fare on these lodge-ships, have gone below and are asleep and heed not the cries of the poor mothers. She cries out for some way or power to throw the preachers overboard out of the lodges until they shall repent and begin to pray, and then she knows that they will show the people the great destruction that is coming upon them unless they abandon their wicked ways.

Mrs. Woods closes as follows: "Dear Cynosure—You are waking us women up, and we are taking a stand for God with our Bibles in our hands. You are opening our eyes, and many of us are coming out of the lodge. God bless you. May your pages be read all over this broad land."

OUR SOUTHERN AGENT.

There is before a busy and overburdened editor a voluminous report from our Southern agent, consisting of twenty-six pages of manuscript. What shall be done with it? Our readers are waiting to hear from this field. It would be a much easier task to publish the report in full than to condense and abbreviate it for the press, were there room. Under the circumstances we can give only fragmentary extracts.

Since Mr. Davidson's last report, he has visited various churches in different cities in a number of states. He has found the churches enfeebled or prosperous in just such proportions as they have been lodge-ridden or free from this blighting curse. Under date of April 28th, writing from Springfield, Ill., Rev. F. J. Davidson says:

"I guess the old guards are wondering

why they have not heard from me through the CYNOSURE since January. The facts are these. Three times I have ventured out on my Southern tour, but was twice overtaken with attacks of lagrippe; once Mrs. Davidson's health required my presence at home. Indeed, we have both been quite indisposed all winter, but thank God, are better now. I have done some work for the Master and have stirred the enemy to a fighting pitch.

"I am now at the home-city of the lamented and beloved Abraham Lincoln, the great emancipator and humanitarian. I have longed to see Springfield, and the home and statue of Lincoln, ever since I was a boy. Thank God, that curiosity is now satisfied. There is a large number of negroes here, many of whom are from the South. Some are in very prosperous circumstances. There seems now to be peaceful and harmonious relations between the races. No one seems desirous of repeating the unfortunate experience of 1908.

"The secret empire is supreme ruler over all it surveys. The saloons and dives are a curse and blight to the city. While some churches are doing moderately well and winning some souls for the Master's kingdom, few are spiritually alive. None are free from the lodge curse, and few seem wholly free from the influence of the saloon.

"I was very kindly received by Rev. Ivory, pastor of Union Baptist church, who provided for me while here. This is the leading church here; and, Oh, what an influence it could wield for good, were it only divorced from secrecy, and preaching a Gospel of separation from the world.

"I did quite a bit of missionary work here in distributing literature, and I secured a few subscribers to the CYNOSURE. I preached at the Union Church and received a collection and other encouragements.

At Clinton, Kentucky.

"Here I received a cordial welcome from Rev. W. G. Faulkner, who kindly invited me to preach for his people. Of course I accepted the invitation and preached at night. I spoke of the sin of lodges and their opposition to the churches. I also spoke of the drink curse. Dr. Faulkner, although a Royal Arch Mason, endorsed all I said, and declared that the church is the only true place for the worship of God. Clinton is a dry town, and there is no race friction here. Several negroes own very neat and valuable homes, well furnished, and are making rapid strides upward.

At Cairo.

"Here in this lodge-ridden, saloon-steeped, modern Sodom, I could not sesure an appointment, nor did I get a single subscriber; but I made several visits and distributed tracts and did some earnest missionary work.

At Paducah, Kentucky.

"Here I was kindly received by Rev. V. S. Smith, pastor of Washington Street Baptist church, but could get no appointment to speak against the lodge, nor did I get a single subscriber. Paducah, like Cairo, is another rum soaked and secret society cursed city. I visited the Lincoln Public School, and by the courtesy of Prof. Jackson delivered an address, and warned the young people against the lodge and drink demon. Paducah and Cairo are the greatest secret lodge and crime breeding centers between Louisville, Kentucky, and New Orleans, Louisiana.

"My visits at Princeton, Ky.; Fulton, Mound City, Centralia, and Mount Vernon, Ill., were largely a repetition of the visits already described."

Under date of May 14th, the agent writes from Monroe, La., as follows:—

"I have made quite a tour through Missouri and Arkansas to this point. I distributed many tracts, and secured a number of CYNOSURE subscriptions. I have been here several days with my old reliable and staunch friend, Rev. H. J. Florence, who received me royally and was glad to welcome me back to the South again. Monroe has made wonderful improvements since 1900, and the negro has kept pace with the upward strides. Secretism is as strong as ever here, yet there are a few old CYNOSURE readers who are still loyal.

The Power of the Secret Empire

By Miss E. E. Flagg

XIV.

A Declaration of Independence—Not of '76.—Sam Toller Missing.

"If I really thought any harm had come to Sam," said my grandfather, as he stirred his cup of rye coffee rather uneasily, "I couldn't rest till the neighborhood had been searched; but he was such a queer fish, it would be just like him to take himself off on the sly and let nobody know. I only wish I could be certain nothing had happened to him."

But Miss Loker, in whose good graces Sam had never stood very high, rather scoffed at my grandfather's fears. For her part she thought it was a good riddance, and as for hunting for him, they might as well hunt for last year's swallows.

"And Sam didn't drink. He couldn't have stepped off the bridge and got drowned like Homer Sprague," put in my mother.

As Sam bore the character of a kind of half tramp from whom erratic leave-takings were to be expected, his first advent in Brownsville having been on much the same sudden and unexplained order as his going, his disappearance was more of a puzzle to us than an actual anxiety. He had, in truth, one of those unsettled, roving natures, to be found more or less in all nationalities, and perhaps as often among a staid New England population as anywhere, though in the simple times of which I am writing, when the yearly rush of summer travel was a thing yet to come in with the age of steam and telegraphs, we had not earned our present reputation of being about the most restless and change-loving of any civilized people on the face of the earth.

"I'm sure it's clear money in my pocket to have Sam go," said my grandfather, draining his coffee cup, though with an air that was far from being exactly satisfied. "He had good living here and more wages by half than the work he did was worth; he's welcome to better himself if he can."

Joe alone, of all the family, proffered no remarks, but on getting up from the table he slipped three or four doughnuts into his pocket, together with a large piece of shortcake, and coolly appropriated the two boiled eggs that were left in the dish. Joe's appetite was always good, even for a growing boy, but so extensive a lunch as this made Miss Loker stop short in her task of clearing off the table and even startled my mother into saying,—

"What on earth can you need of so much luncheon, Joe?"

Here my grandfather roused up: "Let the boy have all he wants, Belinda. Nobody shall be pinched for victuals in *my* house."

And Joe left the table in triumph with his spoils.

I could not help believing in the reasonableness of the general theory; at the same time a thought of poor Gus Peters, whose blood—unavenged save by that nameless Nemesis which has tracked the footsteps of every murderer since Cain—the earth had drank in as quietly as the summer showers and made no sign, sent through me an involuntary shiver. But I kept it to myself, there being not the smallest basis for any absurd fear of a similar fate for Sam, as the few random threats uttered in the lodge meeting had been speedily silenced by the calmer counsels which finally prevailed. I followed my grandfather into his own private room—four-windowed, freshly-sanded, with a great solemn-looking secretary in one corner and a massive silver watch ticking away on the mantel just as it had ticked in my childish ears, with its accents of awe and mystery, like a voice out of the unknown and the infinite, a prophecy without words, dimly revealing the heart's own secret of joy or sorrow, solemn or glad, as it measured off the pulse-beats of a passing life, or ticked away the happy moments before the bridal. O, my grandfather's old watch! Though it long since went the way of all mortal things, heaven keep its memory.

"The fact is," said I, for I had followed him into this, his own sacred and peculiar sanctum, for no especial reason except to tell him what could not well be revealed to the un-Masonic ears of my mother and Miss Loker: "Sam's foolish tongue has got him into trouble. He's never been a Mason, he confessed that; but somehow he's got hold of a good many of the secrets and has been pretty free with them. Joe has been hinting about it all along, but I never paid much attention to him till the other night, when I was summoned before the lodge to tell what I knew of the matter, which was precious little. But I talked to Sam and told him if he would only take the first degree and be prudent in future it would stop the fuss. He seemed quite willing to do so, I thought. He can't have cleared out to get rid of joining? That *would* be a joke."

"But it may be so, after all," said my grandfather. "You see, an idle, shiftless, good-for-nothing fellow like Sam can't appreciate the advantages of Masonry. Its rules and regulations seem perfect slavery to him. He don't want to be industrious, and diligent, and self-denying, and all these other things that Masonry teaches. And it's just so in religion. People don't want to join the church because they know if they do they'll have to give up a good deal they don't want to give up, and practice a good many disagreeable duties they'd rather let slide. And in my view nobody is any better for being *forced* into a good institution. And I don't hold either to filling up the lodge with members of all sorts by cajoling and persuading them in. It's bad policy. Time and again that plan has been tried in the church and always with the same result—weakness and corruption. And the lodge ranks next to the church in sacredness and importance. If a man joins either he's got to rise to the level of its claims upon him or sink below it, and if he does the last it's worse for him and worse for the institution."

And my grandfather, sublimely unconscious of any inconsistency between his views, as stated above, and the persistent "cajoling and persuading" by which Mark Stedman and I had been drawn into the lodge, proceeded to hunt for his spectacles and found them on the top of his head.

"Well, well," he said with a placid laugh at his own absent-mindedness, "I'm growing old and forgetful. It's a good thing for your mother and me, Leander, that we've got you and Rachel settled down close beside us to keep things straight. I don't know what either of us would do without you."

For though my mother had at first wanted Rachel and I to set up housekeeping in one end of my grandfather's house, which was a large and capacious one for those days, thus thinking to keep us as near her as possible, my grandfather himself had refused his consent to any such arrangement.

"But it will seem so lonesome," faltered my mother.

"We've got Joe yet. He'll keep us from stagnating," answered my grandfather, with a twinkle of his eye. "Young folks ought to have a home of their own, if its only one room with a cup and plate between them, and the sooner they begin the better."

Accordingly Rachel and I did have " a home of our own," only divided from my grandfather's by a narrow lane; one of the cosiest, quietest nooks of peace, with trees and grass, and a bubbling brook not far off, to make it beautiful when the long summer days should come, bright with unknown hopes yet to be, crowning with glory and fragrance the end of our first year of wedded life.

"Leander," called out my mother from the kitchen door just as I was going off. "Do see if you can't find

Joe. These hickory sticks are too long for the oven."

To ferret out Joe from the multiplicity of his hiding places was a serious task. But a bright thought struck me as my eye fell on Sport, curled up on the door mat. Remembering his innocent treachery on a former occasion I whistled to him to come to me.

"Sport," I said, "where's Joe? Find Joe."

The intelligent little animal pricked up his ears and looked questioningly at me, but on repeated reiterations of the command seemed to comprehend, and trotted off in the direction of the barn. But in vain I called Joe's name, while Sport smelled round in circles, a bewildered expression on his face, till just as I was about to give up the search he planted his forefeet on the bottom round of the ladder leading to the hayloft, and throwing his head back began to bark with all his might at a certain corner way up in the sweet, fragrant darkness.

I followed the clue, inspired by a sudden recollection of the time when Joe, wishing to enjoy the fascinating History of Henry, Earl of Westmoreland, undisturbed by any distracting calls from the outside world, had made unto himself a species of cubby-house in this identical corner, protecting it from prying eyes by walls of hay on three sides, while a knothole above gave light, and a store of nuts and apples providently laid in, satisfied the cravings of his youthful stomach; for with Joe, as with most boys of fifteen, mind and matter stood in very intimate relations.

Sure enough, a few investigating pokes in the hay revealed not only Joe, which did not surprise me in the least, but Sam Toller also: which latter discovery, it is needless to say, did surprise me exceedingly. Sam had his mouth full of doughnuts and cheese and could not conveniently reply at once to my ejaculation of astonishment, but Joe was equal to the occasion and preserved an unabashed front.

"I haint done anything I am ashamed of yet," he said, sturdily, "or hadn't just as leaves grandfather would know as not. Sam come to me yesterday and said he'd got into trouble with the Masons and had got to leave Brownsville, but he didn't know where to go, and I told him I'd fix him a place in the barn where he could stay till he decided what to do. That's the long and short of it, and if you want to be so mean as to tell of us, you can."

"Well, Joe," said I, as severely as I could considering my inclination to laugh, "mother sent me to find you and you'd better see what she wants done; if you don't, somebody else may be along that will let more out than I shall. It will be better if you will just go peaceably off and leave Sam and me to ourselves for a while."

Joe looked at first as if he was half inclined to stay at all hazards, but thought it best, on the whole, to take the hint; and thus Sam and I were left alone, to make the best we could of the rather comical situation.

"Ye want to know what I'm here for," began Sam, who had disposed of his doughnuts and was now free to talk. "I ain't no fool, Leander Severns, but I might ha' kept on fooling *you* till doomsday if I'd been a mind to risk having my throat cut across and my tongue torn out by the roots and my body drowned in Niagary river.' I knowed the game wa'n't wuth the candle, so I jest owned up."

"I thought you had too much sense, Sam, to be frightened by such bug-a-boo stories."

"Ye needn't go to pulling the wool over my eyes," answered Sam scornfully, "telling me Masons swear to things they don't mean. I know too much for ye. I s'pose ye'd try to make me believe next, if ye could, that ye never had a rope round yer neck and a blinder over yer eyes and made to march round the lodge-room from East to West with jest yer shirt to yer back. I s'pose ye'll tell me now that ye was never knocked down by three ruffians and tumbled into a blanket and raised up again after ye'd laid in the grave fifteen days. I don't suppose such wonderful things ever happened to *you*. Oh, no!"

And Sam chuckled to himself in a highly provoking manner.

This was certainly pressing me hard,

and with Sam, as with Mr. Hagan, there seemed to be no method of defense open but the very safe, if not remarkably original one, of silence, previously spoken of as the standing resort of distressed Masons when thus driven to the wall.

"But about jining, as ye kindly axed me to," went on Sam, who saw his advantage and had no conscience but to push it, "I can see through a ladder with any man. They think if they get me once safe in I won't dare let nothing out; but I tell ye Sam Toller runs his neck into no such noose—not if he knows it. And another thing I'll tell ye for yer information: you and the rest of the Masons have let out more'n I have by a long chalk."

A certain inspired declaration reads thus: "Verily I say unto you, there is nothing hid which shall not be revealed nor kept secret but that it should come abroad." And of nothing on earth is this more true than of Masonry, which not infrequently, by the very pains it takes to keep its mysteries from the vulgar eye, unwittingly betrays them. The fact is, a system of organized secrecy will surely find, sooner or later, that even "the stars in their courses fight against Sisera;" that the whole economy of the universe in general is in some mysterious way opposed to letting one small part of the human race keep undisturbed the exclusive possession of any secret whatsoever. And Sam was shrewd enough to see that the effort to make him join the lodge was in itself a tacit admission that he had discovered the hidden things of Masonry.

"But, Sam," I finally said, "ministers and deacons, lawyers and judges, and even the Governor of our State belong long to the lodge. It is considered an honor and an advantage to be a Freemason and here you are running away to get rid of it."

"Wall," answered Sam, picking his teeth contentedly with a straw, "I've noticed that it is with the Masons putty much as it is with the rest of the world, ginerally speaking. The big bugs at the top get the most of the fuss and attention and grand funerals. The little bugs have to stay at the bottom and take up with the leavings. But that ain't the principal pint of my objections. My father was one of them that fought the Red Coats at Concord. I've heerd him tell many a time how they chased the Britishers over the bridge and fired at 'em behind walls and trees. I'm a free-born American, free to think and speak what I'm a mind to. I want no Worshipful Master, nor Grand Commander, nor Grand anything else to lord it over me; and I tell ye, Leander Severns, I won't swear away my liberty in any lodge under the canopy."

And as Sam thus declared his independence there was a real dignity about the loose, shambling fellow, that inspired me with sudden respect. The *man* in Sam Toller had suddenly risen and confronted me and I stood abashed before him. What right had I to seek to fasten on another the fetters that I myself would have gladly cast off if I could? And, furthermore, it was very plain to see that the figurative and esoteric view entertained by my grandfather regarding the peculiar meaning of the lodge penalties was not shared by him. *He* believed that there was an actual punishment for the Mason who should violate his oath of secrecy, and that punishment was—*death.*

"Well, Sam," I said, finally, "I'll tell you what you'd better do. Make a clean breast of the whole thing to my grandfather. He'll find a way out if anybody can."

And accordingly, after Sam had deliberated over the plan for a while and concluded that "he'd kinder like to bid good-bye to the Captain, who was about the fairest man he ever worked for," I had the pleasure of ushering that worthy into the presence of my astonished grandfather, whose portly person fairly shook with laughter when he comprehended the situation.

"Sam, you foolish fellow!" he said, as soon as he recovered his gravity sufficiently to have the power of speech. "This is a free country. Nobody shall make a Mason of you if you don't want to be one. Still I think it might be well if you left Brownsville a while. The affair will all be forgotten in six months.

And then you can come back if you don't find some better place. Where would you like to go?"

"Wall, I've thought over a number of places, but couldn't jest make up my mind," answered Sam, reflectively. "I *did* stay at Pemaquoddy one summer—hired out to Jake Brown—the meanest man. You could have put his soul into a bean pot and had room for twenty more just like his. And I lived with Mr. Greene a while that kept the brick tavern in Pembroke. I liked that well enough for a spell, but it's an *un*easy sort of a life and I got tired of it. Folks coming and going kinder keeps you on the jump all the time; don't give you any leisure at all for serious reflections. So I pulled up stakes and went away from there. Then I stayed to Squire Slack's a couple o' months. Beats me how he ever come by his name, for he was *jest* as tight as the bark to a tree. And then there's old Uncle Zebedee; lives at a place they call the Bend. I've been a calkerlatin' to go and see the old gentleman, but I never could get a chance to somehow. But now my havin' to leave Brownsville seems to be kinder in the nater of a Providential opening, as ye may say."

And Sam, who was much addicted to tracing the ways of Providence as manifested in the peculiar phases and aspect of his own career, sighed profoundly,—a fashion not uncommon with good people in all ranks of life when making similar reflections.

"Uncle Zebedee," to whom his heart had taken such a sudden yearning, won the day; but there was an affecting parting between him and Joe before he turned his back on Brownsville, to which, it is needless to say, I was not an eye-witness.

A little while after Sam had made an unobserved exit by a side entrance attired in some of my grandfather's cast-off clothes and his worldly all done up in a bundle on his arm, my mother came in with the remark, "that Miss Loker had seen somebody that looked just like Sam Toller close by the big hickory, only he didn't seem to be dressed exactly like him."

"It would be very easy for Miss Loker to be mistaken at such a distance, Belinda." And my honest grandfather, unused to ways of deception, coughed and hemmed and rubbed his glasses in a manner that would certainly have roused suspicion in any less innocent and unsuspecting soul than my mother.

(*To be continued.*)

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Christian Cynosure.

CHICAGO, JULY, 1910

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HOLY BIBLE
"IN SECRET HAVE I SAID NOTHING"

LEADERS.

They are the ones who dare to stand alone,
Who dare to brave the bitterness, the scorn,
The hate of blinded souls, while all unknown
They bear the burden of the years unborn.

Alone, despised, they walk the weary path,
Where men must follow upward to the light,
Alike to them the praises and the wrath
Of little souls below in sin and night.

Often they mark the way with drops of blood,
Often with sobs they draw the gasping breath,
Wrestling with storms and battling with the flood,
Falling, sometimes to rise, sometimes to death.

Yet ever leading upward to the goal,
And ever urging onward to the prize,
And ever crying to the sleeping soul,
"The morning cometh, rise, oh sleepers, rise!"

And soon the beaten highway of mankind
Appears, where first with pain and toil they trod,
And generations follow them to find
The door of light, a gateway unto God.

—Thomas E. Kennedy.

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WILLIAM IRVING PHILLIPS
Managing Editor

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII CHICAGO, JULY, 1910 NUMBER 3

A good friend of our work—in the person of Elias W. Shambarger, of Orlando, Fla., has lately passed beyond—at the age of 64.

Obituary notices reveal the fact that he was an exemplary farmer and fruit raiser—industrious, painstaking, scientific.

Though he did not live to be old, his life seems quite well rounded out, because of the amount accomplished, and the splendid example which remains strongly impressed upon all who knew him.

The General Secretary has been called to Nebraska and again to Iowa this month, necessitating the presence in the office of field-secretary Sterling.

Our General Secretary's labors are manifold and heavy; he seldom rests, and almost never takes a vacation.

Calls from former Vice-President Hitchcock always bring cheer. He is ever hopeful and abounds in helpful suggestions and sensible ideas.

A strong anti-secrecy address was delivered at Winona Lake, Sunday, June 5, by Rev. Mr Trout, Sunday School Secretary of the Church of the Brethren.

He was followed by our field-secretary Sterling in a fifteen minute speech on "Why and How we Oppose Secret Societies."

The occasion was the Annual Conference of the Church of the Brethren.

The Auditorium, which seats 6000 was full for the occasion.

This conference brought the largest assemblage to Winona that has ever been on the grounds.

The Reformed Presbyterian Church occupies strong ground on the question of secretism.

At the recent meeting of their Synod, at Winona Lake, the standing committee gave a good report, which we hope to find space to print.

Our field-secretary Sterling was also welcomed to the platform for a brief address.

A number of business men from abroad have called at our office this month—among them the newly-elected Secretary of the Indiana State Association—Mr. T. H. Brenneman, of Goshen.

These personal calls are among the signs of increasing interest in this cause.

WHO HATES LIGHT?

"And this is the judgment, that the light is come into the world and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light lest his works should be reproved. But he that doeth the truth, cometh to the light that his works may be made manifest that they are wrought in God." John 19, 20, 21. (R. V.)

What does the Freemason do? He goes into the lodge at night; he goes up stairs out of sight; he shuts the door and refuses to admit all but those who come to hide; he puts a guard before his lodge door; he swears all who come to silence; he communicates by signs; he seeks all surroundings favorable to the secrecy of evil doers, and adopts all methods they could have invented. To what class does he appear to belong?

I. O. O. F. TEMPLE DOOMED.

Grand Lodge Refuses to Assume Debt of Philadelphia Project.

Philadelphia, Pa., May 21.—By a vote of 1,113 to 528 the Grand Lodge of Odd Fellows of Pennsylvania in session here today, refused to shoulder the burden of indebtedness involving the Odd Fellows Temple. The total indebtedness on the temple is $1,561,252.99, including $130,384.98 for tax arrearages and $148,655.51 deferred interest.

Even a proposition to forestall foreclosure proceedings was laid on the table, so determined were many of the members to keep free from the temple burden.

The per capita tax for the year was fixed at ten cents for each six months. Harrisburg secured the next meeting.—*Pittsburg Dispatch, May 22-08.*

That was one of those temples, or places of worship, in which the name of Jesus Christ could not lawfully be mentioned; are not all such temples doomed?

VEILED PROPHETS INITIATED.

Kallipolis Grotto of Mystic Order Holds Ceremonial Session,

Kallipolis Grotto, No. 15, Mystic Order of Veiled Prophets of the Enchanted Realm, held their sixth grand ceremonial session last night at Masonic Temple, and initiated twenty-five members.

The new prophets are C. P. Rouse, Adolph Seebold, W. S. Turner, Charles E. Kimmor, F. W. Miller, Theodore Freibus, S. F. Gardner, J. H. Miller, J. W. Ash, E. A. Bachrach, L. H. Bicks, Morris Corfiz, George H. Emmons, jr., A. C. Eno, E. H. Grebe, Robert Hayes, E. W. Hawkins, G. W. Henderson, E. C. Littleton, J. C. Lacey, and E. F. Ramsey.

The next big social affair of the grotto will be an excursion to Chesapeake Beach on July 27. All members of the order and kindred lodges are invited to accompany the prophets.—*Times, Washington, D. C., May* 26.

"Mystic," "Veiled," "Enchanted,"—these are the catch-words of Satan, by which he beguiles "easy" souls into realms of darkness. "Revelation," Singleness, Simplicity, Truth, these are the watch-words of the gospel of Light. And this Light "shines brighter and brighter until the perfect day."

WILL BE WRECKS.

"In all probability the history of fraternal evolution may be similarly described. There will be wrecks littering the fraternal shores. Many of these might have been avoided had the members but considered the elementary fact that more cannot be taken out of a treasury than is put into it. This is a self-evident truth and the sooner fraternalists everywhere appreciate that equity and common sense form the basis on which their protection rests, the better it will be for them and their dependents."—*Fraternal Monitor.*

But can such good sense as this be beaten into the joiner head? If it ever is, what then will become of fraternal arguments for insurance? What will become of secret insurance? If apparent cheapness ceases to appear cheap, what will become of the business of the scheme?

SOUNDED REALLY BIG.

"Oh, morning star! Oh, sunlight of the world! Oh, glorious and puissant defender of the faithful, what can thy abject slave do that might please thy magnanimous pleasure?"

"Well, first," snapped the Sultan, "you might think up a couple of really first-class titles for me. I've been reading what officers in American lodges are called and I'm emerald with envy."—*Kansas City Times.*

Big for Turkey, you mean. But why didn't the Sultan join something. Then he could have been as big as anybody, and had half an alphabet stringing after his name.

STUDENT TIED TO TREE IN STORM.

Hedding College Youth Almost Perishes from Exposure.

Galesburg, Ill., Feb. 21.—Clarence Robinson, a student of Hedding college at Abingdon, was tied to a tree during the worst of the blizzard Tuesday night in Hedding college park and almost perished from exposure. Only his pluck saved him. The faculty is making a close investigation and already has summoned a number of students before it."

Must be a cranky faculty; where's the sense investigating, if he didn't die?

"SHALL WE ADVISE YOUNG MEN TO JOIN THE LODGE?"

PRES. H. H. GEORGE.

(Address before the National Convention).

I do not want to take much time this afternoon. I am booked for a little discussion on the question of advice to young men. I wish the young men had been here through this convention; it would not be needed. We have had enough here told to enable every young man to take his place and know what to do; and it seems to me a sort of work of supererogation for me to come at this hour and propose to deliver an opinion at all; but, as was said last night, the rule of Scripture is that you must have line upon line, one line added to another, and one precept to another, so that we may understand, by and by, from all the facts.

A Plain Answer.

Now if a young man were to ask me the question, "shall I join a lodge?" what shall I tell him? Well I will tell him, so far as I can understand it, that I think it is not his duty to join a lodge; I do not think he ought to do it; in fact I would grow very positive and say no sir, don't join a lodge, Knights of Pythias, Masonry, Odd Fellowship or any of the three hundred secret fraternities in this country, where a man has a chance to join all the way along the line. Now he comes up and asks "shall I join one of them?" I say no, emphatically no. The subject is too big, too wide, too far reaching for a young man at the beginning of life, at least to rush into it with his eyes blindfolded, when he does not know what is there until he gets in, and it is a great mistake for him to go stupidly into a place of that kind. To go into a place behind doors where there is a fellow standing and will not open the doors until certain things take place; and then after opening the door, the first thing is a promise, a pledge, and often times it is required to take a solemn oath; I do not know how they can take an oath in secret lodges, now, no young man ought to do that. I do not care what is involved, or what is told about it, he ought not to do it. It is a wrong place to go in at a closed door that has to be opened by a man with a sword in his hand, and particularly to take a solemn oath before God that he shall answer with regard to those things and bind himself to things that he knew nothing about even after he came in. If the whole thing were understood by him thoroughly, there would be a little more reason and common sense, but when he goes in at the beginning and has an oath and swears that he will conceal and not reveal and stand by the regulations, etc., etc., it is a mistake for a young man to do it.

The Outlook on Life.

It is a very solemn hour when a young man starting into life sits down quietly and takes a look over his life, and carves out the line of life that he is proposing to follow; that is a serious hour in a young man's life. He has only got one life to live in this world, and the question is—what sort of a life shall I live? And he looks on therefore, and checks every day, and comes to some conclusion. It may be he will take a line of life in the business world, such as farmer or mechanic or store keeper or engineer; or it he turns his mind to professional life, and chooses doctor or preacher or editor or lawyer or teacher, it is another thing; but here is one thing that the young man needs a settlement of, that question is this: just what is the substratum upon which he is to draw the line of that real character as a basis? That is the head, so to speak. He has to draw the line of his life through character. The great question now in educational discussions has to do with character, and anything that does not resolve itself into character is not gaining attention; it means that one shall be educated in his moral and religious and intellectual nature and a man is not educated at all, until he is educated in all these fields to some extent; so that the need of our educational system today is a question of good character, genuine character, true, noble character; anything that compromises character, anything that puts a burden on a man's character, is a fatal thing at the start.

When one begins to start into life, anything that will infringe on character is a very dangerous thing; so that he must look very well into his very start in life as to what it shall be with reference to his character.

Beginning of Evil.

Should that man join a lodge? Now that is the first smirch that he puts on his character. Up to that time he has been a very open hearted, true, honest son of his mother, as a great many young men are; unsophisticated in his life and work. He is ready to take the world as it comes to him with a right mind. But let him join a lodge. Now he makes a multitude of marks on that character; he runs it into the secret society, and he takes hold of it by promise and pledge and oath and he starts after a character that lost a bit in entering the secret society. He starts with the secret he did not know anything about. What then? He is to keep the secret. The next thought is that he is to have something that is to be his own and nobody's else—that is outside of his lodge. Every step he takes in the direction of getting hold of that secret is a compromise of his manhood. It is a giving up of his nobility in a certain sense; it is a yielding of his independence; it is cutting loose from the best friend he ever had in the world, his father or it may be his mother, his brothers, his sisters or his neighbors if you please. He gets hold of a secret that he cannot communicate to his mother: Think of that! There is where he makes his first stand. He has been very intimate with his mother and father; they knew all he knew; but because he took hold of a secret that he cannot tell his mother, by that very act with his pledge and promise he becomes different to his mother; he becomes separated from her, one who would give her life for him; yet he separates from his mother by that act, by his pledges and promises and oaths, and he goes into the lodge of men that he don't know anything about at all; he leaves them out, and goes in that lodge that he don't know anything at all about.

That first step in that man will close the avenue in his soul to intimacy and tenderness and sympathy with his mother and his father and his friend. It will close, I say, his intimacy and friendship and fellowship with them, because he has something secreted from them. He goes home, but he is apart from his mother; he must not say certain things to her tonight, no matter whether good or bad, he must not tell his mother. He becomes alone—apart from her, and he is over there—on another plane entirely. I want to tell you right here, that secret, (and I don't care what is in it) that secret is a sin; it is a crime; it is a wrong before heaven and earth. No man has the right to yoke himself up to the keeping of that secret that he will not tell anybody else. I say it is a crime against his fellow man; it is a sin against God, and it goes further than that; it is a sin against Jesus Christ, in view of what He has said; "in secret have I said nothing."

At Issue with Lord Jesus.

This boy said, "I have a secret. Jesus Christ did not have any, but I have." Do Jesus Christ and he stand together there? They are antipodes to each other.

So this boy not only separates himself from his mother and father and his friends; he separates himself from Jesus Christ just that far. That is a great mistake in a young man to separate himself at the very start of life from Jesus Christ's companionship, in that manner. He holds a certain thing that Jesus Christ don't believe in; said He would not do it at all. There might be represented in that secret when the boy gets hold of it, after he has sworn to have and to hold and to carry it out, that which will blight and blast his character forever. I say there might be in that secret that he is now pledged to take and hold and carry out, what might blast his life forever. He goes into it blindfolded; he does not know what he is doing when he goes into it. Step by step he goes on, until he becomes enfolded in its coils and held there by blood-curdling penalties, and every hour from that time on the man has compromised his self-respect and nobility and put a stigma on his character. I say the first reason why the boy should not go into a lodge is that it compromises his moral character. I care not what the brother said about the glories of the Knights of Pythias; I care not what the glories of any secret society are, the man compromises his great estate when he goes into a society held by blood-curdling penalties that he never will tell anybody; it is a stigma on his character, and it is a damage done to him on the start. No young man has the right to so risk his moral standing in this manner. He is yielding a thousand times more than he is gaining by the process of that kind.

The Choice of Associates

Let me say in the second place, one of the most important things in a young man's life is the company that he accepts; the company that he keeps. He is a social being, and he has a right to society. He wants it; must have it. Every young man has a right to society and possibly that is one reason that they will go into these Orders. I heard the President of Oberlin College once talk on this, that that at least was the beginning point of secret societies, the question of sociability. Now that young man would be just as well off if he would keep sociable with the man that loves him and wants to take care of him, as to go in with a band of people of whom he does not know whether they are going to be sociable or not, and whether it would be good for him, if they were. Besides he is under obligation, from what his mother perhaps has taught him, to do good, as he has opportunity, to all men. Now he has an obligation resting upon him ,a certain obligation from his early life; not only that, but while he is there untrammeled by promise or oath or lodge of any sort, he has had opportunity to select his companions; quite free; has the opportunity to choose the companions he wants. His companions help to form his character; we all understand that. You see a young man start out and get a certain kind of fast associates, and you expect that man to be lost, that he really cannot expect not to be lost. Parents want to guard their children's associates. Now while this young man is in a sense very independent with no reason why he should select this one or that one, he selects a certain class of associates, men or women, as the case may be; he selects them for his company and for his associates. Suppose he finds out after a little that they are not just the kind of associates he ought to have; that he made a mistake in selecting them: You cannot always find associates proving what they seem to be; so he selects his associates; after a little trial he says, "that man is not the kind I want to associate with". What does he do? He leaves him off; gradually puts such away; he is free; he is not trammeled by anything, bound to take one set of associates and leave others out; he is practically free, and he need have no harshness in the manner, he just leaves that man out; does not go to his house any more, or have him come to his house. He stops. While he is free he can select his associates.

Freedom Surrendered.

Now he goes into the lodge, and he takes his oath and promises and pledge that he will go in with that lodge and become one of them, and he will enter into their feasts and their rites and ceremonies; if there is any religion, he will go in with them—to their feasts and parades and out on the streets with a peculiar kind of dress they have on, and the apron down in front. He has gone in with these people; he is associated with them; he is one of them, and he must of necessity become a boon companion. Understand that that people he is there with week after week, prayer meeting not excepted, perhaps church not excepted; he goes with his lodge; he must be there. He said he would be, he went into it with the understanding that he would go with them, and be associated with them, a sort of boon companion.

Suppose when he gets into that lodge, suppose he finds these men that are round about him are not tidy; they are a dirty sort of men; suppose he finds they are men that are coarse in their talk, and he says, "I don't like them at all; they are unbelievers too; I have found that they do not believe as I believe," and that is the condition he finds them in. But he is *bound to them*. He is bound with an oath, a pledge, a promise; that there is a blackguardy man, and "I have to go with him from time to time; I cannot help it; I am associated with him more or less; I see his manners, I am bound to him by a solemn oath." Suppose he may be all these, you must not say anything about it. Suppose he may be a Jew. You must say nothing about the Jews here. I don't say anything about them further than this, that I do not propose to have a Jew for my boon companion every day I live; I will give him all the kindness I can give him; but I do not propose to make him my bosom friend, to be with me night and day.

Suppose he is a skpetical man, don't believe in the Bible or in Jesus Christ, or anything of that sort. I do not like that sort of thing, but I am bound to that fellow, and he goes along with me, and I go along with him. Suppose he is a beer drinker, they don't let them in lodges do they? They slide in sometimes, whether they are allowed or not. I am told that sometimes a lodge is turned over into a bar,—yes. I do not long to be associated with a man that drinks liquor; I do not like to go into a meeting in a saloon and get liquor; I do not like these things. He is not only an unbeliever in Jesus Christ and the Bible, but he is actually a beer drinker, maybe a saloon keeper. Why? Because there is no reason why they cannot belong to these lodges sometimes, and he is my associate. Now here I am associated with Jews and skeptics and beer drinkers and blackguardy people and unbelievers and all that sort of thing—bound by a solemn oath.

A Distressing Situation.

Now where is that poor young man? His mother is back yonder at home, mourning perhaps that he is away for two or three nights, and distressed about the fact, that he cannot tell her anything that he is doing; and he is away in the lodge, going in with and associating with that class of men, and he cannot help it now, because he has sworn to do it. He cannot else than be contaminated with that association. It binds him to go into it; and he has to be there more or less partaker of it; no help for it. I want to tell you that no young man that starts in this life has a right to put such a yoke on his neck and involve himself in such bonds as that. He is bound to go in and associate with these Jews and skeptics and Mohammedans and Pagans and all that sort of thing.

I don't care if the brother talks about the good that is in the association; I say to you that no young man, with any proper sense of the life that he ought to live, ought to bind himself with a solemn oath that he will associate with A. B. C. D. E. and F., with whatever character they have got, and he don't know until he gets there, after he is bound with a solemn oath to associate with them. He puts himself in a yoke with slavery. He has infringed on his nobility; he has compromised with his intelligence; he has stunted his integrity, no question about it at all.

True and False Philanthropy.

The third point—a man in order to be successful in life ought to have a broad philanthropic spirit in the world. He cannot afford to be called a miser, or a selfish man, or uncharitable. No young man ought to be willing to risk a reputation along the line of such paths as that. Now that is getting down into a corner. He is bound to be kind, as I said a moment ago, to all men. The Scriptures tell him he must love his neighbor as himself. I heard a man say one time, a minister too, that that could not be done. I was sorry for the minister part of him. A thing that God says must be done. Love thy neighbor as thyself. That don't mean a lodge brother any more than it means a neighbor in some other society. "Love thy neighbor as thyself." Then there is another injunction like this: "Bear ye one another's burdens", and they refer to the whole world, not to a set of lodge men.

We are to be in sympathetic touch with the loss and woes and suffering of humanity. Man is a member of his race, and he has an obligation to discharge to his race, and he is unlimited in his sympathy, and ought not to be limited in it. God says, "do good as ye have opportunity" to all men. He does say, "especially to the household of faith"; that is proper enough. "Love your neighbor as yourself," and "bear ye one another's burdens." That is the general rule a man ought to live under and govern his life by.

Now a man goes into a lodge with a broad faith, full of philanthropy and kindness that ought to be shown to all men everywhere, and he begins to train himself right then and there to a narrow, exclusive charity and benevolence. He pledges himself that he will do favors to his lodge brother; that he will go at any call for him,—go to the assistance of a lodge brother; that he will sacrifice anything; that he will get up in the middle of the night and go to help a brother in the lodge that is in distress, some way or another. There might be a widow woman living twenty-five feet from where he lives with five or six children, starving for something to eat, but he must run to help his brother, and this widow does not come in at all. She is excluded before he enters into it, because the first thing they do is to put out the lame and the blind and the halt and cripple and idiot and the woman. In some instances the last is taken up and the others are excluded. He is told what they take in. He must be an able-bodied, strong, healthy man; a man able to make a living for himself; a man that don't need charity at all, and yet you are pledged to go and put all your charity with a man that does not need any at all. In other words you are turned away from the multitude of God's poor and turned to the attention of the lodge poor that don't need any charity.

(To be concluded).

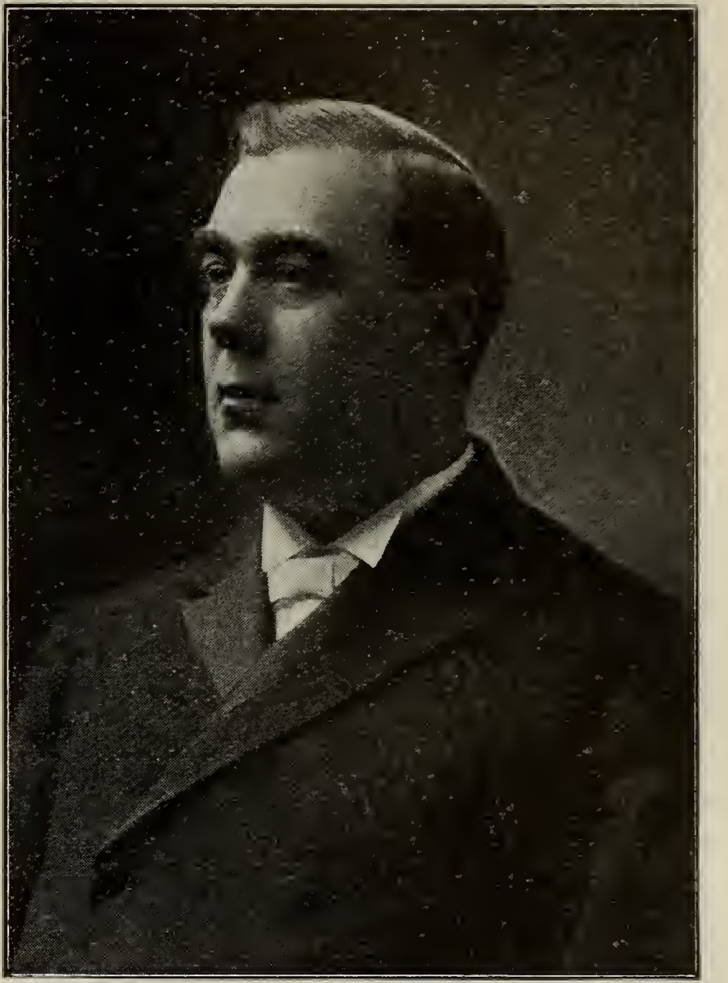
THE LODGE AS A SUBSTITUTE FOR THE CHURCH.

REV. JOHN A. EARL, D. D.

(Closing Address of the 1910 Convention.)

I am sure after your long session and the many excellent things you have heard, that it seems somewhat superfluous for me to come upon the platform. I am sure that if the meeting closed now, before my message, just as Mr. Hitchcock said, you would all go home feeling that you had a very successful convention, and anything I may say, I am sure, will not add to the excellent things you have heard; and yet I want to bear my testimony tonight for a few minutes in reference to this matter, and I am glad that my talk comes last, because I want to put the emphasis tonight where perhaps it has not been put.

Now I believe that nothing can be a substitute for the Church of Jesus Christ. I do not belive that, with all the concoctions of men, with all the skill in brewing and distilling, that any man or set of men have ever found a substitute for God's pure clear water. I do not believe they ever will; and I drink at soda fountains in the summer time, that is, I eat froth and try to keep cool, but I come back to the water that God has brewed and feel, as I drink it, that there is no substitute.



JOHN A. EARL.

I do not believe that there can ever be any substitute for the air we breathe. The lungs were made for air, and the air was made for lungs; and while there may be substitutes put upon the market in various forms, I believe the best thing for lungs is God's fresh air, and let us fill our lungs with it as often as we can.

Now I will let other men talk about the supplemental element in the lodge, so far as it may be supplemental to the Church, I don't know anything about that; or so far as it may be complemental to the Church, I don't know anything about that. There are men who can talk on that, and talk with authority. I am here to talk about the Lodge as a substitute for the Church.

Definition of Terms.

Now perhaps we would better define our terms before we begin. You know the Church is a large term and you might ask me, "What do you mean? Do you mean the Roman Catholic Church; they claim to be the Mother of us all? Do you mean the Episcopal Church; do you mean the Presbyterian Church? Do you mean the various forms of Congregational Churches; what do you mean by the Church?" Well, I mean by the Church, my friends, any church or organization that is endeavoring, in an organized way, to carry out the will of Jesus Christ. That is what I mean by the Church. That ought to be broad enough for all of you.

Now what do we mean by the Lodge? Why we have all kinds of lodges in this country. The alphabet is groaning under the combinations which it has furnished both in English and Greek to do service and to grace the various lodges that we have and the various fraternities.

Now I suppose all lodges are either religious or political or patriotic or benevolent or social or industrial. We have got all kinds of lodges, running all the way from the simplest up to that great lodge which stands among secret societies with the same arrogance, and the same claims as the Roman Catholic Church stands among churches, namely, the Masons, that claims to be the Mother of all of them, and the Father of all of them; just as the Roman Catholic Church claims to be the Mother and Father of all of us. Now you can be proud of your Mother, if you like.

I mean by the Lodge, then, any fraternity which is based upon secrecy, whether it be the aristocratic lodge of the Masons, or the more humble lodge of the Red men, black men, white men or Woodmen.

The Main Question.

Now, can the Lodge be a substitute for the Church? I want to state seven things to prove to you tonight that it never can be; but, before I state these seven things, I want to say that I have no fear of the Church of Jesus Christ. Why? Because it is the Church of Jesus Christ; and I want to say here at the beginning, and I hope I will say it with more emphasis at the close, that if the Church is to cope with the Lodge, it must become increasingly more the Church of Jesus Christ. Why, the Lodge cannot be in the same class for a minute with the Church, when she is true to the orders of her King, when she is filled with Pentecostal power, and when she is carrying out her unselfish policy. There is nothing in the world that can compete with her; and the worst thing the Church ever does is to go into the same class with the Lodge and try to run a race with her. The Lodge will outdistance her every time. The thing we need to do, friends, is to keep the Bride of Christ pure, and not to follow these man-made institutions, and man-made methods, but to go on in the even tenor of our way, true to our Lord, carrying out His great commission, and keeping sweet in the midst of an ugly world. Now that is what we have got to do; so I am not alarmed about the Church. I turn to my Bible, and find it says there "the gates of hell shall not prevail against it" and the Church is going to win. She will finally win, no matter who is untrue. She is going right on, and she is going to come down from heaven, like a Bride adorned for her Husband, one of these days.

Church and Lodge Differ.

Now then what is peculiar to the Church and what is peculiar to the Lodge? I do not believe the two things can mix any more than oil and water, because the Lodge is a distinctly different organization from the Church. The two things have hardly anything in common, hardly anything. I do not know what they have in common. The real Church of Jesus Christ has very little in common with the Lodge and the worst thing the Lodge ever did, it seems to me, or at least the worst thing the Church ever did was to become the annex to the lodge; and the worst thing a preacher ever did, it seems to me, was to become a sort of a barker for a lodge,—is that what you call them,—a sort of barker, one of these men that stands outside the show and barks to get people in.

Now it seems to me that a preacher who does that, loses his dignity, and he doesn't gain anything by it, and there are not so many preachers in lodges, friends.

Not so Many Preachers in Lodges.

Just because preachers are not allied with your Organization is no reason that they are yoked up with the lodge. I know hundreds of people that have no use for lodges, but they are not members of the National Christian Association; they are in sympathy with your work, and they do not belong to lodges, never have and never will, and in a silent way, and wherever they have an opportunity, they are giving a testimony against the Lodge among their own friends, and among the young men.

Church is Anti-Secret.

Now in the first place I do not believe that the Lodge can ever be a substitute for the Church because the Lodge is a secret institution and the Church, if it has any claim at all, is anti-secret. Why in the church to which I belong there is not a secret thing. They used to call us close communion, but we have even gotten over that.

We have no secret oaths, no secret by-words, or pass-words or secret grips,—nothing is in our grip,—we have no secret ritual, no secret doctrine, no mysteries; why everything in the Church to which I belong is open, and I pity you fellows if you have anything in your church which is not the same. When I came to the church, of which I am now pastor, I said, "everything in this church has to be open and above board;" there is going to be no manipulating under the table. Sometimes you know churches get a little of that, get the fellows that juggle under the table, the officers you know, and wash one hand with the other under the table. We have nothing of that kind in our church: everything is right out where everybody can see it; we have no meetings in our church from which anybody is excluded. We may have to have a meeting sometime of our own family, as in a delicate case of discipline, where we would not want to fill the mouths of the public; but thank God that has not come yet, and I hope it never will. All our meetings are free; all our pews are free; we publish our doctrine to the world and we court investigation. We say, come on and investigate us; the more you investigate, the better we like it. We have no secrets at all. The fact is we have very little that is private. We believe up at our corner that we are a public institution, and we are getting to that place where we are about like Moody. They run a seven ring circus every day, and I am glad I came on the program after the circus down stairs had quit singing. I thought while our brother was speaking and the choir was singing down stairs, I was just saying I thank God there will be silence in heaven for the space of half an hour.

The Church a Public Institution.

I believe the reason why our churches are exempt from taxation, is because they are public institutions, and they ought to be open and free to everybody; and if the Church is going to meet secrecy, it has got to make more of its open confession; it has got to make more of its public services; it has got to emphasize freedom of the Church for every man, woman and child in the community; we have nothing to hide. Now I pity a church that has got a skeleton in the closet; I do. I pity a family that has got a skeleton in the closet. I go around calling on these families in flats; and sometimes when I go to get out of the door, I get into a closet, and you ought to see the woman run to keep me from getting in. Thank God, we do not have any of these things in our churches. So one of our advantages over the lodges is that we do not have any secrets, and I am thanking God for that, because when an organization has to cover itself up, in the dark, I am just a wee bit suspicious of it. If a thing is a good thing, trot it out and let us see it. If you have got anyhing good, let the light on it, and if you have anything bad, why cover it up.

Open Reception.

Now then, another thing:—I believe that nothing can be a substitute for the Church, and especially the Lodge cannot, because of the way we take members into it. Now I don't know how you fellows take members in, but we take them in on the open, and I don't belong to a model church; I am not trying to give you the impression that I belong to a model church; I am talking simply for all of you;—we take them in on the open; and I want to tell you something, we take our members in with the minimum of ceremony. There is a tendency in some of our public churches to make a good deal of taking members in, and have a kind of public exercise and make more of it Now friends, I look a little bit with suspicion on it, for I believe if there is anything in the world that should be democratic, it is the Church of Jesus Christ, and when we take our members in, we ought to impress them with what they are doing, but not make a parade over them. When the prodigal son came home of course they had a jolly time over him, and I believe in that, but he really felt as though he ought to come in at the back door.

Now how do they take them into the lodge? Well that is the great thing you know, initiation, and you know there is a whole lot of buffoonery, a lot of things that humiliate a man. Why not very many men are willing to tell you about it; really I don't think they would want to tell their own wives, even if they were not under oath not to tell. The idea of leading a man around with a rope; some of them ought to be, I know. Sometime ago a saloon keeper wanted to join the Elks, and they would not let him, I don't know why, they didn't, but the saloon keepers formed one of their own, and called it the Eagles, and I said the only mistake the saloon keepers made was that they did not call it the Vultures. They have all kinds of lodges,—the Elks, and the Eagles and the Vultures and all the clean and unclean animals and all kinds of curves and colors in ancient history and Bible history and biography and the Maccabees and regular bees and I don't know what all. They have ransacked Heaven and earth to name these. When I was in Waterloo, Iowa, they had so many whist clubs, they could not find names, and they called one "the no-name whist club," and I am thinking if they keep on organizing these secret societies, they will run out of names, and they will have to call one of them the no-name lodge.

Initiation a Horse Play.

A man in Des Moines, when he was being initiated into the Elks, was put on a chair and blindfolded, and the chair was charged with electric current at the proper time, and that current was turned on, and the idea was that every fellow that was struck by that current felt as if he had been struck by a thousand tacks and that the candidate would jump up blindfolded and paw around like a crazy man, and all the fellows sat around and laughed in the dim light; of course I never was there, but that is part of my imagination and I have heard enough about it to put two and two together, and I can count that far. What was the result? This man was gritty, and was not going to have these fellows get the horse laugh on him, and so he sat, and he sat until he was burned so badly that he died from it afterwards, and the reason the facts came out was because his wife brought suit against the lodge for some ten or twenty thousand dollars, and these facts came out in the case.

Here in our city I was told that the son of a minister was initiated into a college fraternity and never came out alive. I tell you it is dangerous.

Now imagine taking people into a church like that. I don't know but it would be a good idea for some of them, but we don't do it that way. We don't have any horse play at all. We have no buffoonery, we have nothing that humiliates a man; we have no badgering of a man. We take him in in a dignified way and we treat him as though he was an honest, intelligent being, and if he is not, that is our loss, and certainly is not his gain. So there can be nothing in common between the Lodge and Church there.

Difference in Membership.

Now then in the character of our membership. It is a strange thing that up to a few years ago these lodges were all men, and all able bodied men, and all men who could pay the fees in the lodge and the more aristocratic the lodge, the more money it cost to join the thing and men only; but the women got to feeling a little jealous; so they went to work and organized an Eastern Star, which is the female end of the Masons, and then the female Odd Fellows, the Rebeccas, and so on with the various other lodges; the Knights of Pythias and Royal Arcanum, Rathbone Sisters,—yes, I remember some of them, the Rathbone Sisters, they got to feeling that the thing was one sided, and so they organized as a sort of an auxiliary, but they don't fellowship with each other in their lodge duties. Of course those more democratic lodges, the lodges that leave the loly polly off all go in together men and women, but the big lodges don't, and they don't want any of the halt and the lame and the blind that have no money; they want the man in the community who can pay an entrance fee and the assessments, and who have enough respectability about them, and enough of political pull to give them some standing in the lodge. Now how different that is from the Church of Jesus Christ. Why the Church of Jesus Christ, if I glory in anything, it is in the fact that it opens its doors to everybody who is willing to trust in the Lord Jesus Christ who is willing to come in as a regenerated man or woman, no matter whether blind or halt or lame or what they are, or whether they have any money or not; they all climb in on the ground floor, that is the kind of church I belong to anyway, and if they didn't, I would not be in that kind of a church.

A Basement Story.

When I came to this town, I went over to Marshall Field's to buy a pair of shoes, and I walked in on the main floor and sat on the fine upholstered seat and I said, please show me some shoes. The salesman went and got the shoes and put in on my foot and it felt like a glove; it was so nice and soft and fitted me perfectly. I said, that is a fine fit, what is that worth? He said eight dollars, and I said take it off quick. He said "what is the matter with you, what do you want to pay for shoes?" I said three dollars. He said "go down to the basement". So he put the shoe off, and I went very much humiliated, and I walked down the marble stairs and as I walked down I said, thank God my Father has no basement in His economy; it is all on the ground floor. Why Peter, you know he needed a whole lot of education after he had been with Jesus three or four years. A lot of you fellows have this false idea. Why Peter after Pentecost was on the roof and the Lord showed him a sheet let down from heaven and told him to kill and eat, but Peter said, no Lord I have never eaten anything common or unclean: I do not want that fodder you put out. And the Lord said, you eat it, I have cleansed the whole business. This is the twentieth century version. But Peter said no, and by and by the men were at the gate and he found that God had a big program, and it was for Gentile and Jew, and Jesus Christ says neither Jew nor Greek, bond nor free, man or woman. Is that right? That is what I believe and the lodge cannot compete with us for one minute on that principle. Are you not glad you belong to the Church?

Useless Titles.

Now you take it in the matter of titles. Well you know I am sorry that the Church of God ever had any titles. I am sort of ashamed when people call me Doctor, because really I am not worthy of being a Doctor. Of course, some people I know need me as a Doctor; some people that I can assist to see things; a Doctor of Divinity, not a Doctor of Medicine, but I wish there were no D.D., or LL.D., or post-hole degrees, Ph.D. I wish that the Rev. could be cut off; but other clergymen use it: It has no business there and it is a relic of Romanism. Of course we have got so complicated with laws nowadays that a fellow cannot return a marriage license without putting Rev. on it, or they will return it back to him and say, "put your title on it". In the apostolic times and Old Testament times you didn't find any Reverends and no saints, except everybody was a saint, and if I am going to say we will read out of St. John, I am going to say we will read out of St. Jeremiah, because Jeremiah was just as good a saint as John. If you are going to make one of them a saint, make all of them saints, and don't miss me, because I am one of them. The Bible knows only one saint, and that is the humble believer in Jesus Christ.

Now my friends, do you know that the lodge sometimes makes me tremble by the names they take upon them; and I think it is little more fun than anything else, but think of a big man, who squirts tobacco juice out of one side of his mouth, being called Most High Priest, and some little two by four that has never had an idea in his head, and never will, being called your most illustrious Lord. Why, the thing is too laughable to be serious, and yet mv friends, that is what they do, and they have a title for almost every fellow, from the man that guards the door and gets the password to the fellow that sits up on the high throne and sways his scepter over the whole gang. Is that not true?

You know I feel sometimes when I am in a sort of disappointed mood that I would like to have an arrangement in the church by which every fellow could have an office. I would like to give them all offices, and then I would like to get out of it. There is something in mankind by which he enjoys a little brief authority, is there not? And I tell you friends, that is all ministering to the flesh, the whole thing, vanity and pride and egotism and self importance. Why in one town I lived in, it seemed to me that every man that wore long pants had a title from some secret society. Now we have nothing of that in the Church of Jesus Christ and I hope the day will come when all the men in the Church of Jesus Christ shall be shorn of titles and we will all stand on a common platform. We are coming to it, friends. There is a kind of socialism generating in the Church of God.

Lodge Charity.

Take the matter of charity. I think our brother spoke of that. Why the lodges claim that they are charitable organizations:—I was called to see a dying man one day and he needed a nurse, and he had no money and he needed other things, and he had nothing to get it with, and I said, well we will get him a nurse and we got him the nurse. I said to him, however, which I always do, don't you belong to a lodge? "Yes," said he, "I do." Well, I said, what is it? "Modern Woodmen." I just went after them and I said, "Here is one of your men down here that is sick and needs a nurse." "We didn't know it". They go down, and thev say to this fellow that was dying, "Have you got your transfer card from Milwaukee"? "No," said he, "I have not." "Well," they said, "we cannot do anything for you. We have no evidence that you are in good standing. You ought to have your transfer card." "Well," he said, "I can get it, because I am in good standing." "What lodge did you belong to up there?" He gave them the name and they said, "we will send up and get it by mail". In the meantime I went to work at my own expense and got that fellow a nurse, although he had no claim upon me whatever, and took food down to the house, and sat with him and prayed with him while these fellows were out trying to get his transfer card; and in a few days the transfer came and these fellows came down and threw me out; yes sir. "Why," they said, "we are going to do this now", and they stuck their chests out just like that, and they got in the whole bevy of them, got in their women and men and they could not be kind enough because they found that this fellow was all right and had paid them a lot of money. By and by the fellow died. I don't know what they would do if fellows did not die, and of course they were going to have a funeral. The widow had an idea that I ought to have a hand in it because I had been kind, but I told her I did not care anything about that, the man was dead and I could not do him any more good, and if these fellows buried him it would be all right, in fact I would rather be excused every time, because I always feel I am the tail end of the proposition, and I don't like to be the tail end of a proposition, I tell you, even of a funeral procession; so they went to work and had a funeral. It was a fearful and wonderful funeral. I want to tell you about it. When they got to the cemetery, they stood around the grave and the body was put on one of these lowering devices, and the women and men stood around, and they had their ritual, and their swords dangling at their sides, and they talked and the leader forgot the ritual; it was pitiful. It was one of those wet, soggy spring days, and they had a box standing by the side of the casket, and a string attached to it. I wondered what was in the box, and at a point in the ceremony when the chaplain read about the soul of the departed going up to the grand lodge above, the lid was pulled and out sprung a pigeon, and this was the very moment when the white soul of the departed was going to the grand lodge above, and the pigeon was supposed to be the soul, and so it flew and landed on a neighboring barn. Wasn't that incongruous though? I hate to speak of it, it seems kind of ghastly, but I do speak of it, because of the fool things those people do. That of course was not a Mason, why the Masons have it done up fine. That is to say they have a man who knows nothing else but that, and he can reel it off in great shape, but these were simply the step-children of the Masons, and they haven't got their piece yet.

The Church does not do anything like that. I tell you friends, when a man dies in sin without Jesus Christ, I will bury him tenderly, but you never hear me saying one word about it so far as his faith in Jesus Christ is concerned. I am sorry I have to do it. I am sorry that I have to bury a man without anything, no subject to speak on, and when I do find a man like one I had the other day, an old Deacon of mine who lived for nearly eighty years and owned one of the finest farms in Illinois; started in when a young man to give one tenth of his income to The Lord and he made over one hundred thousand dollars in his lifetime and he gave eighty thousand to the Lord, and had less than ten thousand, leaving that to his daughter who needed it; when I find a man like that I can preach a funeral sermon, because I have the text and a subject. But you don't find me and the average minister preaching a bad man into Heaven. Now the lodge does that. They say the same thing for the good, bad and indifferent. That is hardly fair, is it? We don't have any competition there. So with our charity. We don't ask anybody to pay us for it.

Church and Gospel.

So now we come to close with the word of the Gospel. It seems to me if there is anything the Church ought to rejoice in it is because she has the Gospel. Do you know the Church of God is the only institution in the world that has the Gospel, that is God's Gospel; that it is the only institution in the world that is commissioned to preach; no other institution, because no other institution has a gospel to preach. We are charged with the preaching of the Gospel, and after all the beautiful things that are said by the lodges there is no gospel in them. Now what is the Gospel? Well, the Gospel I think, consists of at least three facts. It consists of the repentance for sin, the faith in the Lord Jesus Christ the Savior and Master, and the regeneration by the Spirit of God. Now I am not going into theology at all, but I wanted to tell you this: If you will find me genuine repentance for sin, genuine faith in Jesus Christ as a personal Savior, and genuine regeneration by the Spirit of God in any lodge, I will join every one of them. Is that fair? They have not got that gospel. They may have some fine sentiments and all that, and they may have an open Bible, some of them do, but they have no gospel in the sense that the Church of God has a gospel, and so I am not afraid of these lodges. I do not think the lodge, my friends, is any stronger today than it ever was, and a great many of these lodges lay no claim to being a substitute for the Church; they are just the place men get together and bind themselves together for certain purposes,—among the more democratic lodges for the purpose of helping each other in case of sickness and death,—but in the more pretentious lodges of course men do get in there and make the lodge a substitute for the Church. If the Church would get hold of these men first, if the Church would emphasize more and more the Gospel, the love Jesus Christ has shown, and live it, there is not any possibility of the Lodge competing with her for one minute; and so my message to you tonight is, if I can say anything and leave anything with you, it is this: Let us go in for making the Church more, and fighting the lodges,—oppose the Lodge of course, show the truth concerning the Lodge in a loving way, but make the Church such an asset in the community, such an organization in the community, such a spiritual force in the community, that men will say the Church satisfies me. I need nothing more. Why my friends, the Church of God ought to supply any physical need a man has, so that he would not have any care; and if we were living as we ought, a man would not have any care.

If he got sick he would feel, now I will be taken care of. As I go around the community, we have a card we show to everybody we call on, and we put our card in every home for a radius of half a mile from the church. We go to the community to do service and not to be served by it, and ready to do any service to the limit of our ability. We take care of people who need our care, we provide for the mental needs of our people, and the social needs of our people. Why the Church of Jesus Christ has almost gone out of business. We have given over to this and that and the other institution all the things that the Church ought to keep. I believe we ought to provide for the social needs of the people; I believe I can provide for the social needs of the people in my community better than any other institution in that community and give the people the social needs without leaving any bad taste in their mouths; and we will not have dances either, and we will not have them stick their noses through a sheet and have them guess whose nose it is.

We certainly ought to provide for the spiritual needs of the people, and if the Church will lay claim to what is her due, there is no Lodge in the world can substitute for her, or even compete with her.

The following Evangelists, who wish to be known as anti-secretists, announce themselves as open to engagements to conduct special services. Rev. J. R. Beveridge and Rev. J. H. Hammersmith, 607 Lakeside Building, Chicago and Rev. S. B. Shaw, 1080 S. Division St., Grand Rapids, Michigan.

Editorial.

A SANATORIUM PATIENT.

Scarlet fever has suspended work at Simmons College in Boston, and sent many of the girls to their homes. Extra expense is involved at a time when graduation is, in all probability, burdening some of the families involved with expenses not easily borne. Sympathy with those girls who are ill or quarantined, and with their relatives, is unavoidable.

In such a case, however, there is hope that few will suffer severely or permanently. We can wish all a happy escape from after effects. Moreover, we can credit all with doing the best they can, and with having incurred nothing throug carelessness, wilfulness, or any other fault. Surely, no one would like to suspect that any among these girls has reason to suffer such remorse as would have been felt by any who, otherwise than unconsciously, helped to cause this serious trouble.

The case is far different from that of a high school in Bridgeport, Conn., a city not far from New York, where, from the days of Barnum, the great showman, until now, the wild animals of the menagerie have been kept in winter quarters. Illness and interruption of educational advantages, have been crushingly imposed upon a young girl; while upon her parents has been suddenly piled accumulated trouble, expense, and care, all by the force of sheer wantonness.

An editorial paragraph in Frank A. Munsey's Boston Journal says:

"In Bridgeport, Conn., there is a high school sorority into which a candidate was initiated recently with methods which, for refined cruelty, have never been outdone in Mexico or along the Congo, where the cannibals still hold forth. The young woman survived, but she is now in a sanatorium. The society is known as the Alpha Alpha. It would be interesting to know if any such barbaric ritual is practiced in high schools around Boston?"

WOULD HAVE BEEN NO PLACE.

After citing Matthew. 25: 35, 36, a prominent religious journal adds: "He thus explicitly makes the relief of social suffering the test of final acceptance with him." The article proceeds to maintain that the primitive church "carried out these words of Jesus literally and exactly,in the relations of its members to each other." It quotes Lucian where he says that the early Christians became "incredibly alert" when anything occurred that affected their common interests. "On such occasions," says Lucian, "no expense is grudged." It quotes Tertullian who asserts: "It is our care of the helpless, our practice of loving kindness, that brands us in the eyes of many of our opponents. 'Only look,' they say, 'look how they love one another. Look how they are prepared to die for one another?'" Tertullian speaks of a common fund for the relief of the needy, made up not of fees but of free will contributions about which there was no compulsion. "Every member of the early church had a right to a minimum provision for living," says the writer of the article, "and the church was under an obligation to secure this for every member, either by sustaining him or by furnishing him work."

Comparing present with early conditions he says in part: "While there is a vast amount of Christian beneficence it is expressed almost wholly, not in personal love and helpfulness, but in institutions." After this, follows what has led us to make this selection; what we have already given leads here, as it does perhaps more forcibly still in the complete article itself, to what we now copy in full from the ending of the article.

"It is precisely because the Christian church has failed to make this impression of personal love and helpfulness that it has lost its hold on the masses of the people. It is because it has not carried out the teachings of Jesus, and has not continued to follow the example of the primitive Christians, that a large part of the charitable and fraternal work which the church should be carrying on has been undertaken by other agencies, which take also the credit and the power which should have been retained by the church. A study of the character and life of the victorious early church shows plainly that if the church had continued to fill the same sphere in the lives of its members and in the life of the world, there never would have been any need or any opportunity for the founding of young men's and young women's Christian associations. There would have been no place in the social life of the people for the numerous fraternal and benevolent orders and societies which now occupy so large a place in the social life of to-day; nor would there ever have been need or opportunity for the organization of labor unions, because the church would have provided every one with work, or with sustenance in case of disability and aid in all cases of need.

"By its commanding position and power the church would also have insisted on and established social righteousness in dealings between employer and employes, and the aims and purposes of both fraternal orders and labor unions would have been achieved by the church. The immense power, enthusiasm and energy which is massed in these organizations would then have been concentrated in the Christian church, which would then have been, as it was intended by its founder to be, the dominant, victorious and all-powerful expression of God's love for men and universal human brotherhood."

THE SOCIAL RIVAL OF THE CHURCH.

A recent writer says, in speaking of "the Problems of the Rural Church:" "The most formidable rival of the rural church in social ways is the Grange, which, unlike many orders, includes men, women, and children down to fourteen years of age, and which a person may join without professing to have passed through any peculiar and mysterious psychological experience. Two facts that serve to give the Grange as well as many orders a hold are, first: the impossibility of sharing its distinctive benefits without joining it; and, second: the strict centralization of authority and supervision, whereby the local bodies are continually encouraged asd kept to a fixed standard. The suggestion of some undefined gain to the agriculturist, is more or less potent in a farming community; while the idea of mental improvement appeals to those who picture themselves as receiving, or more blessedly giving, intellectual benefits; and the insurance feature attracts some who are henceforth held by the ever-growing chain of their past payments. The fourteen years' limit touches the child at his very entrance upon the social period of adolescence; and it opens to parents a way of establishing that new type of comradeship with their children which they, whether definitely or vaguely, recognize as immediately preparatory to the approaching time when the children will have become grown up men and women. . . I am not speaking either for or against the ultimate influence and value of the Grange, but only of certain points where it touches social rural life."

SECRET SOCIETIES BAR PUBLIC OFFICES.

The first Sunday after tahe Knights of Columbus Day had been made a legal holiday by the Legislature and the Governor of Massachusetts, the federated Roman Catholic secret orders held a meeting in Lowell, at which a notable address was made by Archbishop O'Connell, of Boston. In the course of this address he said to the Roman Catholic secret societies: "Mr. Roosevelt is shrewd and he knows that that kind of a Catholic is not a Catholic at all, and we know that the *Federation will keep out of public office such men as this.* If your neighbors wish to honor Catholics by high positions in their gifts, then we insist that they must be real Catholics and not John O'Laughlins."

This is a double threat: it serves notice first on the correspondent who dared to say that Mr. Roosevelt bore himself with due dignity and decorum; then it warns Mr. Roosevelt that if he returns to official position where he has power of appointment, he must be as rigorous in leaving this man out of office as the secret orders will be to keep him out.

The speaker said: "Mr. Roosevelt, why did you dare insult the Holy Father, the Pope?" and, in the same connection, "If you really meant the square deal, which men now begin to doubt you did, you would have said, "No, Holy Father, I come to you; I stand for honor, and reverence, and the right; and I cannot as an honest man in any way participate or have anything to do with an institution which comes under your very doors, insulting you."

After being assured of the subserviency of the Massachusetts Legislature, and the Governor, this Irish official of Rome ventures to harangue Roman Catholic secret societies in this tone. Not many steps more seem to be needed to bring a state of things which might once have been thought almost impossible; and the Knights of Columbus are no doubt in an exultant frame of mind.

THE SECTARIAN HOLIDAY.

The Knights of Columbus Day has now been legalized in Massachusetts, and it is a striking coincidence that this has happened just when The New York Financial Chronicle admonishes the Albany Legislature that it can "render a real service to the community before adjournment," and "should repeal the new holiday created last year—Columbus Day, Oct. 12." It avers that "outside of a few Italian societies, who may well be pardoned for revering the name of Columbus, this is a holiday not wanted by anybody." Thus early is a movement, credited with having arisen in New York State in connection with the Hudson-Fulton celebration, discredited at the first point in the ring of states which includes New Jersey, Pennsylvania, Illinois, and Massachusetts. Nowhere was it much observed last year except by the closing of banks and other places of business closely related to that of banks, which the law rendered it useless to keep open on that day.

It is claimed that the bill was petitioned for in the state latest to enact it, by the Knights of Columbus, who in Massachusetts are largely Irishmen, and that few of the people knew about it or wanted such a holiday. In the legislative debate, their number in the commonwealth was called 200,000; but afterward, at a gathering of the order itself, the number was stated as 21,000.

In accounting for this rushing legislation, it is said that members of the legislature were given to understand that the "Irish Catholic vote" and the "Italian Catholic vote" "were at stake." Three elements of the factional type appear to have entered into this movement: foreign or racial; sectarian; and that of the lodge cabal. Perhaps it is most distinctively sectarian; certainly it appears not to come out of a general popular sentiment, or to be likely to be warmly adopted by the people as a whole. It is a day checking business between the Fourth of July with the summer vacation following, and the Holiday season including Christmas and New Year's Day. Crowded in by the lodge, it comes from no general demand and meets no general need.

JESUIT DAY.

Merry del Val, the Pope's Secretary of State, has been editorially claimed by the Columbiad as an intimate correspondent of the State Deputy of the Knights of Columbus in California. This secret order, like the other orders of the Roman Catholics, can hardly be said to be under Jesuit guidance and control. Its California deputy seems to announce rather thain conceal the hope, that the political influence of the abhorred "Puritans" will be displaced in America in favor of rule acceptable to the Roman Pontiff, and in fact wielded by him.

One method by which the Knights are seeking advantage, is by an effort quietly to secure a legal holiday, called Columbus Day, in the interest of the order. In obtaining this legislation, it has the advantage of combination with other Roman Catholic secret societies like the Foresters and the Hibernians. One aim and one management seem to unify all operations; secrecy hides all from the special notice of the public; when all is ripe, the result comes to light as a sectarian holiday.

In New York the plea was made that the Italian vote was too large to ignore, and that this concession must be made because Columbus himself was an Italian. In Massachusetts the Roman contingent is largely Irish, although French Canadians, Italians, or Roman Catholics of any nationality are everywhere eligible to the order of Knighthood. The name of the discoverer of America gives plausibility to the claim for a lodge day bearing his name. The plea on account of Italians can for this reason be urged more plausibly than some others; yet if the Polish vote becomes strong enough, and a Jesuit purpose is to be served, there can be a Kosciusko Day; the Germans can have a Bismarck Day; while the French can, if they wish, hold up business for a day each year to promote the interests of Rome, under color of honoring the emperor who allowed the Louisiana Purchase to be made.

National or race interests are not all, and are not the real and leading ones; if we are to give this sectarian order a lodge day, what shall we do if the whole brood of Owls and Eagles swarms to the Capitol? Beavers and Elks have a similar chance to gather about legislative doors. Oddfellows and Masons can claim priority to emphasize demands, to say nothing of precedents drawn from previous legislation. Holidays will have to be shared or divided to find room within the year. A commonwealth that approaches Christmas and New Year's with a November holiday following one in September, does not need in October one which is primarily and in vital purpose neither state nor national, or even general, but imprisoned within a lodge, and chained to a sect. This camel's nose in the tent may yet bring in the hump of virtual reunion of church and state.

The Moody Bible Institute of Chicago is seeking to meet the demands of the different denominations for workers among the foreign-speaking peoples of our large cities. Its students now embrace 20 nationalities, and men and women can be sent out qualified to conduct gospel meetings in sixteen languages. As a matter of fact work is now being done by these students constantly among Yiddish, Swedish ,Danish-Norwegian, Italian, and other foreign-speaking peoples in Chicago and its environs. In addition to this The Bible

Institute Colportage Association, besides being a channel for the distribution of the Bible in foreign languages, publishes its own evangelical literature in several tongues. One of D. L. Moody's books is now published in six different languages. The interdenominational character of this work is kept to the front by a faculty composed of men and women trained in the Episcopal, Congregational, Baptist, Presbyterian, United Presbyterian, Methodist and Lutheran communions.

Students of both sexes are welcomed here from all over the country, and churches and institutions in need of helpers are constantly applying for their aid.

I read here in the Word of God, what I did not know then: "Blessed is the man that walketh not in the counsel of the ungodly." Here sits a man up in the lodge officer's chair who is an ungodly man; I am listening to his counsel. Here are the wardens; I am listening to their counsel—ungodly men. God says: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

—Wm. Jacoby.

DEFIANCE.

Take the Masonic brethren as a whole we defy the "world, the flesh and the devil" to produce a nobler body of men; better citizens; better husbands, fathers, brothers or friends.—*Missouri Freemason.*

We can't say what the world and the flesh may have done, but we agree that in some such cases the Devil does appear to have come close to his best.

News of Our Work.

MRS. WOODS' REPORT.

Brinkley, Ariz., June 7, 1910.

Dear Cynosure: I am still fighting the old beast: I do not have big wars with his captives, as I did five years ago: men are getting their eyes open and are saying "Yes, there is somthing wrong, but the preachers are to blame." They say, "the secret society man comes into town, or into the country neighborhood, and tells the minister he wants to establish an organization among his members;" "he says, if you join, it won't cost you anything, and there is money in it for you; you can preach our annual sermons, and if you come in now, you may be our chaplain." So the visitor is allowed to get up and make a big speech and get all the applicants he can—with the preacher to help. Thus he gets this poor minister in his trap, and in a few years he steals the whole church, and carries them off into idolatry.

Some can see it is wrong, but are too cowardly to testify against it, so they merely slip out and say nothing. Only a few brave men will speak out against it.

I will tell you of a minister that died in Pine Bluff who stood very high with his people. I had a long talk with him three summers ago about the lodges. He said to me then, "I used to belong to the Masonic Lodge and others, but I got hold of the Cynosure, through a minister in Little Rock, and I saw that I was praying to and worshiping Satan, the Grand Master of the Lodge, and I came out of all the lodges, and so did the Little Rock minister. The Little Rock preacher did not let them capture him any more, but I let the Oddfellows reinstate me." He said, "I never go to the hall; I just keep up my dues, so as to leave my wife something when I die." So he died in the Oddfellows lodge. Before he died he told his wife and children to let the minister and deacon care for his body, and not to allow the lodge to take any part except to bear the expense. The lodge brothers ordered the coffin, and the day of his funeral they marched up in front of the preacher's residence and formed a square in front of the gate, and started into the house; but one of his sons came out and said to them, "You cannot turn out with my father's remains; all you old sinners and gamblers came to bury a minister. My father is a preacher, and the preacher and deacons of the city will care for his body."

So the lodge brothers got angry and marched back to the hall and said they would not pay the expenses.

You see from this that ministers ought not "to walk in the counsel of the ungodly, nor stand in the way of sinners." (Ps. 1.) "Woe unto them that call evil good." (Isa. 5:20.)

Yours for Christ,
Mrs. Lizzie Woods

AGENT DAVIDSON'S REPORT.

Greenwood, Miss., June 1, 1910.

Dear Cynosure: Greenwood has improved wonderfully and has grown from a town of three hundred in 1897 to a flourishing city of eight thousand. The negroes are fully abreast of the times and are keeping pace very well with their white cousins. The lodge is deep rooted in the hearts of the people here. It was here that my life was threatened in September 1888 for opposing the lodge.

Dr. William Hightower, pastor of McKinney Chapel Baptist Church, received me very kindly and gave me an appointment at his church. Although he received the mark of the beast, (joined the Masons) some years ago, he is now a faithful anti-Mason. I preached here and distributed tracts and received a few subscribers for the magazine.

At Alexandria, La.

Here Rev. G. W. Davis very courteously received and entertained me. Although it rained very hard between 6:30 and 7:45 P. M., yet Dr. Davis had fully one hundred and fifty people out to hear my sermon and lecture. I received a few subscribers and distributed tracts.

Negroes here are owners and occupants of many beautiful cottages and are conducting some splendid business enterprises. The feeling between the races is very friendly.

At Ravenswood, La.

Here I was received very cordially by Rev. D. W. Williams, who made it very pleasant for me. I did a bit of missionary work and preached for Rev. Williams' people. At one time Brother Williams was free from lodge ties, but he is now wrapped up in Masonry. Yet he quietly speaks against the evil tendency of lodges.

At White Castle, La.

Here I met a hearty welcome and entertainment at the home of Deacon N. M. Davis, who is a reader and lover of the Cynosure. Rain here prevented a meeting. The negroes here are steadily acquiring property, but the lodges and saloons are reigning supreme.

At New Orleans, La.

Here I received a royal welcome from ministers and laymen alike. I found a great mass meeting arranged for me at the old Baptist church, under the auspices of the Ministers' Conference, but heavy rain between 6 and 8 P. M. defeated the purpose.

I preached at several churches and addressed the Ministers' Conference on Monday. Since the death of most of the old pastors the young ones have joined the lodges, but they are all beginning to see their folly and repent.

At Baton Rouge, La.

Here I met and addressed the Ministers' Conference on "The Wickedness of the Lodge," and preached at Mount Zion church. Dr. W. M. Taylor is still true to his Master and does not fail to hit the lodge hard. Revs. R. Brooks and J. Gibbs are yet true to their Lord and Master.

At Jackson, Miss.

Here I received a hearty welcome from Rev. Dr. J. W. Brown and preached for him at old Mount Helm Baptist church. Jackson is still the stronghold of secret orders, but the negroes are rapidly advancing along all lines. The city is "dry" and has been for years. The negroes own fully one-seventh of the real estate in the city; they also own and operate two banks here.

At Belzona, Miss.

Here I received a cordial welcome from Deacon Eli Hall and was entertained at the home of Mrs. Hill, wife of the late Rev. J. C. Hill. I found an appointment waiting at Green Grove Baptist church. Dr. Scott was not present, but he had arranged everything for my comfort. Dr. Scott is an ardent and strong anti-secretist. His church is well trained to Christian duty. The lodge is not as strong here as in most southern towns, yet its influence for evil is in evidence.

The cold snap in the latter part of April greatly affected cotton crops from Arkansas to southern Louisiana. This will doubtless cause great suffering with the poor laboring people; nevertheless the secret lodges are just as extravagant as ever, they will find lodge money even if their homes have to go unprovided for.

Pray for the light to shine into the hearts of these poor deluded people.

Yours sincerely,
Francis J. Davidson.

LETTER FROM SECRETARY STODDARD

Sandy Lake, Pa., June 18th, 1910.

Dear Cynosure:—

This finds me at the Wesleyan Methodist parsonage in the midst of a delightful country. Five miles from this, near Henderson there is a tent in the woods where evangelistic meetings are in progress. It is at this place I am invited to investigate the Lodge system in a series of addresses during the week to come.

Some twenty five years ago there was a thorough investigation of the Lodge in the Wesleyan Church here; seed was sown that has been bearing fruit through the years. A new generation has come. They have not heard the arguments and many have fallen before the Lodges. We are praying God to bless the present effort to the enlightenment and conversion of many.

During the past month I have opened new work in towns in Pennsylvania, together with the cultivation of ground hitherto worked in New York, Maryland and Pennsylvania. During the World's Sunday School Convention gathered in the Capital City, I was permitted to meet with many who are in full sympathy with us. Yet, strange as it would seem, there were among these earnest Christian people several who were much in the dark regarding the lodge. A company of enthusiastic young men were with me at the dinner table. After comments on the Convention, inquiry was made as to my field of labor. Learning of my opposition to the Lodge, a young man said, "I belong to the K. of P. and have never seen anything wrong in them." I of course used the opportunity to show him, (and those listening) the wrong. He frankly admitted that the so-called, "test of bravery" seemed foolish. He had tried to get the lodge to do away with that, but said, "You know that is only a ceremony and amounts to little, I don't attend the Lodge meetings, but think they are doing a great deal of good." The fact was, here was a young man full of zeal for Christ, clinging to a Christless organization, knowing but little regarding it. If he acts on the information he now has, he will cut loose from lodge association.

While in Lancaster County, Pennsylvania, I found there was discussion regarding the General Council Lutheran Pastors, who are said to have taken action regarding three of their number who had so far strayed from the teaching of the Gospel and decency as to become members of the Mystic Shrine. The Philadelphia Record of May 24th, states that Rev. Cyrus E. Held of Shenandoah, Rev. E. E. Snyder of Eaton and Rev. E. O. Leopold of Allentown, are the offending ministers. The Record says: "Under this ruling three ministers, recently reported to have joined the Mystic Shrine will have to resign from that organization or give up their charges." This surely is as it should be. If any of the Cynosure readers are ignorant of the dirty, indecent initiation into the Mystic Shrine, they may know the degradation of those initiated by getting the exposition from the Cynosure office, price 40 cts. A Mr. Reichenbach of Allentown, Pa., writes a so-called defense of these ministers and says in substance it can not be bad because other ministers are in it. The more the pity! Sad that so many, like sheep, blindly follow the one ahead!

A Sabbath with Mennonite friends near Martinsburg, Pa., was very pleasantly and profitably given to the work there. There was good audience and kind response. A young couple just married subscribed for the Cynosure. I advise young folks to take their Church paper first and the Cynosure second. They will get the Church paper all right. God bless them. There will surely be no Lodge Oaths to separate in that home.

I should not forget to mention the Lecture in the Lutheran Church, Fruitville, Md. The discussions here were lengthy and of interest Pastor Fackler had well advertized. A very cordial welcome was given in the Altoona, Pa. Mennonite Mission. Those in charge feel much encouraged in work there. The Brethren Church of that city invites for a lecture soon. They desire extra Cynosures to disseminate the Anti-lodge truth. When this reaches our friends, I shall D. V. be at work on the Ohio State Mid-Summer Meeting. Shall it be at Belle Center, Bellefontaine, West Liberty or where? Somewhere in that section. Friends will recall the uplifting Convention at Lima last July and will no doubt be glad to again "come to the help of the Lord against the mighty."

Let us rejoice in what God has done for us, and go forward to greater conquests.

W. B. Stoddard.

INDIANA STATE CONVENTION

Reported by the Secretary.

Goshen, Ind., June 1, 1910.

The opening session on Tuesday evening, May 31st, was held in the Assembly Hall of Goshen College. Rev. D. H. Bender, of the Hesston (Kan.) Mennonite Academy opened the meeting by the reading of a Scripture lesson, which was followed by prayer by Rev. Levi Hoke. An address of welcome was then delivered by Rev. Paul Whitmer, Pastor of the Goshen Mennonite church.

In the absence of one of the speakers, Chairman Bears requested Rev. C. G. Sterling, the western agent of the National Christian Association, to occupy the time, which he did to the perfect satisfaction of the large audience assembled. He was followed by Rev. J. E. Hartzler, of Elkhart, Ind., upon the theme, "What should be the attitude of the Christian minister toward the Lodge?" He showed conclusively that his only consistent attitude is that of determined and uncompromising opposition.

Following a song by the College Quartette, remarks were made by Revs. Bears and Sterling. Bishop Shoemaker, of the Mennonite church, pronounced the benediction.

The Tuesday morning session was held in the Brethren church, as were all the following sessions. Opened by reading and prayer by T. H. Brenneman. In the absence of permanent secretary Fisher, J. E. Hartzler was elected secretary pro tem. After a short discussion it was decided to perfect the organization, to be known as the Northern Indiana Christian Association—Opposed to Secret Societies. The Constitution and by-Laws, as read by Mr. Sterling, were adopted. A short time was spent in securing names of members upon the annual payment of $1.00 each.

Committee on resolutions: C. G. Sterling, M. A. Niswander, J. E. Hartzler.

Rev. L. G. Bears expressing a desire to be relieved of the office of president, on account of ill health, and the other officers not being present, officers for the ensuing year were elected as follows: Rev. J. E. Hartzler, Elkhart, president; Rev. L. G. Bears, Peru, vice-president; T. H. Brenneman, Goshen, secretary and treasurer.

A short time was now spent in open conference. Mr. Sterling read a letter of greeting from that well known veteran in the cause, Rev. W. B. Stoddard.

Mr. Bears recommended that the president of the association make special effort to obtain a hearing at the conferences of the leading churches which oppose secrecy, and if possible have them send delegates to the state convention.

Mr. Sterling reported forty different

branches of the Christian church which oppose secrecy. God's Spirit is working in the movement. He also read the report of the committee on scecret societies of the Reformed Presbyterian Synod, recently in session at Winona Lake, which was indeed ringing and to the point.

Rev. J. B. Smith, of West Liberty, Ohio, encouraged us with a few pointed remarks, as did also the aged Eld. Forney of the Brethren church in Arizona.

Adjourned to meet again at 2:30 P. M.

The afternoon session was opened by reading of Scripture lesson and prayer by Rev. Manly Deeter.

The first question that was presented for discussion was, "In what spirit should this question of secretism be treated?"

Discussed by Revs. Niswander, Sterling, Forney, Deeter, Bears and others and the unanimous opinion expressed was that it should be in a spirit of love, yet with firmness and enthusiasm; that we should make ourselves felt. A Sister made the timely suggestion that this question should occasionally be dealt with in the Sunday school.

The second question considered, "Is there any good in the lodges?"

The result of the discussion may be simmered down to the following: There is, but it is not necessarily connected with secrecy, and has been borrowed from the Church of Christ.

Adjourned to meet at 7:30 P. M.

The evening session was opened by singing, the reading of the Scripture lesson by Rev. Wertzler and prayer by Rev. D. Brenneman.

The congregation did not suspect, when Rev. W. J. McKnight, of Syracuse, N. Y., was introduced, what a treat there was in store for them. He contrasted the lodge with the church of Jesus Christ, and his lengthy discourse was instructive and convincing, as well as entertaining.

After a few remarks by Bros. Sterling and Hartzler, adjourned by prayer by Eld. Forney.

T. H. Brenneman, Sec'y.

INDIANA STATE CONVENTION NOTES.

Rev. C. G. Sterling is showing himself to be the right man in the right place as western field agent of the National Christian Association. He is a "minute man" for God.

Rev. W. J. McKnight, who delivered the closing lecture at the convention was a substitute for one of our men who could not be present , but he filled the bill and everybody was more than satisfied. Come again, Brother McKnight.

The effect of the lectures on the students of Goshen College cannot be reckoned. The sentiments imbibed will thus be carried to all parts of the country.

The members of the Brethren Church said—"Come again, and come soon!"

T. H. B.

SECRETARY STERLING'S LETTER.

June 18, 1910.

Dear Bro. Phillips:—

Since my last monthly report, I have delivered addresses in Wesleyan Methodist Churches at Wabash, Indiana and at Mill Creek (near Wabash); at La Fayette, Ind., in the Christian Reformed, the German Lutheran and the Free Methodist Churches; in the Brethren Church at Goshen, Ind., before the Synod of the Reformed Presbyterian Church, in annual session at Winona Lake, Indiana; before the Annual Conference of the Church of the Brethren, at Winona Lake and at the Indiana State Convention — held in Goshen.

Much of my time has been given to preparations for and conduct of the Indiana Convention—the more so by reason of the illness of the State President.

As usual, offerings have been received and magazine subscriptions taken.

Everywhere the spirit of interest in the cause is pronounced, though it does not yet find expression generally in systematic, persistent work.

My time since the seventh of June has been spent—first at home (from the seventh to the eleventh) and since that time in the Chicago office.

Chas. G. Sterling.

SYNODICAL ACTION.

(Report of the Standing Committee of the Synod of the Reformed Presbyterian Church—G. M. Robb, Chairman, Winona Lake, May, 1910.)

Secret societies constitute one of the most popular, powerful, pretentious and pernicious social institutions of the present day. Their importance entitles them to serious consideration, their character merits our condemnation and their strength awakens our apprehension.

Nothing is gained by mincing the fact that organized secrecy is one of the powerful social factors in every community. Learning wisdom from the Philistines, when dealing with a strong antagonist, we are taught that the first step toward overcoming them is to discover "wherein their great strength lieth and by what means we may prevail against them." How are they able to attract and hold men?

The first thing is secrecy: Curiosity attracts people toward the occult and mysterious, and so serves a purpose in bringing men within the empire of darkness. Other influences, less transient in their nature, retain them.

Since the days of Cain the depraved human heart is prone to repudiate its obligation to seek the welfare of every fellow man, and to find satisfaction in any real or supposed selfish advantage gained at the expense of the rest of men. This advantage is one of the potent influences that keep members in the lodge.

The exacting of a pledge or oath of secrecy at the threshold, before any secrets are confided, is essential to their existence. The administration of these oaths, amidst weird surroundings and with awful sanctions, impresses the imagination and engenders a morbid reverence and servile dread of the obligations, which hold multitudes either in servitude or silence.

Another strong feature is in the appeal which the lodge makes to our social nature. It offers a brotherhood hedged about by special safeguards and affording peculiar privileges. The desire for companionship, cooperation, fellowship, is strong in man and the secret brotherhood looks very attractive to hearts that yearn for sympathy; and the quiet retreat from the rough world's buffetings is very alluring to those who are weary of toil and strife.

Another element of strength is their insurance. As cooperative insurance societies they profess to offer a cheap, easy and safe method of providing against the evil day, and their hold strengthens with every assessment that is paid. Eliminate the insurance feature and many of them would speedily disintegrate.

Their subtlest attractive power is in their professed moral and religious influence. All claim to inculcate the purest principles of morality and certain of the more prominent ones profess to be religious societies for saving men. Man is, above all other things, a religious being and whatever promises to satisfy his spiritual craving ranks first in its influence upon him.

It is pertinent now to ask how an institution, which seizes and holds men in such a firm grip, can be successfully opposed. The basis of all successful warfare, in the moral realm, is the conviction that "the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds." The divine method of contest is prescribed in the Revelation. "They overcame him by the blood of the Lamb and by the word of their testimony." A positive, clear, consistent, unyielding, and unceasing testimony against them is God's way of destroying them. We ought to testify that they are essentially evil because secrecy, their foundation principle, is evil. This our Lord undoubtedly taught. John 3:20-21. "For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

In their method, which is indispensable to their continuance as secret organisms, they are wrong. Their pledge of secrecy, exacted before the secrets are disclosed, brings them in direct collision with the Word of God, which pronounces guilty, him who swears to do either good, or evil, while the thing that he swears is yet hidden from him. Along this line of action modern secret societies out-Herod Herod, for his rash promise was made under the influence of wine and the infatuation of passion, but these exact their pledges in cool deliberation and as a fixed mode of procedure.

As brotherhoods we ought to testify against them. Two brotherhoods and two only are sanctioned in the Sriptures, the brotherhood of man and the brotherhood of Believers; and admission to these is by birth, not by initiation; to the one by natural birth, to the other by the new birth. All artificial brotherhoods therefore, come into conflict with the relationships which God has appointed among men.

As insurance societies they are unsound in principle and misleading in their professions, ample evidence of which is furnished in a booklet, published in 1906, at Milwaukee, Wis., by W. E. Thompson, in which a post mortem account is given of two thousand two hundred and fifty-five Cooperative Assessment and Fraternal societies, whose demise had occurred within two decades.

But our testimony should be most pronounced against them as religious societies; rivaling as they do, the only institution which God has founded for saving men, and betraying their deluded members by offering them a worthless substitute for the religion of Jesus Christ, and teaching them to trust in a spurious morality instead of the one sacrifice for sin.

We recommend

1. That pastors, sessions, parents and teachers earnestly and frequently set before the youth, under their care, the fact that secret societies one and all, great and small are essentially evil, because secret.

2. That they emphasize the fact that these societies develop the baser rather than the nobler elements of human nature; cultivating, as they do, selfishness instead of generosity.

3. That we urge upon the thoughtful attention of all our members the fact that God has made ample provision for all human needs in the institution he has appointed and therefore all others are unnecessary.

4. That sessions be instructed to guard the purity of the Church by faithful and judicious discipline.

5. That our people be exhorted to mainain an active testimony against secretism alone or in cooperation with others of like mind, in their respective communities; as a means of bringing out good and honest men who are in the lodge and keeping out good and honest men who are tempted to go in.

From Our Mail.

Ashland, Ky., June 6, 1910.

National Christian Association,
Chicago, Ill.

Dear Sirs:—

Please send me your catalogues of books and a few copies of the monthly magazine.

Well I feel like testifynig to the saving and sanctifying power of God. Glory be to His name. He saves me from all secret societies.

Before God saved me, I greatly enjoyed the foolishness of the degree work of Masonry, but I am praising God for delivering me from all idols.

God has given me grace to witness against secret orders in many places, for His glory. I have met with much opposition on accout of my stand against such ungodliness, yet I have had great victory in my soul, since the redeeming Blood reached me. May the Lord bless you. Yours in Jesus, William Deal.

Leon, Iowa, May 16, 1910.

Dear Brother Phillips:—The May Cynosure received. Glad to hear from the Convention so favorably.

I am feeling very thankful to the Giver of all good for the Convention, the banquet, good audience, good attention to the good speeches. The spirit was excellent here, but it must have been in more power there. Thank God Chicago is blest. May the Lord long use the people of the Moody Church and others to influence many persons "to do the will of God" on the secrecy question—which no Christian can ignore without sin.

We are all one in Christ Jesus, and able by grace to go forward in the right direction, if we make progress according to the inspired Word of God.

When first converted, I did not belong to any lodge, and thought it safe to stay out until I could investigate in the light, where we are commanded to walk ("Walk in the light.")

After forty years of investigation by the help of men, both in and out of the lodge, I am forced to believe that the salvation of a person's soul, which is at stake here, is much safer out of the lodge than in it. There is a line of demarkation between God's church and the world, and I would exhort all to be on the right side of that line, if they think that their eternal interests are of value. May the Lord add his blessing.

Cyrus Smith.

Medicine Hat, Alta, Canada.
Dear Mr. Phillips: Mar. 9th 1910.

Your letter of December followed me to Sunny California and am writing you from Redlands, the city of orange groves. I was glad to hear from you, and to know you are well and still leading us on in the good work. I always look for the faithful Cynosure, as one is always in need of fresh ammunition.

The longer I live, and the more I travel about, the deeper becomes my conviction that the lodge system is a tremendous evil. In opposing and exposing these synagogues of Satan, one feels like a "voice crying in the wilderness," and it's certainly not agreeable to the flesh to loose friends and create bitterness; but our Worshipful Master says, "Ye are my friends if ye do whatsoever I command you", and we surely cannot afford to lose His friendship.

I am at present enjoying a little holiday in the cosy corner of the Continent. Redlands is a beautiful little city buried in flowers and orange trees. "Prospect Park" and "Smiley Heights," how lovely! The pure warm air is laden with sweetness, the great banks of flowers each, as nature would have it, pushing out as far as possible into the sunlight and doing their part to sweeten the air which is free to all, while the wild birds, perched on the highest branches, gladden all about with their sweet songs.

Down at the corner I read a notice, not to throw things about; so I stooped to hide some orange peelings, and underneath there was darkness and ugliness and creeping things. A solitary blackbird came along but he was not singing—no; just looking for worms.

Redlands is a busy prosperous, religious little town; there are but few here who have not some church connection. There are five or six churches, several of them very fine, and twenty-eight lodges.

Last week the Masons opened a magnificent temple, and titled gentlemen gathered from all parts of the state to attend the "biggest thing ever held in Redlands." There was the usual speech making, lauding the Christianizing influence of their principles, but moderate enough in this, that none of the speakers went further back than Solomon's Temple for the commencment of their Ancient Craft. After the big supper and the speeches—there came the Roman punch and then a grand ball.

On leaving the Baptist Church Sunday morning a friend remarked to me, "What a struggle these churches have to meet their financial obligations." The service that morning had been mostly taken up with a new scheme to raise money. It appeared that a church of five hundred members was not able to pay its running expenses, and had been going behind for years. After listening to the Treasurer and Pastor, pleading for money, I couldn't help, on looking over that large congregation, wondering to myself, how much money these religious, democratic American people spend in decorating themselves with robes and feathers and jewels and playing, "Sir Knight."

You ask me to send you something for the Cynosure. Well, to tell you the truth I have tried several times and as often torn up my productions. I see and hear plenty of things that would make good copy, but I find it difficult to get them properly fixed on paper. However, I'll write you occasionally and may be something I may say from the old country would be of interest.

I think I must tell you I found my better half some months ago in Dublin, and we are seeing the wonders of the United States. We return to the Old Sod, D. V. next summer, via Chicago.

Am enclosing money order for subscription.

You can do anything you please with this letter. Yours very sincerely,

Thos. Mulligan.

The Power of the Secret Empire

By Miss E. E. Flagg

XV.

The Spring of 1826. — Sam Toller. — "Coming Events Cast Their Shadows Before." — "The Deeds of Your Father Ye will do."—"He was a Liar from the Beginning."

The story writer is in one sense a seer. Projecting its dark shadow across his sunniest pages he sees the swift-coming tragedy of which his readers know nothing, and at no point in this history has there been a time when the remark did not hold true. I have never lost sight of it simply because I could not—that terrible event which was hastening on to make a leaf in our national records that should be an unread blank for half a century, and then, like a writing in secret ink, flash suddenly out to be (God grant it) the death warrant of the vile institution which, thinking its crime buried forever, has dared to step boldly back into its old place of power and challenge for itself an authority above all human or even divine law.

Yet the spring of 1826 has little to mark it in my memory. An era of national prosperity had begun with the eight years' Presidency of Monroe that bid fair to continue under his successor, John Quincy Adams. Florida had been added to the Union, the national debt largely liquidated, and the Erie canal built; and the social wheels of Brownsville moved smoothly on in those good old ruts of social custom so extremely hard to get out of, as most people will testify who have made the effort.

The reasons for Sam's sudden exodus had somehow leaked out in the village—I am inclined to think Joe was the bird of the air that told the matter—and caused many a sly laugh at the expense of the lodge. Now it is characteristic of evil generally that it can not bear to be laughed at. A good man or a good cause is cased in armor that no shafts of ridicule can penetrate; but not so with a system built on iniquity, or a man whose success in life is founded on wrong. When Napoleon, with a million of trained soldiery at his back, feared Madame De Stael so much as to banish her from France, it was simply because her keen wit made him ridiculous in the eyes of the French people, and nobody knew better than he that it was a dangerous thing for Napoleon to be made ridiculous. So the papacy, in Luther's day, withered under the biting satire of Reynard Reineke, for it understood perfectly well that, the popular laugh once turned against it, all was over with its claims to infallible authority. And in like manner Masonry fears nothing so much as to have the ridiculous side of her pretensions shown up.

When the lodge in Brownsville realized that it had been mocked and trifled with by "a fellow like Sam Toller," I am obliged to confess that the wrath of the brotherhood found vent in many expressions not at all compatible with their avowed principles of universal benevolence. For it was plain enough to see that Sam's whole course of conduct had been, from beginning to end, a cunningly devised plan to throw ridicule on the sublime and glorious institution of Masonry and then escape disagreeable consequences for himself by running away at the last moment.

"The scalawag has done more to hurt us here in Brownsville than a little;" remarked the same brother Mason who had called Mark a "spooney." "He never ought to have been allowed to go on so."

"I thought a man's tongue was his own," I answered, rather curtly. "How would you stop him?"

"There are ways," was the significant answer.

"What do you mean by that?" I asked, turning on the speaker rather more sharply, perhaps, for the reason that I did not like him very well; but as he is to figure hereafter in one or two important scenes it is best he should be introduced to the reader. His name was Mr. Darius Fox, and he held the responsible position of village sheriff, but as breaches of the peace were not very common in Brownsville he was obliged to vary this employment by carrying on a distillery, which in those pre-reform times reflected no discredit on anybody's personal character, especially as Mr. Fox inherited the business from his father, who was a former deacon of the church.

That gentleman gave me no explanation but to shrug his shoulders; perhaps in contempt for my greenness; at least I so interpreted the action.

"Sam Toller never did all this out of his own head. Somebody set him on, and the question is, Who? It's my opinion we shall have to look pretty near home to find out."

I was in a hurry and did not pay very much attention to these remarks of Mr. Fox's, for they did not then strike me as having any special significance, except as a view of the case hitherto unthought of, but possibly the true one.

The coach for which I was waiting came lumbering along and with a hasty "Good morning" I sprang in.

Among my fellow passengers was a man apparently about fifty, who attracted my attention, not only by a remarkably noble cast of the head and face, but by the curious contrast between his upright, military bearing, and a certain undefinable something in air and manner that usually marks the learned or literary professions.

He took a corner seat and sat for most of the way seemingly absorbed in silent reverie till the stage stopped to change horses, and his next neighbor, a chatty little man, evidently one of the class with whom a prime condition of happiness is to have somebody to talk to, began a conversation something in this wise:—

"That Erie canal is going to do wonders for the business interests of the State, I take it, but it's something I never thought to see done in my day. Why, Governor Clinton, they say, went to Jefferson when he was President and tried to talk him over to it, and says Jefferson, says he,—'Your idea is a grand one, and the thing may be put through a hundred years hence.' Shows our wise men don't know everything now."

And the speaker laughed pleasantly, as people are apt to do when Wisdom, under official robes, is caught tripping.

"Well," said the other, rousing himself up, "we live in an age of progress and improvement, and when a few years can work such wonderful changes it isn't very safe predicting what science may or may not do for us in the future."

"It seems to me that the country is middlin' prosperous. I take it that the nation has about got through its biggest trouble, now the hard times are over that come of our last war."

"I don't agree with you there," answered the other. "It is my belief that our Republic has not even begun to see the worst trouble before it. Underlying our whole social system are evils, each one enough in itself, if let alone and given time and space to grow, to sap the life of our Government. There are dangers to our political integrity, to our very existence as a nation, which, if not perceived and avoided before it is too late, will, in my opinion, work our national ruin."

"Oh, well," returned the man of cheerful views, who, like some people of the present day, was not inclined to worry himself over "evils" or "dangers" not immediately palpable to the sight, "there's always the Red Skins. They make us lots of trouble, and we may have another brush with the Britishers, but I aint much afraid of that. I guess we've had about enough fighting to last both sides one spell."

"I hope you are right," answered the man of half-clerical, half-military look, "but if foes from without are all we have to dread our country has been born to an exceptional destiny. It isn't a great many years since Aaron Burr plotted to divide the Union. Why did his plot fail? Just because he was not a leader. He did not possess the confidence of any portion of the people and his murder of Hamilton had covered him with odium and suspicion."

"Just so," assented his auditor. "Burr did not have no very great chance to do mischief after he had shown himself out so by killing Hamilton."

"But now, given different circumstances," pursued the other, "say a man that was a leader, that did have the confidence of the people, and could hatch his conspiracy under the cloak of a secret order as Burr did, who was a Royal Arch Mason, and my word for it, if he failed it would be because the hand of God worked confusion to the plot."

"Maybe you are right about it," said the man who had begun the conversation, "but then I don't believe that will ever happen. Our Union is getting too strong for traitors to try to overturn it."

"I know this much," said the other, speaking with the slow impressiveness of one whose words are weighted with a good deal of previous thinking on the subject, "I was born at the South and I see elements there that are even now tending to disunion. Should such a plot arise it will, in my view, be most likely to originate in that part of the country where there is the best chance to keep such a movement secret."

"You don't say so," said the chatty man, startled into silence for about half a minute, during which time, the work of changing horses having been completed, the stage began to move on, and several more passengers entering it, the conversation stopped, but I could not help gazing with a strange interest at that grave, noble-looking man in the corner, and thinking over what he had said about Burr's connection with Masonry. How could an institution be beneficial morally, socially or politically, that could be made a cover for secret crimes and subservient to all the vile ends of criminals and conspirators? Yet my grandfather thought it could, so did Governor Clinton, so did others whom church and state delighted to honor. And should I, in my inexperienced young manhood, presume to be wiser than they? And, besides, how could I be certain that he meant any condemnation of Masonry by his allusion to Burr's treason as being planned under its protecting wing, for how many crimes have been perpetrated under the mask of piety and in the holy names of religion and liberty?

At our next stopping place the stranger got out, and a Brownsville acquaintance who happened to be in the coach, came forward and took his vacant seat.

"That was Captain William Morgan, of Batavia," he remarked, casually. "I know him by sight. Fine looking man, isn't he?"

But the name stirred no rush of memories, thick and fast though they crowd upon me as I write it now. I was glad to have seen one whom my grandfather knew and esteemed, and felt instinctively that the character given him as a boy by his old friend, Benjamin Hagan, must be true of the man, but I never recognized in him the coming deliverer, through whose witness, sealed with his life, thousands of souls, and mine among them, were to owe their freedom from galling, bitter bondage, to a power which had made them first its dupes and then its slaves.

"I thought Captain Morgan was quite a distinguished Mason," said my companion, who happened never to have had the "cable-tow" about his neck, lowering his voice and speaking confidentially, "but some of his talk sounded to me as though he didn't think very much of it after all. You see I've had an invitation to join the lodge myself lately and I'm keeping my ears open to get all the information I can about it first. If I was certain the things Sam Toller let out were true, wild horses shouldn't get me in there, and I told Baxter Stebbins so when he asked me to join, but he says Sam knew nothing about Masonry really."

I had not yet reached the point where I could listen unstartled to such a revelation of lodge duplicity, especially as Baxter Stebbins was the very one with whose Ahithophel counsel in the matter of Sam Toller the reader is already conversant, and was silent from sheer astonishment.

"I shouldn't have thought so much of what he said," continued my companion, whose name was Luke Thatcher, a young farmer of Brownsville, a plain, honest, steady fellow, of more than common intelligence and good sense, "only Deacon Brown was standing close by and spoke in nearly the same way about it. 'Sam has contrived to get a little inkling into Masonry,' says he, 'but that is all. He knows nothing of the real secrets.'"

Now what is a young man of average conscientiousness to do when brought into a strait where he must either himself consent to a lie or tacitly charge on another, old enough to be his father, one of the most respected men in the community and an officer of the church beside, this most disagreeable accusation?

I did as the average young man probably would have done in like circumstances. I took the easiest course, helped by some shadowy recollection of the Fifth Commandment as including that honor and respect for elders which seemed hardly compatible with the other mode of meeting the case. And Luke Thatcher a few weeks after joined the lodge.

XVI.

An Adhering Freemason Incapable of Entire Loyalty to his Wife.—A Lodge Quarrel.—Jachin and Boaz.

In consequence of the fact that my presence had been several times required as a witness to testify in regard to the affair about Sam Toller, and partly because I saw the necessity of keeping up some show of outward interest if I wanted to retain my standing in the lodge, I was now a regular attendant on its meetings.

Rachel uttered no second remonstrance, not even when the book we were planning to read together had to be laid aside, and the subject on which we had promised ourselves a quiet chat must be deferred, while she was left to an evening of loneliness, uncheered even by the expectation that I would tell her what I had seen and heard when I came home. Between us had fallen the lodge shadow; it sat like a ghost at our hearthstone; it laid cold hands of separation on two hearts that honestly loved each other, and the current of our two lives, which should have glided on to the Eternal Sea in an indivisible unity of thought and sympathy and affection, were separating farther and farther from each other into their own individual channels of separate feeling and purpose. Not that we were either of us even dimly aware of this state of things. The bare thought would have shocked us, yet it was true nevertheless. Rachel's nature, slightly imperious, yet rich and sweet and womanly to the core, was capable of a boundless self-surrender, a royal giving up of her entire being to make the joy and blessing of another's life; but there's a divine law of equity in all true love, which, if transgressed, brings its own retribution. She had not received what she gave and she knew it, but as I said before, Rachel had a proud, steady poise of will that caused her to maintain a general silence on the subject, only flashing out at rare intervals in a manner decidedly uncomfortable. For the reader has probably observed that among people addicted to "saying what they think," there are two classes, one in a state of continual eruption, like Stromboli—nobody minds them—while with the other this operation is more like an eruption of Mt. Vesuvius—a thing to be remembered with fear and awe, and kept out of the way of as much as possible.

As the heading of this chapter may excite wonder in some innocent minds, whose idea of the lodge is a place where the utmost concord and brotherly love must necessarily prevail as a matter of course, let me hasten to remove an impression so entirely erroneous. It is a lamentable fact, but no less true, that there exists a tendency in our fallen humanity to quarrel. Editors quarrel, Congressmen quarrel; there are quarrels in high places and low places; quarrels in the church, the parish and the family; and why; in the name of all that is reasonable, should the lodge be exempt?

Be this as it may, serious difficulty arose one evening between Darius Fox and myself, caused by some remark of the former about "Achans in the camp," which I chose to regard as especially aimed at me. Now "the beginning of strife," according to Solomon, who, whether he ever ruled over a lodge at Jerusalem, as stated by Masonic tradition, or not, was certainly in his day a shrewd observer of men and things, "is as when one letteth out water;" and through the tiny leak of this ill-considered speech rushed a whole torrent of angry words.

"If you accuse me of being in complicity with Sam Toller you've got to prove it, that's all," I answered, defiantly. "It stands you in hand to be a little careful what you say, however."

"If the coat fits you can put it on," retorted Darius. "I won't charge you with anything. I only said that *somebody,* right here in this lodge, too, put Sam up to it, and I say so again. There is no use trying to shuffle off the truth. We've got a traitor among us."

Elder Cushing was present when this altercation took place and felt called upon by virtue of his ministerial office to say something which should calm our rising passions.

"Come. come; this won't do. This isn't brotherly love. Mutual accusation and recrimination are the last things in which good Masons should indulge. The true spirit of Masonry does not allow us to suspect evil of a brother and requires us to throw a mantle of the broadest charity even over his failings."

Respect for our minister checked the dispute for the time being, but fire was smouldering under the ashes. It should be remarked in excuse of Mr. Darius Fox, who was certainly in a most unpleasant temper, that he had just been accosted on his way to the lodge by a small boy, rejoicing in bare legs and a rimless hat, who drawled out with a provoking grimace, at the same time raising both arms to his head and then letting them drop to his side, "O Lord, my God! Is there no help for the widow's son?" Now that one of the sublimest and certainly one of the most profitable secrets of Masonry, the grand hailing sign of distress, had become the jest and byword of profane village gamins, what zealous Mason can wonder if poor Mr. Fox felt very much like an ancient Jew when he saw the temple defiled and its glories laid waste by the hordes of heathen Babylonians?

It may also be observed that, with the desire so characteristic of human nature whenever an accident happens to lay the blame *somewhere,* a spirit of mutual chiding had taken possession of the lodge. Everybody was sure that somebody else must have been reprehensibly careless, or how could Sam have possibly obtained the secrets? Which serves to explain in some degree the reason for my being in a rather irritable frame of mind as well as Mr. Fox, and inclined to see occasion for offence in a remark that I might have passed over in silence at any other time.

"I've heard of such a thing as stealing the lodge keys," suggested a member, Mr. Silas Pratt by name, who seldom spoke, but when he did had generally something to say. "If any outsider should get a chance at that 'ere book that's kept here—what's its name?—Jachin and Boaz, they might find out the secrets fast enough."

I had noticed that when initiating candidates reference was frequently made to a certain volume, which I supposed contained merely the charges and lectures, but I had taken no nearer view of it than as I had seen it in the hands of some officer of the lodge on the above-mentioned occasions, and not being in the least a "bright Mason" myself, was quite ignorant of the fact that many of the members who astonished me by their glib speech and ready memories were assiduous students of its pages.

In spite of the assertion so frequently heard at the present day, that "Masonry cannot be revealed," it is an undeniable fact that there existed in many lodges, as well as in the secret keeping of many individual members of the fraternity, an old book first published in England in 1762, called Jachin and Boaz, which at the time it was published was a complete revelation and exposure of the first three degrees. But to prevent the downfall of the entire system which any discerning mind will at once perceive would have been the result had no protective measures been taken, the lodge reversed the grips and passwords of the Entered Apprentice and Fellow Craft degrees. Otherwise the book remained for all practical intents and purposes a complete guide to the mighty and august mysteries of Masonry, and, as such, proved very useful to the craft, who were not above taking advantage, as far as possible, even of so untoward a circumstance as the illicit publication of their boasted secrets.

But what of the author of Jachin and Boaz? He was, of course, a Mason; but the most that has come down to us regarding him across the shadowy gulf of the last century concerns the manner of his death. He was found one morning in the streets of London, a corpse, his throat cut from ear to ear; and whatever his motives in publishing the secrets of Masonry——whether for gain, or notoriety, or the purest and holiest motives that ever throbbed in a patriotic bosom—published they were. And under the knife of his Masonic murderers in great, populous London, the soul of a man who had broken no law of his country took its flight to Him who has said, "Vengeance is mine." But how? Did he face his terrible doom like a martyr and a hero, doubly a martyr and a hero that he had not the incitement of crowds of spectators to bear up the sinking flesh; that if he yielded up his life nobly for truth and right the world would never know it? Questions that cannot be answered for eternity keeps the secret, and to those dim, silent shores whither the murderers sent their victim, they themselves long since passed away to receive their just reward, while the system which made them its tools proudly boasted of its benevolence and charity, and with the blood of the innocent crimsoning her skirts, called herself the handmaid of Christ's pure and holy religion.

It must not be supposed, however, that all this was told me in the lodge. By no manner of means. I was given to understand that Jachin and Boaz was a very rare book (as indeed it was, the fraternity having been pretty successful in preventing its publication in this country), and that it's author, for purposes of speculation disappeared from the public view and had it given out that he was murdered by Masons in order to give his book a more rapid sale—a statement honestly believed by many members of the lodge, for it does not follow that because a man is joined to a system which is, in itself, a gigantic fraud upon humanity, he must be himself a conscious and deliberate liar. Masonry, like the fabled enchantress, mixes a draught for her victims, which may not indeed change them into beasts, but has a strange power of so darkening the moral consciousness that they lose that most God-like attribute of the human mind, the power to discern between truth and falsehood. Such an one, maddened by the cup of her sorceries, will call evil good and good evil, until, in the awful words of the Hebrew prophet, "He cannot deliver his soul nor say, Is there not a lie in my right hand?"

Owing to Elder Cushing's interference there was no further interchange of sharp words between Darius Fox and myself, but their memory rankled unpleasantly, for I knew the lodge regarded me as in a certain sense mixed up in the affair, and it was a disagreeable question how far he voiced the opinions of the rest. Mr. Pratt's suggestion that some one might have stolen the keys was followed by various other attempts to solve the mystery, equally sagacious; but no light, either from the East or any other quarter, dawned on the vexed subject. Finally, after a rather heated discussion, the lodge adjourned from "labor" to "refreshment," and in the general unstopping of bottles and clinking of glasses good fellowship was in some measure restored. "Confusion to the foes of Masonry," which was the toast given by Elder Cushing, was duly applauded and drank; others followed of much the same tenor, ending off by a general drinking to the health of all good and faithful brother Masons. For though the lodge in Brownsville was no more convivially inclined than most others, there were always certain members who, in drinking all these various healths, generally contrived to so seriously damage thir own as to need assistance home.

Could it be that Sam had in some way got possession of Jachin and Boaz? Remembering his curious reversal of the grips and passwords, together with the fact that throughout the affair there seemed to be a good mutual understanding between him and Joe, I resolved to make one more effort to probe the secret to the bottom.

Which was easier said than done,

Masons not being the only people in the world who know how to keep secrets. But Joe himself opened the way for such a conversation by innocently inquiring as soon as he saw me next morning—

"Say, Leander, what was the row in the lodge last night?"

I had never before considered Joe a wizard, but I certainly stared at him for an instant as if some such idea was in my head, quite forgetting that in going home from the lodge Deacon Brown had kept me company as far as my grandfather's; I suppose for the purpose of giving me a little paternal advice, and the wind had been just right to waft his parting words, "Keep your temper, keep your temper, Leander; there's nothing to be gained by losing that, you know," into the open window of the chamber where Joe slept, who, being blessed with a pair of sharp ears, had heard it and drawn his own deductions.

"For pity's sake, Joe!" said I, fairly thrown off my guard, "how did you know anything about it?" Joe grew suddenly thirsty and went to the water-pail for a drink.

"I didn't know but there might be some fuss brewing about what Sam let out," he answered, turning round with a preternaturally grave face, though I had my own reasons for suspecting that the dipper a moment before had mirrored one vastly different. "Sam was a goose to get scared and clear out as he did. The Masons couldn't do anything to him as long as he'd never been one himself, and I told him so. But he was bound not to join the lodge anyhow, and he was afraid they might work it so as to get him in. He said he'd heard of such things; and then if they shouldn't believe him that he'd never been a Mason, some of them might cut his throat for telling the secrets. I told him it was perfectly ridiculous to talk of any such awful thing as that ever being done in Brownsville."

And Joe whistled a stave of "Hail Columbia."

"Joe," said I, thinking it about time to push the question, "when you and Sam were so much together I know that he must have told you who put him in possession of the secrets."

"What if he did," said the undisturbed Joe. "Supposing that I promised him that I would not tell. You don't want me to break my promise, do you?"

"Not in ordinary circumstances, of course, but if some member of the lodge was accused of it and your testimony could clear him it would be your duty to tell."

For once I had touched the right chord in Joe's bosom. Under all his wildness and mischief there was honor and conscience, and I could see in a moment that my shaft had struck home.

"Well, I vow; hat's plaguey mean, Leander, if they have done any such thing. Was that what the fuss was about?"

"How do you know that we had any fuss?" I asked again.

"O, I'm acquainted with an old woman that's a witch. She showed me how to make myself invisible and lent me her broomstick;" coldly fibbed Joe, the spirit of fun again getting the upper hand. And then he added, with a sudden change of tone: "They have not been accusing *you*, have they, Leander?"

"Not exactly, only Darius Fox"—

Joe started.

"If I don't shut *his* mouth! Darius Fox. That's good. Never you fear, Leander, I'll make him whist as a mouse."

And Joe chuckled to himself like a young Machiavelian.

(To be Continued.)

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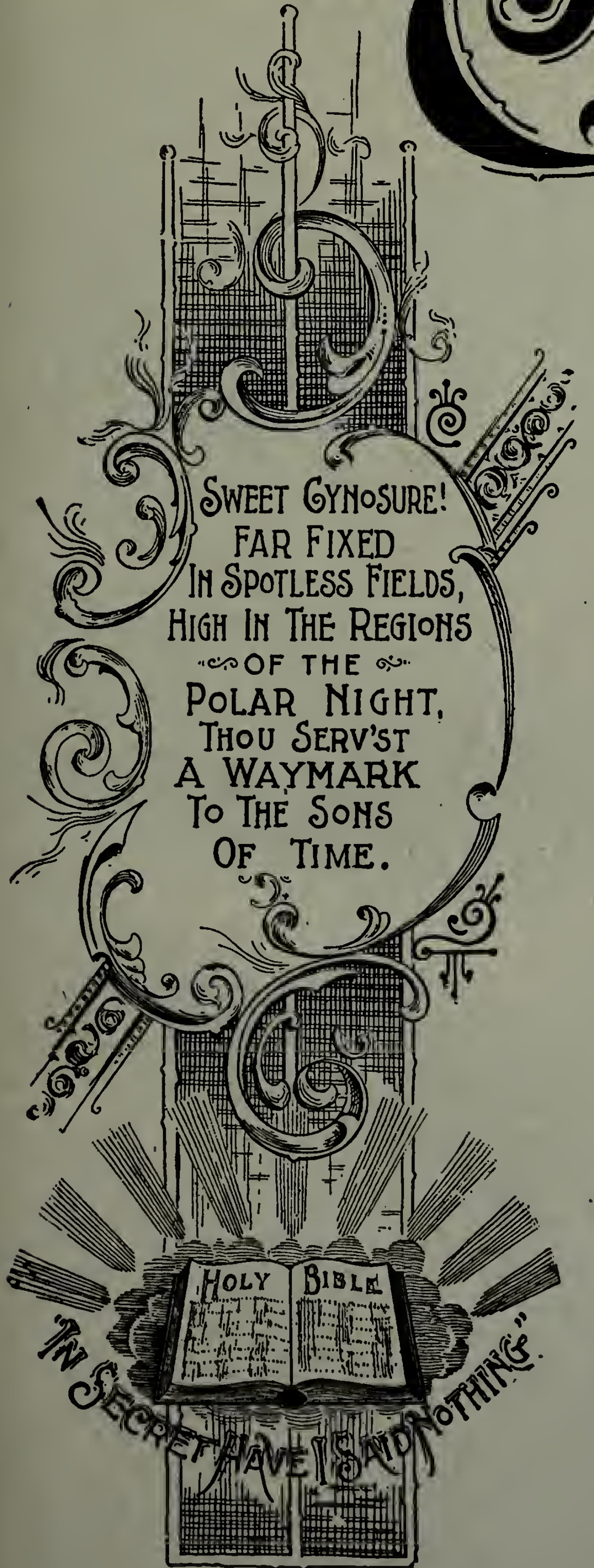
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VOLUME XLII CHICAGO, AUGUST, 1910 NUMBER 4

THE ANTICHRIST.

Soon after our National Convention in April, Rev. Dr. James M. Gray, dean of the Moody Bible Institute, gave the following striking statement in his lecture in the Moody Church before a crowded house. He said that "the whole lodge system is a brotherhood of men outside of the brotherhood of Christ." The declaration in which the phrase occurred follows:

"Church power in this age is giving place to secular power. The working men of today are turning to Socialism. Human brotherhood takes the place of the brotherhood of Christ. The brotherhood of man outside of Christ, means the anti-Christ every time. The whole lodge system is a brotherhood of men outisde of the brotherhood of Christ. There never was a day when it was more necessary that we keep ourselves unspotted from the world."

THE C. E. PRESIDENT ON SORORITIES.

Rev. Francis E. Clark, founder and president of the United Christian Endeavor Societies of the World, writes in the official organ of the C. E. Union that it is "high time that the people of America were awakened to the foolishness and wickedness found in some of our high schools." He condemns high school dances with their "promiscuous embraces," and declares that "girls not out of their teens have been ruined body and soul through these dances." "But bad as these high school dances are, probably the

Most Foolish and Wicked

institutions connected with our high schools are many of the secret societies to which the boys and girls belong. The case of the girl who has recently become a nervous wreck and practically insane through the initiatory ceremonies in one of these sororities is still fresh in the public mind, and the ritual of initiation in this school has been made public. It is not only foolish but disgusting." Giving some of the details, he adds: "In other ways she is tortured with fiendish ingenuity, scarcely equalled in the torture chamber of Nuremburg." "Those who inflict these tortures will be coarsened, their sensibilities will be blunted, and their whole nature degraded." "On the cars and on the streets I see more vulgarity and rudeness of behavior, less respect for others, and more indifference to the general public welfare, among the high school girls than among the boys." "Yet it is not the teachers or the pupils who are chiefly responsible for this condition in many of our schools, but primarily the parents who do not know enough or care enough to keep their children out of these

Secret Societies

and who encourage the late hours, the dances, and the attendant dissipation for the sake of the supposed social advantage. Or, if they do not encourage them, they yield weakly to the importunities of their children, and the demoralizing results are the same. Many a father and mother have awakened with shame and contrition, when it was too late, to the results of such carelessness and overweening ambition when the daughter has brought disgrace and confusion of face upon the family."

This article by President Clark is the more welcome because the C. E. Society has been so much a place for young people who valued it as a religious organization apparently answering to some extent the purpose of a church but not offering the same objection as some churches might to dancing. "I could not join the church for I could not dance if I were a church member, but I am a full member of the Christian Endeavor Society." This is one way in which the C. E. Society has seemed inferior to the Young People's Meeting by which it was successfully preceded, in at least one denomination; but now Mr. Clark has partly covered that point in a way to awaken reflection. There is no question that the kind of dancing that is often done is closely associated with licentiousness and ruin. It is a favorite accompaniment of secret orders.

KNIGHTS TEMPLAR CONCLAVE.

The Knights Templars held a great Conclave in Chicago just thirty years ago this month. It is to witness another similar gathering during this August. In that Triennial Conclave thirty years ago Congress granted them the free use of two hundred fifty thousand dollars worth of tents and camp equipage. The Chicago city authorities gave them the free use of the city property on the lake shore, and after strenuous efforts they secured considerable sums of money from the business men of Chicago. They promise that the coming Conclave shall be the greatest.

What is Knights Templarism? It is a promotion in Masonry from the first to the twelfth degree. In Morris' Masonic Dictionary, Article, Jesus Christ, we read: *"The birth, life, death, resurrection and ascension of this exalted personage (Jesus Christ) constitute the sublime lessons of the Knights Templar order, which is emphatically the Christian branch of Masonry."*

The penalty for breaking the Knights Templar oath is a consent to murder: "Binding myself under no less penalty, than that of having my head smote off and placed on the highest spire in Christendom should I ever wilfully or knowingly violate this solemn obligation of the Knights Templars, so help me God and keep me steadfast to keep and perform the same." Myers' Templar Manual, page 209 reads: "It would be error in a Commandry to sustain a charge and then refuse to inflict any punishment."

Just previous to the last great Conclave in this city referred to, Right Eminent Sir Charles Moody Morse, Grand Commander issued general orders according to the *Chicago Inter Ocean* of August 7, 1880, *"forbidding any Sir Knght entering a saloon while wearing uniform or other outward mark of his being a Templar,"* and yet says the editor of *The Evangelist* of August 26, "The Knightly uniform was seen crowding * * * * the saloons. All these places were covered with religious emblems. As we write we see the Knights crowding thickly the saloon across the street." *The Tribune* of August 22nd, speaking of the enormous amount of liquor sold to the Knights says, "One large establishment on Monroe Street sold an average of over one thousand dollars worth a day over the counter and fifteen hundred dollars in one day in the wholesale department to Templars." *The Tribune* goes on to say, "One prominent dealer estimated that a round million dollars would not cover the amount spent for this alone."

Read again the quotation from Morris' Masonic Dictionary as to the objects of this Christless Conclave and consider whether it is possible for Satan to incite men to greater blasphemy. "If any man shall say to you, Lo, here is Christ, or Lo, He is there, believe him not."

TO EGYPT FOR HELP.

An editorial in a prominent religious newspaper says near the conclusion of its discussion of the "Social Function of the Church;"

"It should for a time, participate officially in fraternal and mutual benefit and insurance orders, in granges, labor unions, and all movements for the social betterment of mankind, and gradually absorb all that is right and true and good in them into itself, and so, in time become what Christ designed it to be—the universal spiritual and social savior of mankind."

Is it a practical way of gaining advance, to go back to the other side of the sea once crossed, and again seek to be

"A pagan suckled in a creed outworn?"

Does the church need to "absorb" fake insurance that cheats the survivors, and unloads even the insured themselves if they live too long? Shall the church refuse aid, because "dues" are in arrears for the very reason that makes aid necessary? Shall benefits be scheduled as to weekly amount and number of weeks? Shall churches penalize members for the familiar "n. p. d." fault inherent in lodges? Shall they ignore poverty, sickness, and distress, for "non-payment of dues?" Shall churches absorb ruling the name of Jesus out of prayer? Shall they make the Bible pulpit "furniture," instructing their missionaries to replace it with the Koran in Egypt, the Vedas in India, and the Analects of Confucius in China? What, then, does this religious organ expect churches to derive from the lodge, in order that out of profanity, sacrilege, drinking, and debauchery, they may "absorb" such benefit as shall cause the church to "become in time what Christ designed it to be?"

Last month we had the pleasure of a visit from Bishop William Dillon of the United Brethren Church. His recent book on secret societies, he informed us, is having a large sale, for which we are thankful.

Turn again to the July CYNOSURE and read the address of Rev. John A. Earl, D. D., pastor of the Belden Avenue Baptist Church of this city. It is a tonic for dicouraged souls and puts heart into the most heroic. When in Chicago visit this church, which is a power for righteousness seven days in the week.

Last month we had the great satisfaction of visiting Rev. H. H. Hinman in his home in Oberlin, Ohio, though it was but for a few moments. We were not surprised to learn from his daughter, on July 20th., of his departure. His suffering was such that we only visited him a few moments.

He was one of the most faithful men to his convictions and most self sacrificing in carrying them out of anyone whom we have ever known. It is a very comforting knowledge to possess that his Father in heaven recognized these characteristics and did not forsake him in his old age. The bequests that came to him a few years ago were so unexpected, that they only emphasized the Divine care over him.

He had a delightful home and the care of his devoted wife and daughter through his long sickness, and at its close his son, Rev. Herbert Hinman, was present to comfort him.

OSTRICH ORDERS.

Everybody's Magazine for June has an article on what the writers call Ostrich orders. We publish an extract upon another page. We advise the purchase of that number. The article discusses "The weakness in fraternal life insurance." Written by Harris Dickson and Isadore P. Mantz, it is prefaced by a short editorial note which concludes with the assurance that "The subject and the revelations of this article are of the utmost importance to millions."

The leading title is "Will your widow get her money?" and the undeniable doubtfulness of the answer is hinted at in the rather light opening of a rather solid article.

"Are you an Ostrich? Greeting!"

"You carry an insurance policy, don't you?—good as gold, as long as you live. That's it, just as long as you *live*. But when you die? Had you thought of that?"

The article goes on to state that the Fraternal orders of the United States and Canada are "insolvent to the extent of Four Billion dollars in round numbers." This seems to answer, that when the widow gets her average share of money it will be short by that percentage which four billion is of the full amount expected by all the insured.

If a young man joins a fraternal insurance order at twenty-one and lives to forty, he has outlived the average life of these orders, for the average existence of such institutions is fifteen years. Within forty years there have arisen 3,500 mutual co-operative and fraternal insurance orders, of which 3,000 have failed after an average duration of fifteen years. The insured must in many cases have paid fifteen annual assessment aggregates, to a company which then left them without insurance.

In these weak insurance orders are more males of voting age than live in thirty-eight states and territories. "If the last Ostrich now insured would be considerate enough to live and pay dues until January 1, A. D. 2059, you would come out square. Otherwise you go broke, says their monitor to the fraternal companies.

The article is nevertheless friendly to co-operative insurance, and attempts to show the reason of the trouble together with the method of its removal. Those who first planned the task lacked knowledge of the necessary principles. "The theory was beautiful—to retain all the advantages and cut out the disadvantages of Old-line insurance. It took a long while for the promoters to learn that no man can get something for nothing." They thought that depositing with a company eight or ten dollars a year for life could accumulate an estate of $1,000 dollars due at death.

"All went merry as a wedding bell, until suddenly these associations struck a succession of snags: Members began to die and kept on dying. The most surprising deaths occurred—people who had never died before. All the diseases in the almanac developed among "their members—especially as they grew old."

In 1885 the National Fraternal Congress was formed, and "At the sixth session the committee on 'Good of the orders' skated again on the thin ice of recent failures ,and reported: 'However much we may feel inclined to ignore the foregoing and term it an attack by old-line companies, the fact remains that in the near future this question of guaranteed protection, or reserve fund—call it by any name you will, only so that its meaning is clear—will have to be met and dealt with."

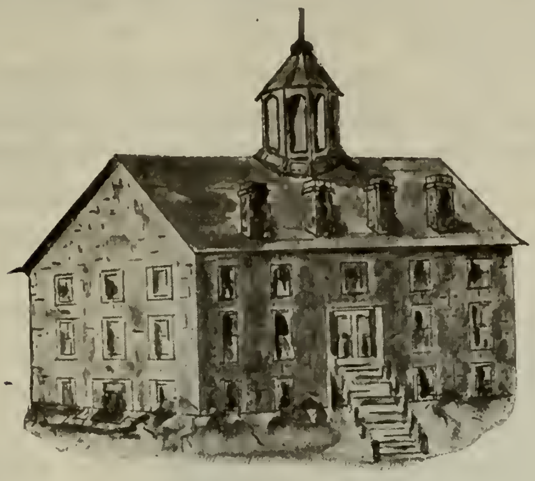
At the session of 1900, the Head Consul of the largest and most rapidly growing order declared that only while the insured remained young was any safe provision made for them; there had been no real provision for old men. It appeared that a man should die young if his surviving family was to be benefitted as he expected—or perhaps it would be more correct, to say that if many of the insured survived to old age the average benefit would be reduced automatically. After several attempts, made at intervals of years, to bring members to their senses—attempts resulting in bringing odium upon the wiser friends of fraternal insurance—a committee was appointed to prepare a plan that would "as nearly as possible meet existing conditions, and at the same time insure the stability and perpetuity of the society." In this report appeared the life-insurance axiom: "The cost of life insurance is determined by the age of the insured, and increases with advancing age."

The article deals in part with the way in which necessary wisdom in counsel has been met in practice, and with what its writers now think necessary or desirable. With all its warm advocacy of fraternal insurance and demand for its improvement and preservation, the article nevertheless makes it clear that among risky speculations Fraternal insurance is in no rear rank. The wild-cat quality makes it safe to let alone.

Our own suspicion is that a system which has been built up by means of fallacious and unfounded representations, and that has been formed and guided by incompetent managers, is liable to show almost as rapid collapse from reformation as it has from the natural working out of inevitable results. If men have been initiated because they were told in effect—though not in form that they knew how to interpret—that by laying up ten dollars a year on an average they could on an average accumulate 1000 dollars in fifteen years ,the question is whether the element lured by empty promises and attracted by costly cheapness, will continue to join. Reform may turn out as it did in the case of certain papers that were obliged to cease publication after they had been brought toward respectability by Anthony Comstock, who afterward reported that they died of too much decency." If the proposed reform of fraternal insurance goes far enough to make genuine business methods predominant, and to make the answer to the question "Will your widow get her money?" affirmative, the final record of a good many half way insurance orders or lodges may be: "Died of too much security."

WHEATON COLLEGE.
Historical Sketch.

Wheaton College was born in the great agitation which preceded the abolition of American Slavery. As Illinois Institute it was chartered by Wesleyan Methodists that their children might have a school in which to study where slavery was neither defended nor apologized for.



ORIGINAL BUILDING.

The secret society system, the traffic in strong drink, Sabbath breaking, sensuous amusements and all other forms of evil were condemned by those who laid the foundations of the Institution. The charter of the Illinois Institute was surrendered in 1860 and the charter of Wheaton College was granted the same year by the state legislature.

President Jonathan Blanchard was its first President. He served from 1860 to 1882, and was a great inspirer and energizer of young men. His students were very largely led to undertake Christian work and very few graduated, who were not confessed Christians. In 1882, owing to continued ill health, President Blanchard resigned and his son, who had been for ten years a teacher in Academy and College, succeeded him.

A building area began in 1890 and by 1901 four additional buildings had been secured. A small Observatory has since been erected so that the College now owns six buildings. About the same time a wave of missionary zeal swept through the College, and since that time there have been continuous additions to the foreign force of the institution. At present it is represented in Japan, Korea, China, the Philippines, India, Turkey, Mexico, Africa and South America.

JUBILEE WEEK AT WHEATON.

There are about five hundred colleges in the United States. Many of them are most excellent institutions, earnestly striving for the highest and best things. It is safe, however, to say that no one of them all is more dear to the hearts of Christian people than the one at Wheaton. It has been so persistently loyal to all truth, that it has gained a large place in the affections of those who are earnestly contending for the "faith once delivered to the saints." It was therefore natural that the Golden Jubilee of this institution should have attracted the attention of large numbers of friends, old and new.

In the college there has always been a strong literary society movement. There are at present four of these societies, two

CENTRAL BUILDING.

for men and two for women. The first day of the Jubilee was given to them. The two ladies' societies gave receptions to their old members in the afternoon, and the two men's societies gave dinners to their old members and the ladies in the evening. Members were present whose affiliations with the organizations began in 1860, and in some cases even before that, in the days of the Illinois Institute. "Three Beltonians," Rev. Dr. Stratton, Rev. C. E. Marsh and Mr. Alvin Chadwick were members of the class of 1860 and had not met for years. One of the first "Aelioians" to come in was Mrs. Clara Sedgwick Carscadden who had not been at the college since her graduation forty-five years ago. One of this society said; "This has been the happiest day of my whole life."

The afternoon given to field sports was also very delightful. Lawson Field was under a cloudless sky and bright with color. In the ball game between the "old boys" and the college, the "old boys" won to the surprise of both parties. The score was five to four. Another very interesting feature of the program was the Zouave drill by thirty-two young ladies of the Gymnasium under the direction of Miss Viola Weis, Director for women. The track events were not remarkable for lowering records, but were greatly enjoyed by the large numbers of spectators present.

The Baccalaureate Sabbath was a day long to be remembered. In the morning, at the usual hour of service, a union meeting was held in the Methodist Episcopal church. It is a noble structure, and was filled in every part. Rev. Dr. Thomson presided and parts in the service were taken by Pastors of the other protestant churches. The sermon was preached by President Blanchard from Acts. 5:38-39. "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow them." The Sermon was merely an exposition and enforcement of the text. Work which is of God will abide, and work which is of men will come to nothing.

The sermon was followed by a brief address to the class in which the President reminded them of the omnipotence of God and the certainty of His triumph over all his foes; of the fact that they were able to count on the constant presence of God with them in all circumstances, with no doubts or fears, sure of victory in all conflicts in which they trusted Him.

At three o'clock in the afternoon the largest and most impressive missionary meeting ever held in Wheaton assembled in the College chapel. It was addressed by Mrs. Cora Pinkney Marsh, formerly of China, Miss Edith Jenks, formerly of India, and Miss Ellen M. Stone, formerly of Macedonia. In each case above we have the field of Mission service—not the present residence. The session lasted about three hours, but so deep and intense was the interest that almost the entire audience remained to the very end.

On Monday morning at nine o'clock an old students' prayer meeting was held in the lower chapel, and at ten o'clock greetings from the churches were received in the chapel. Kind and appreciative words were spoken by many, but perhaps it is not invidious to say that the remarks of Dr. W. A. Bartlett of Chicago and Rev. C. W. Fletcher of Washington, Pennsylvania were especially impressive. In the afternoon were held the graduating exercises of the Academy. In this day when our high schools are causing so much anxiety because of their non-religious and moral character the Christian Academy is once more receiving the attention of thoughtful men and women.

The Women's Building.

It will be of interest to all who care for the tidings of the kingdom to know that a larger number of Wheaton students have gone abroad for Christian service this year than ever before. One has gone to the Philippines for Y. M. C. A. work. Another has become a government teacher in Japan. He is the only English-speaking person in a population of thirty thousand. He is practically a missionary who is maintained at the expense of the Japanese government. Two have gone to Korea. One has returned to China after about fifteen years of successful service there. Three have gone to India, and another is expecting to return there shortly. One has gone to Turkey and is working in old Thessalonica. One has returned to Mexico and another has been a missionary teacher in South America. Three more are hoping to sail next year, of whom two expect to labor in China and one in some land not yet decided upon. "Pray ye therefore the Lord of the harvest to thrust forth workers into his harvest."

THE WOMAN'S BUILDING

Tuesday was Alumni day, and the occasion of the meeting of the Board of Trustees. The Alumni met in the Central building at eleven o'clock and had their annual dinner in the Gymnasium at one. Among the pleasant incidents of the dinner was the address of Mr. John F. Eberhardt, formerly Superintendent of Schools in Cook county. He said that he had had the pleasure not only of giving his first school teacher's certificate to President Blanchard, but also had had the like privilege in the cases of Bishop Vincent and Mrs. Frances E. Willard. In the evening an old time meeting was held in the chapel. An essay was read by Mrs. Fred. B. Squires, a poem was given by Rev. C. W. Fletcher of Washington, Pa., and orations were delivered by Rev. T. C. Moffatt of Kansas and Rev. Dr. C. W. Hiatt of Cleveland, Ohio. All were of a high degree of excellence.

It was eleven o'clock when the program was concluded, and it seemed impossible that anything should be attempted in the way of raising money. Yet eighteen thousand dollars were required to complete the one hundred thousand dollar fund and the people would not go home. By twelve o'clock almost fourteen thousand dollars had been subscribed and the remainder was raised the following evening.

At ten o'clock on Wednesday, the Senior class was graduated, and after a basket luncheon on the campus, greetings from ten or twelve colleges, universities and theological seminaries were received. Among the speakers were Dr. Sargeant of Chicago University; Dr. Atwell of the Northwestern University; Dr. Chapin of Beloit College. Dr. Stewart of Lake Forest College; Dr. Heidner of Northwestern College; Dr. Page of the Northern Illionis Normal at DeKalb; Dr. Ward of Chicago Theological Seminary; Dr. Zenos of McCormick Theological Seminary, and Dr. Cook of the Congregational College of Canada.

Editor's Note.—The above article, intended for our July number, will still be of interest to many of our readers, not only because of their interest in the college itself, but because of their personal friendship for President Blanchard. It is also timely for those parents, whose children are planning for a course of study away from home, and it is suggested to such that they send to President Blanchard, Wheaton ,Ill. for a catalogue of his institution and for any information that they may desire. The fall term begins September 13th next.

Contributions.

LODGES AND THE LAW OF THE LAND.

BY PRESIDENT BLANCHARD

Some time since in one of my letters I mentioned the fact that membership in a secret society naturally tended to lead men into crime because of the hope that lodge brethren would help them to avoid the results of their wrong doing. It is my deliberate judgment that this is the real reason for the downfall of a great multitude of men who go wrong. An instance has just come under my observation which again confirms this opinion.

In Peoria, Illinois, where so recently a very prominent Freemason and member of other secret societies was found to have been robbing the city for about twenty years, another lodgeman has just been detected in the same sort of work. There was however a difference. The lodgeman not only robbed the city, he stole from the lodge as well. The exact sum taken is not known but amounted to many thousands of dollars. It is supposed that he used at least twenty thousand dollars of secret order money, besides all that he got from the people.

When we mention facts like these we are told that there are also ministers and church members who steal. This is true, but it is not true that churches swear their members to conceal the lawless deeds of their church brothers, or to recognize their signs of distress, if they should be on trial for their crimes. It is these obligations to aid and assist secret brothers, and to help them to carry out their plans of one sort or another, that encourage men to commit crimes in the hope that they may be able to reap the advantages of evil doing and yet to avoid its penalties. We repeat our conviction that this sort of lodge oath has made many an honest man a thief.

Another Instance of Lodge Charity.

A discussion recently arose in Philadelphia on the subjects of the salaries of policemen. In the course of this discussion a policeman's wife wrote one of the papers an article in which were found the following words: "The raise in salary that he got last August we have not felt yet. Why don't they get up something that will protect the police while sick? Between keeping up lodges and his assessments we are kept poor." The entire letter is most pathetic. The poor wife says that she has no children and that she herself goes out to work, and yet that the constant drain of political assessments, and lodge expenses keeps them poor. If the husband should take sick and die, and the lodges should pay the insurance which they have agreed to pay, the fact woud be trumpeted abroad as an example of lodge benevolence.

In this connection we should always remember that the moral and spiritual cost of these lodges is far greater than the expense in dollars and cents. The man must swear away his freedom as a man and as a Christian. He must take on all the members of the order, good, bad and indifferent, as his friends and confidents. He must agree to have more intimate relations with godless and wicked men, than he can have with the members of his own family or church. The wretched results of these false social relations are well known to all, who have studied the secret society question.

Not a Religious but a Moral Institution.

When we are criticising the lodges for their Christless prayers and their mock solemnities we are often told that the lodge is not a religious, but a moral institution. It is said that the order does not profess to save men, but to make them decent. All who have become informed on the subject know that this is not true, but suppose we accept it at face value for a moment, let us then inquire what sort of a moral institution secretism is likely to produce. All men are religious by nature. This is now a truism. But all men are not Christians by nature, nor, for that matter are any men Christians by nature. "Except a man be born again he cannot see the kingdom of God." And there is as much difference between Christian morals, and the morals of other religions as there is between daylight and dark.

This fact is continually coming to the surface. A few weeks ago I was in the city of Mexico. While there an excursion of Oddfellows came down from Texas and were very hospitably entertained by the brethren in Mexico. On the Lord's day there was a supper and dance for them at the Country Club. While many of them were at the dance, a Methodist minister was preaching to others of the visiting company *on the excellencies of the order*. How perfectly this fills out the picture of a false religion? There is the supper and dance for the majority, and a sermon for the rest, and all are equally brethren.

College Secret Society Morals.

We are at times said to be fanatical and extreme in our views on the lodge question. Probably no one will accuse President Jordan of Leland Stanford University of being so. Yet in a recent address he made the following statements:

> "Sooner or later the heads of colleges and universities will be forced to prohibit absolutely the use of liquors on the campus. A continuance of conditions as they exist now in some places means the death of the fraternities.
>
> "One time we celebrated a great football victory. Two hundred students from the University of California spent the night on the campus. The fraternity houses were open all night. Two hundred drunken rowdies marched through the library, a thing the library was not accustomed to. Beer kegs were carried over to the steps of the sorority house and some of the boys made a night of it there.
>
> "Later one student went to a saloon down-town, got drunk, came back, and got into the wrong house. Some one shot him. That decided the authorities. We suspended the ringleaders of the gang that invaded the library. Then 130 other students said they were just as guilty; what were we going to do about it? We let them go, too."

It will be observed that President Jordan is not discussing the secret society question, he is talking about liquor drinking and other vices. As soon however as he gets to the heart of the question he finds himself in the secret order vicinity. How did this happen? Naturally enough. The secret orders are the places where they practice these vices and, therefore, when he spoke of the one he was compelled to mention the other. It is most strange that any community which had any regard for its homes should ever have tolerated such societies for an hour. There are hundreds of broken hearted wives and forsaken children who may justly charge their miseries to the lodges of our lands. It is obvious that the *younger* men are, when they become connected with such orders, the more rapid will be their moral deterioration.

The Witnesses Multiply.

It has always seemed to me a great disgrace to the colleges of our country that they should have permitted the fraternity system to have taken root. One would have supposed that they would have instinctively taken the same position that the high school men have assumed from the first. Probably there is a partial excuse for them in the fact that the college orders did not at once develop the evils which are now obvious. We are compelled to say, however, that a college man should have known, what the inevitable result of secret combination must be on young men.

At the present time there is evident a decided reaction against the college orders in the faculties of our schools for higher education. I received from a friend the other day a copy of the *Indianapolis News* which contained the opinions of eleven college and university Presidents on the fraternity question. There was also an editorial resume with an expression of editorial judgment. The article occupies the better part of a page and is both interesting and instructive.

It is apparent that the eleven college officers, whose opinions are given, feel either that fraternities are evil or that they are believed by others to be evil. A majority of the writers say without hesitation that the secret orders are harmful. One or two think them beneficial. One says that the influence of the orders on those who live in chapter houses is much more harmful then on those who do not so live. It is easy to see the reason for this. When the student lives in a chapter house the lodge gets a far better chance to do its work on him than when he is in another sort of dwelling.

There is one remark made by the editor which is very significant, he says; "as a rule students, especially those at the universities, desire more freedom and less oversight. "Dorm" rule is too strict for them and they prefer fraternity chapter houses, clubs or boarding houses even if the cost of living is somewhat greater." Yet all who are familiar with the facts know that there is no attempt in college halls to forbid or prevent anything which is clean and orderly. Disorders, vices and crimes are forbidden, all else is free.

A Very Good Sermon.

In the same line with this article from the *Indianapolis News* is the report of a sermon which we find in *The Inter-Ocean.* It was preached in Davenport, Iowa, and reported by special dispatch to that paper. The text is from I. Kings, 14:27. "He made in their stead brazen shields." The doctrine of the sermon is that the lodges are to the church of our Lord Jesus Christ what the brazen shields of Rehoboam were to the Golden shields of Solomon. The question which the preacher raises is whether the lodges can hope at any time to supplant the church. His conclusion is that this is clearly impossible in view of the facts in the case.

"The error of Rehoboam is committed when human organizations, such as lodges and fraternities, open or secret, organized for social or prudential ends, are offered as substitutes for the Christian church and uniting with them as equivalent to conversion to Jesus Christ.

"The merits or demerits of the club or lodge are not considered. They may have their peculiar spheres of usefulness in society, concerning which persons will decide for themselves. But when men claim that their lodge answers for the church of Jesus Christ and that initiation into it is equivalent to conversion to Christ then the shield of brass is offered for the gold. 'Tis a deception as old as Rehoboam at least.

Lodge Can Never Supplant Church.

"In many things the lodge may be made to appear as much like the church as burnished brass resembles the gold. It may honor and quote from the Bible, beautiful devotional prayers may be offered, reverent rituals exploited and a certain dignified, worshipful solemnity observed. With such few external similarities there is still an infinite diameter of difference between lodge and church.

"The lodge of any type is man made; the church was established by Jesus Christ; its origin is Divine. The lodge is first and always for the benefit of its members; the church is for the redemption of the world. The first is for what the member can get, the second for what he can give.

"One becomes a lodge member by the election of the membership and payment of fees; one can become a true church member only by being regenerated by the Holy Spirit, by a confession and repentance of sin, and a self-dedication to the service and kingdom of Jesus Christ, without respect to social, financial and prudential conditions.

"The lodge and church radically differ in their origin, organization, aims, spirit and life, and he who substitutes one for another substitutes brass for gold. Every good thing, socially and morally considered, the lodge possesses should be found in the church, and infinitely more, for it is intrusted with the task of realizing the will of God among men.

The fact that such a sermon was preached by a minister who is not a special opponent of secret societies, and that it is printed in full in an ordinary secular newspaper is full of encouragement to those who are at times tempted to despond. God is well able to care for His own truth and is determined to do so. Our only anxiety should be to be faithful in the performance of each day's duty. He will care for the results.

PAUL DOUGLAS, JOURNALIST.

A love story with the above title is the vehicle of a varied review of important questions by Charles M. Sheldon. Esther Darcy is the attractive girl of the book, but Paul Douglas is too fine a young man to be eclipsed wholly for the reader even by so charming a girl. Yellow Journalism with its iniquious methods is exposed, and the author makes his love story turn light on fake and liquor advertising, cigaarette smoking, race riots, betrayal of trust, the liquor traffic, the saloon, and school secret fraternities. The pleasant love story is not after all colored wholly by dark hues or yellow tints; it exalts love and helpfulness in family relations, and inculcates honesty and rectitude.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of the sinners, nor sitteth in the seat of the scornful."

FAVORITISM VS. LOYALTY.

The following article appears, under the caption "Masonry in theCivil War," in the February, 1910, issue of "*Masonic Tidings*," published in Milwaukee, Wisconsin.

Brother E. E. Williams, of Kirkwood, Mo., a suburb of St. Louis, who is one of the trusted employes of the Missouri Pacific railroad, a passenger conductor, stopped off in Washington the other day, en route from the east to Columbus, Ohio., where he was about to visit a daughter. While here Brother Williams hobnobbed with a few of his friends of the Masonic oredr, and to them he related one of those remarkable stories of the Civil war which demontsrated how seriously Masonry was regarded in those days and which furnished a chapter calculated to awaken the interest and enthusiasm of members of the fraternity the country over. This is the story he told: "I have just been on a visit to my father, L. J. Williams, whose home is in Harvard, N. Y. My father served in the Civil war as a member of the One Hundred and Forty-fourth New York Volunteers. He is a member of the Downsvills Blue Lodge, No. 464. When the war broke out the Entered Apprentice and Fellowcraft degrees had been conferred on him in New York. He went out in the defense of his country, without having received the degree of Master Mason.

A Prisoner.

It was his misfortune to be taken a prisoner of war while at or near Savannah, Georgia. While he lay in the Southern prison he communicated with some of his friends in the north. His lodge in New York, through the proper officials, got in tocuh with Zerubbabel lodge in Savannah, and made the request that the Savannah lodge, as a favor to the brethren of the north, confer the Master Masons degree on the Fellowcraft brother. One night my fahter was taken from his prison and conducted to the Savannah lodge room. It was a remarkable occasion. He wore his bedraggled blue uniform, token of his sympathy with the cause of the north. He was surrounded by men who wore the grey. All the chairs were occupied by Confederate officers. They were on opposite sides in a struggle to the death, but they were brethren. Then and there he received the sublime degree of a Master Mason and was acclaimed a friend and brother by his enemies.

The Escape.

But the more significant feature of the story was yet to follow. For, on the same night, my father escaped from his prison and rejoined his comrades of the north. I have visited Savannah since then and I looked up the records of his raising. In red ink, on the same page that records the fact that the degree was there conferred, is the brief notation: "On this night Brother Williams escaped from prison." I have talked with my father about the matter a number of times. When asked about his escape he always smiles peculiarly, 'You may put it down as an escape,' he told me, 'but it wasn't an escape, strictly speaking. For on that night some men came to my prison. They put me in a boat and carried me off some distance. Then they deposited me on neutral soil, between the lines. From there I found my way back to my friends. Who my rescuers were I have never learned. It is their own secret, and it has never been disclosed. But in my mind, I know exactly to what I may attribute the'escape' in question.'"

The following comments seem pertinent: If it be true that "Masonry does not change," then a repetition of this incident in a possible thousand of cases must have happened in the Civil War on both sides and might be expected to-day, should civil war arise, and that not only on the side of enemies of the government, but of course from "loyalists" as well.

The writer suggests that Masonry was "regarded seriously" in those days. Does he mean to intimate it is not now? If so, it has many "idle words," for which its devotees will have to render account; but this is hardly his meaning, for he declares that this chapter of history is "calculated to awaken the interest and enthusiasm of members of the fraternity the country over."

What effect would it have on the just cause of our country in any strife—civil or foreign today, if these superior claims of Masonic Brotherhood were to be generally recognized now when Masons at home and abroad are so numerous? For such soldiers to talk of patriotism is veriest nonsense. Such would be no more disloyal, were they to obey every command to "take aim—fire," when the opposing ranks were Brother Masons, by shooting purposely over their heads. Such "patriotism" is a perfect farce.

We do not know the "trusted employee" of the railroad referred to in this article, but we do not trust him, nor any other man who could glory in the above transaction. We would certainly expect him to turn down the interests of his company, by allowing free rides to "worthy Brothers" in need, whenever it could be done under protection of such secrecy as constitutes the common atmosphere of Masonry.

Would such favoritism be any different in principle from that exercised in the story told with so much evident pride?

LODGE EVASION OF TAXES.

The following from Mr. A. D. Cline of Pikeville, Kentucky, is a relation of facts that doubtless could be duplicated thousands of times in the states of our Union. The Masons of Iowa have succeeded in securing such control of the Supreme Court as to have the Masonic Lodge of that State declared to be a charitable institution and so legally free from the payment of taxes. Mr. Cline writes:

"The assessors of our town listed the property of the lodge and when it was taken before the Board of Supervisors, they turned it down. Two of the members of the Board were lodge men and the other man was not.

"The assessor asked us to write to the Attorney General in regard to same, and so we did, and I herewith enclose extract of his letter towit:

> There isn't any property in the State of Kentucky exempt from taxation under the present Constitution of the State, except such property as is specifically enumerated in Section 170 of the Constitution. You will notice that this Constitutional provision exempts property which is used for *purely public charity*. And I assume that it is under this provision that the owners of the property referred to in your letter claim exemption. The law in Kentucky now is, that property owned by Masonic lodges and similar institutions is subject to taxation, like property owend by individuals, the theory being that these are not public charities, but are run for the benefit of the members and families of members of the Society. I think the case referred to by you, City of Newport, vs. Masonic Temple Association, clearly settles the question.'

"We have presented said letter, and as yet they have failed to list the Masonic lodge, and have made the assertion that they will not list said property.

"When our government is in the hands of such men, we are in danger."

"Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

A MASTER'S APOLOGY

Craftsen, what is my relation, fill I not
the Master's Station?
Yes, I wield the "setting-maul of Jubelum"
Here I make a fair citation and it wants
not confirmation
Though tis said our "principles are out
of plumb!"
I am vexed . .
And perplexed,
For 'tis said our "principles are out of
plumb!"

We have men of all positions, deacons,
lawyers and physicians.
All the leading men of social life you
see;
We have bankers, gamblers, brewers,
with those who clean the sewers,
And we're franchised in this nation of
the free.
Here's a clew,
What think you?
Yes, we're franchised in this nation of
the free.

We have priests and Jews and Deists,
these along with other Theists,
"Seekers after truth"—we take them
as they run.
Many merchants, judges, teachers, many
big and little preachers,
In our worship, with their faces to
the sun.
Our's the "level,"
Their's the bevel,
As we worship, with our faces to the sun.

We have influence with the masses and
thus we guard the passes,
To the platform, press and pulpits of
the day.
We anticipate conviction, which would
lead to our eviction,
And we check it, yea, forestall it on
the way.
When it's dead,
Then we spread.
Oh, we check it! yes, forestall it on the
way.

We control the legislature, caring nothing for the nature
Of the politics that placed it on the floor;
For we surely own the creature, and are felt in every feature,
When we "tyle" it, with our sword across its door!
We know how,
It must bow.
When we tyle it, with our sword across its door.

When we want a place, we fill it; if another does, we will it,
Or we down him, "on the angle of a square."
When we want a law, we bill it; if all others do, we kill it!
We "assist" each other here and everywhere.
You saw wood,
For our good.
We "assist" each other here and everywhere.

When involved in a litigation, "Cowans" find no mitigation.
Though our verdicts sound like oracles of old;
For Masonic obligation rules our "craft" throughout the nation;
They're outside our "square and angle," in the cold.
They don't know,
"Cable-tow."
They're outside out "square and angle," in the cold.

Courts and sheriffs—civil features, courts and sheriffs are our creatures,
Underneath the "Setting-maul of Jubelum;"
Masons oft control the jury; craftsmen oft will swear like fury;
Thus we clear a brother Mason by "The Plumb."
"Mah-ha-bone,"
He is one.
So we clear our brother Mason by our "Plumb!"

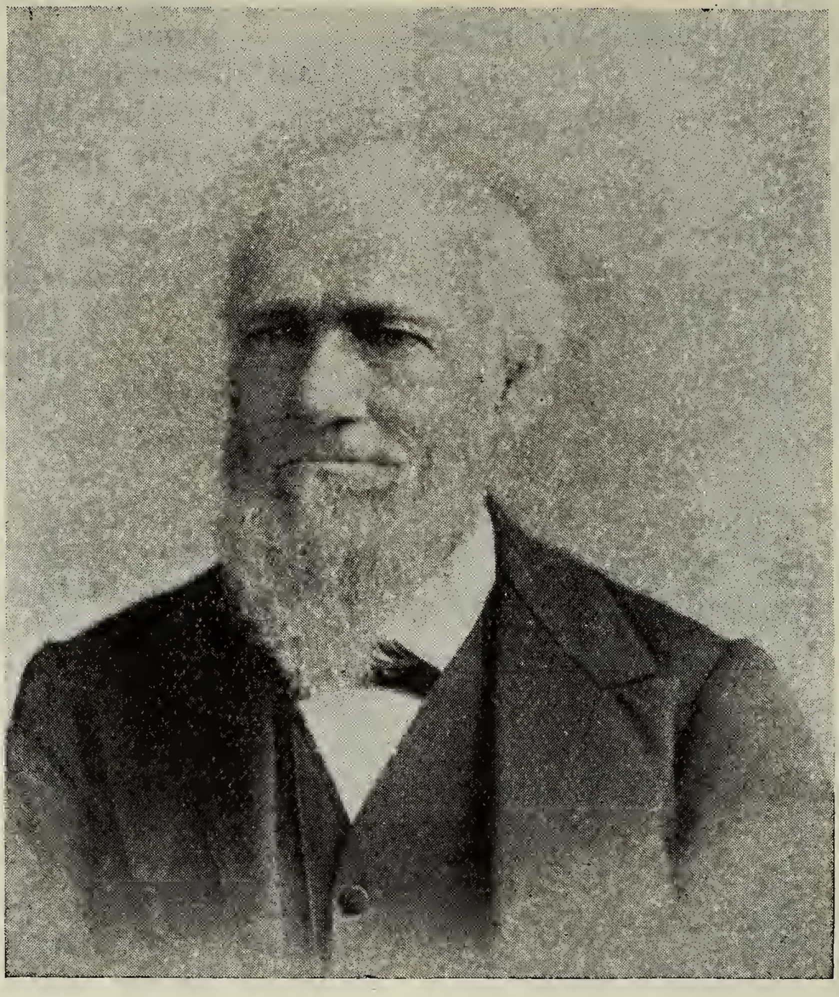
Oh! we take the wondering crowd, with trinkets, plumes, and banners proud,
And all-entrancing music of hired band,
Thus, with our trumpet sounding loud, while many with respect are bowed,
We're decoying, yet the people think it grand!
But its bait;
Then we wait.
Yes, we're shaming, while the people think its grand.

At our midnight feasts and dances, female partners meet advances,
Wives and maidens—women of the Eastern Star—
Come to meet seductive glances; come where frisky Cupid prances,
To our "Point within the circle," near or far.
If we frown,
They come down
To our "point within the circle," or there's war!

Thus we govern all our Orders, from their center to their borders!
Chosen spirits dominate and give them tone;
From our "Trestle-board," our brothers work out our designs through others,
Who are "hoodwinked," grinding with the nether-stone.
This is true;
What think you?
All are "hoodwinked," grinding with the nether-stone.

My reflections here are ended, and "the craft" is well defended;
Mighty is the "Setting-maul of Jubelum!"
Can we meet with great disaster, while the hat is on the "Master,"
And our worthy "Junior Warden" wears the "plumb?"
If we fall,
Down go all.
Yet 'tis said, our "principles are out of plumb!"

Cherith, Congo, Mo.



H. H. HINMAN.

REV. H. H. HINMAN.

Horace Hannibal Hinman was born May 2, 1822, in Woodbridge, Conn., but came with his parents nine years later to Litchfield, Medina County, Ohio. His early education was received in the public schools of Litchfield, Grafton and Elyria. He began teaching at the age of sixteen, and continued for some years in various parts of Ohio, Kentucky and Indiana, meanwhile reading medicine with different physicians. In October of 1841, he came to Oberlin and spent a few weeks in study, but the toil of chopping wood for his board proved too great for his frail strength. He entered the medical college of Willoughby in 1844. During his medical course, the premature death of the brother next him in age, together with a classroom utterance of one of his professors, resulted in his conversion. He was graduated in medicine, Feb. 26th., 1846, but his practise was soon interrupted by a call to more directly religious work. His interest in the various lines of reform in which he afterwards engaged, began early. At nine years of age, he found in his geography a statement that slavery existed in parts of the United States. Despite his teacher's corroboration, he could not believe so monstrous a statement until it was confirmend by his mother. His first essay was on the subject of slavery, his father commending his effort, though not then sharing his views. His mother taught him also to hate masonry, and in the medical college he successfully opposed the organization of a secret fraternity. It should be said that his mother's teaching was positive as well as negative, for she often urged him to enter the service of the Master, and regarded his conversion as the answer, of which she had been already divinely assured, to her many prayers.

In 1849 he began preaching occasionally, and in 1850 he applied to the American Missionary Association to be sent to the Mendi Mission in West Africa, but was rejected because of his feeble health. During the decade of the fifties, when he lived in Livingston County, Illinois, he practised medicine, conducted a farm, served as county school commissioner, held temperance and anti-slavery meetings, preached and organized churches on a non-sectarian basis, operated a store, aided in the escape of fugitive slaves, helped to organize the Republican party in the county and to found its first paper, *"The Pontiac Sentinel"*, organized an anti-slavery society of radical abolition principles as a corrective to what he considered the lukewarmness of the Republican party, helped erect an academy at New Michigan, took part in public debates on the question of whether the Bible sustained slavery, lectured on prohibition, then an issue before the voters of Illinois, prosecuted illegal liquor dealers in Pontiac, closing five or six saloons, and engaged in the work of an evangelist.

In 1860, he renewed his application to the American Missionary Association, was ordained and sent with his wife to Africa, where he remained five years, with a brief interval in this country, the expense of his return being paid within two weeks afterward, by his medical services to English army officers. He returned to the United States in 1866, and filled pastorates in Congregational churches in Homer, Illinois, and in Baraboo and Ironton, Wis.

In 1873, he felt called to engage in active opposition to secret societies, and organized a state convention for that purpose, which was held in October of that year in Ripon, Wis. He resolved to devote his life to the age of seventy, if spared, to this cause, and was enabled to carry out his vow. He lectured in all parts of the Union, except the extreme West, spending much time in the South. He was occasionally assailed with eggs, and once, in Mississippi, a company of armed horsemen attempted vainly to intimidate him.

In 1890-91, he labored earnestly to secure the unification of all Christians, publishing at Berea, Kentucky, with John G. Fee and J. Franklin Browne, a monthly called *The Reunion*, and organizing two conventions, one in Dayton, Ohio, and the other in Chicago.

In the winter of 1892-93, he became convinced that there is no Scriptural ground for the substitution of the first for the seventh day of the week as the Sabbath, and in the autumn of 1893 he united with the Seventh-Day Baptist church of Chicago, of which he has remained a member. In 1893-94, he preached and did home missionary work for the Seventh-Day Baptists in Iowa, Nebraska and Kansas, securing and baptizing several converts. During the summer of 1897, he acted as Seventh-Day Baptist missionary in Mississippi.

Much of the time from 1895 to 1898, he gave to the work of the Industrial Missionary Association, of Alabama.

In the spring of 1898, he returned in broken health to his home in Oberlin. From that time, his missionary efforts were largely confined, so long as his own health permitted, to the care of the aged colored man who has so recently preceded him to the Better World.

In acknowledging the providential care that has guided his life, he would wish grateful mention to be made of the unexpected bequests which relieved his old age from financial anxities.

He retained an intelligent interest in current events, especially as related to the progress of the Kingdom, up to the last days of his earthly life, which ended Saturday morning, July 16, 1910.

He was three times married; in 1846 to Rachel Amanda Burke, who died in 1848; to Julia Atwater in 1851, who died eight years later, and in 1860 to Sarah Frances Strong, who survives him, together with their daughter and two sons.

THE SINS OF SELFISHNESS.

BY E. Y. WOOLLEY.

(The following was an illustrated lecture by Mr. Woolley, assistant pastor of the Moody Church at the Annual Convention of the National Christian Association in April, 1910.)

I did not choose this subject, and I should not have put it just that way; yet I am not sure but that it covers the ground; but what I do want to say this morning is to commence by speaking about that short word, which is so full of meaning, so full of woe, which is more awful to this world than any, and to the next, because it is the little seat out of which evil comes. If it had not been for sin, this world would have been heaven. It was sin that spoiled the garden of Eden. It is sin that has caused all the suffering, vice, crime, insanity, idiocy, sickness and trouble of this old sin-ridden earth of ours.

The word itself is sinister; it seems as if every letter of it was impressive of the thing itself.

The Letters Significant.

Now that letter "s," in its crookedness and its curves, seems to express sin. You have only got just to put a mouth at one end and a tail at the other and bring out the fangs and you have the old serpent himself; the father and begetter of sin. You cannot say the letter without a hiss, and it seems as if a lot of other words wanted to just be capitalized by it: —sin, satan, serpent, snake, secrecy.

But you are not much better off when you come to the next letter, because you have got a great big "I" and what is sin? It is the "I" capitalized. It is the "I" getting out of place, getting on top instead of being obedient to God. That was why Adam committed his first sin; it was because he put his judgment and his will above God's. It seems that that letter "I" is in the heart of sin and pride and disobedience and selfishness and will. You will find "I" right in the heart of all these, just as the great big "I" that makes sin powerful; for in man the minute "I" becomes dominant, then sin reigns.

What does Paul say about sin? He says "the lust of the eye, the lust of the flesh, the pride of life." That is Paul's definition of sin, and it is because the "I" is dominant that sin has control in our heart.

You have heard about the self-made man who worships his maker; and this third letter reminds me of it; reminds me of the man that is kneeling down in adoration before the great big "I" there; he is kneeling right down there before himself; instead of worshipping God, he is worshipping himself; and when we get to thinking too much of ourselves and exalting ourselves, then sin enters.

Sin's Terrible Power.

Some of you heard Dr. Dixon give the illustration of the snake charmer who was some years ago in New York—in the Hippodrome; and how this snake-charmer had trained an immense Python, and the Python would come and coil himself around the body of the snake-charmer, while the multitude held their breaths until finally the coils of that hideous monster had completely encircled the man, the master of the snake, and reared his awful gapping head over the man; and as he did so in this particular night, the thousands of spectators burst into tumultuous applause, and in the midst of it a shriek was heard, and the mass of man and serpent was seen to twist and fall. The snake had asserted his supremacy at last. It had seemed to be servant, but finally it had got its master into its grip, and it tightened its coils and broke every bone in the body of the snake charmer; and with his dying shriek he fell to the floor. Now that is sin. We seem to be master over sin, and gradually it closes its slimy coils around us, and we seem to be master until the circle is completed and then sin crushes the life out of its victim.

I said the other letter seemed snakish, but you can erase the first and the last letter and you still have the heart of sin there in the letter "I."

Now what are you and I to do to overcome this self nature in us that makes us subject to sin. As long as "I" is dominant, we are subject to sin. We have simply got to deny self, to cross self out, and when we do that we find ourselves at the cross, and when "I" has become crucified and instead of "I" there is the cross of Jesus Christ, then we can say as Paul said, "I am crucified with Christ—notwithstanding I live, yet not I, but Christ liveth in me."

A Personal Experience.

The heart of secret societies is in the pride of man's heart; and I want to close this brief little talk by a personal experience, illustrating that. A dozen years ago I heard at Northfield, President Blanchard give one of those masterly addresses, such as he gave last night. I was a Knight Templar, and that talk stirred me up mightily. It seemed to me very unfair to the secret societies, from my point of view. I went to Mr. Moody about it, and protested at such a talk from the Northfield platform; but my protest did not count for much with Mr. Moody. We had a heated argument, however, for a few minutes; but, notwithstanding my objection and my difference of opinion, the seed was sown in my heart during that talk, and it begun to develop until finally the Spirit of God brought straight home to me this question: Can you be an out and out servant of the Lord Jesus Christ and at the same time a member of secret societies? And I just resisted that question until finally I came to the point of ceasing to resist, and seeking for light from God; and when a man gets to the point where he is willing to surrender his own will to God and find out God's will first in the matter, then God will give him light; and God gave me light, the light which led to my withdrawing from every secret society I belonged to, including my college fraternity; and I have had peace of conscience on that subject ever since.

Friends, I realize that the lodge is no place for the Christian. I realize that God said through His Word, "Come out from among them and be ye separate." "Be not unequally yoked together with unbelievers," and I realized then, and have ever since been convinced, if possible more and more, that the Church must keep her skirts clear of secrecy, and that it is her duty to antagonize it.

HOW TO USE A LODGE RITUAL.

BY REV. L.V. HARRELL

(An address delivered April 8, 1910 before the National Christian Association Convention, Chicago.)

Ladies and Gentlemen, Brothers and Sisters: I would rather be listening to men who are more competent for a proposition of this kind than I am, but I have no apology to make.

I want to say in the first place, that I am glad that God has set watchmen on the walls of Zion, who will never hold their peace until the kingdoms of this world shall have become the kingdom of our God and of His Christ.

As we look at the powers of darkness and hell here in the world today, and watch them holding their high carnival everywhere, with all of the sad features of the situation, the saddest of all is, that those who are standing for God and for the right in the world, and wielding an influence toward the overthrow of the kingdom of darkness, are having to make this fight over the bulwarks of a false Church and a false ministry. The beast of paganism is supported by a ministry that is false to God and false to man. Yet I am glad that in a time like this, God is raising up men everywhere, who, regardless of popularity, or money or anything else, are going to keep pounding away until something breaks loose in the kingdom of darkness. It is already breaking loose.

Secretism a Lurking Foe.

The saloon is a public evil; they have blinds at the windows, and they have a bar; but it so thin that we can see through it, and see what there is in it. It lies too much on the surface to be covered up, but when you run up against the lodge evil, you have a different proposition: The thing is in the dark.

I remember one time in the State of Indiana, mother was missing some ducks day by day. I think there were thirty-two of the little ducks to begin with, and they dwindled down until there were only seventeen, and where they were going was a mystery. Down in the spring branch, where the dam was raised across the branch, we saw that the water was muddy and we suspected that there was something wrong there. We opened the dam and let the water out, and there we found a great big bull frog which had been catching the ducks. It was the largest frog I ever saw; it was hid away, in secret; it came to the surface to do its work, but it hid away in that muddy water when it had done its miserable work, and we had to go after it and discover it, before we could do away with the thing and save the ducks. Here we are dealing with an evil which hides away in darkness and tries to find refuge; but I am thankful to God that it is impossible for it to dive so deep but that we can discover it.

"The time has come when the lodge business is exposed to all those that are willing to open their eyes and face the music." I know that men are determined that it shall not be revealed, but God says it shall be revealed: He declares that that which is done in secret shall be proclaimed upon the house top; and neither man nor devil can hinder God from doing what He says shall be done. Men have exhausted their resources in trying to hinder these hidden things of darkness from being brought to light, but all in vain. Some one has said that three men might keep a secret if two of them were dead.

The Main Question.

I am to deal with the question: "What use shall we make of the lodge ritual?" Of course we mean what use shall be made of it by men who are opposing the lodge.

I would say, in the first place that we need the lodge ritual as an X ray, for the purpose of looking in to the Lodge System. I like to read pamphlets and booklets; I like to read President Blanchard's works and other works on modern secret societies, but I can go right to the Lodge Rituals and look right into the very vitals of Lodgery and see what there is in the thing.

The secrets of the lodges are exposed, and I am glad that it is possible for the ministers of the Gospel, who are trying to stand for God and for the right, to not fight as those that beat the air, but to *know* what they are fighting, and to know what they are talking about; and I may say here that we who are making this fight, and leading this fight, need the lodge ritual for our own instruction, for our own information. We need to be informed, and we need to go right to the fountain source, if I may call it such. It is a corrupt source to be sure, but we need to go there in order that we may be informed on the principles of Lodgery, and know what we are talking about, and so that we can present the matter and combat the evil intelligently before the people.

Benefit of Reading Rituals.

Then again, we need to use it in the individual case. I find men everywhere, and some of them are not from Missouri either, who want me to show them. I can stand up and talk, and tell them that the lodge is exposed, but they say, "Show us." Some of them belong to the lodge. There are hundreds and thousands of men in the lodge, who know almost nothing about it. They have just gone in there, and become hoodwinked.

Where I have fought the lodge abomination, they have made wonderful concessions and I have often known them to take men into the Woodmen without making them ride the goat, and when they would come to certain things that are objectionable in the rigamarole, they would say to the candidate—"you don't have to go through this, unless you want to." They get a copy of our ritual and show it to the ramrod and he says, "those fellows don't know what they are talking about, but the best thing for us to do is to keep still." Yes the thing to do is to say nothing and very little of that. Under the circumstances that is the best policy for the Lodge.

So we need to show the ritual. We need to use the ritual. I have dealt with lodgemen who became worked up about the matter and they brought me to a show down. They said; "you don't know what you are talking about." You know, "a word of confirmation is an end of all strife." I took the Ritual and put it in their hands and said, "Read that, and if after you read it, you will come and show me that it is not correct, I will agree not to open my mouth against your lodge as long as I stay in this place." The man would read it, and if he was a true man, he would at once cease to advocate the falsehood that none except lodge men can know anything about the inside workings of the Lodge; and sometimes he would give up the lodge business and turn to the Lord.

I tell them where to get rituals and tell them that I have rituals galore up at my library, and that they can come up there without money and without price and get them and read them.

And let me say we should read these rituals before the public: this is a point that I want to emphasize. Yes, if you want a complete victory over the whole lodge element, just read the rituals to the congregation. It is a very tedious and monotonous job, but we have to do a lot of things that are tedious and monotonous, when working for God in a world like this. The people will come and listen, for they are anxious to know what there is in this lodge business.

Victory or Defeat?

You go out in the world today, and put up a fight against the powers of darkness and evil, and history will repeat itself: there will be an uproar, just as there was when Paul went down to Athens. You start the wheel revolving and a man will bob up here, and another one there, and they will begin to preach their old "bosh" to the people that we "don't know anything about these things because we have not been in the lodge." Then is your time to get up and claim the right to prove to the public that you do know what you are talking about; and if you don't do it, the Devil has got the victory over you.

Often miserable men, who claim to be followers of the Lord Jesus Christ, will do all in their power to try to befog the minds of the people, and prevent them from coming to a knowledge of the truth concerning this matter. Now I tell you: under such circumstances I take the following course. I get up before the public and claim my God-given right to vindicate myself against the charge of being an ignoramus and a liar. Then I begin to read rituals. How do you do it? Well, the way to do is this. Make your appointments; tell the people what you are going to do; show them the circumstances of the situation; for instance, on Monday evening deal with Masonry; then onTuesday evening give them some Oddfellowship; then on Wednesday night talk about the Pythians; on Thursday night talk about the Wooden Men—you know those wooden men; you have seen them; when you jerk a string they act; they don't have any consciences of their own. I don't mean that the Woodmen are all wooden men; some of them are a good deal worse than wooden men.

Then while you are reading the rituals, pause briefly to comment here and there on various phases and features of the case at issue. For instance comment on the initiations, and on the confession of faith. Show the people that the Lodges have a confession of faith. Show them that it is a Christless confession of faith. They say, you must believe in a Supreme Being. Yes, but what does it say about Christ? It dont make any difference whether the candidate believes in Christ or not. You say "Is it not all right for me to believe in a Supreme Being?" Yes, but we must do more than that if we get ahead of the Devil, He "believes and trembles." Point out that Christless confession of faith, and point out that Christless moral creed; point out the altars, and the coffins, and the skeletons, and the goat ,and show them the inside of the lodge system. Point it out to the people and let them see what there is in it, and then finally give a closing address concerning the whole matter; deal with the fundamental evils, and prove the one great point, that the lodge is fundamentally wrong, not merely that there are some bad men in it, but that it is wrong at heart. That is the point to make. For instance, here is this spiritual connection between people who claim to belong to God, and those who belong to the Devil.

If you are a child of God, you belong to heaven, and "what fellowship hath light with darkness, what concord hath Christ with Belial, or what part hath the believer with an infidel." Point out that relation which never can be endorsed by high Heaven.

Other Fundamental Evils.

Then again, point out its sinful obligation. "Is not an obligation all right?" Yes, we are all under obligation to do right, and be right, and treat each other rightly in the world, and to live for God; and the ministry of God, and the Church of God, are under obligation to fight all manner of sin. Men tell me, "Preach the Gospel; preach Christ and Him crucified." I told a man the other day, when he told me to "Preach Christ and Him crucified," I told him I had news a little later than that—that Christ had *risen again,* and that He was living. When I am showing the people their sins, and when I am asking them to help overthrow the works of hell in the world, I am preaching the Gospel, and when I am dodging this responsibility I am mocking God, and becoming a traitor to my fellow-men.

The Sum of Our Protest.

Finally, sum up the whole matter. Show them the sinful secrecy of the case; not only are men tied up together in a sinful obligation to a soul-demoralizing institution, but they are pledged to do all in their power to keep the whole Devilish business shrouded in secrecy. Its sinful secrecy is intended to conceal the vile character of the thing, in order that it may deceive the people and gather them together in battle array against God Almighty and against the Lord Jesus Christ. I like to see men stand out in the open, so I can see their real character. I hate for a man to play the hypocrite with me. We all hate hypocrisy, and of all hypocritical things on earth the lodge system is one of the worst. "It hides its real character from public gaze, and tries to make the world believe that it is even better in some respects at least, than the Church of Jesus Christ," which in fact, is a black falsehood.

By reading the rituals and by explaining what they mean and by emphasizing the fundamental phases and characteristics of the case, you will show that the whole system is fundamentally evil and that since this is the case no amount of *so-called charity and beneficence can ever* atone for the internal corruption and iniquity of the thing, nor justify its claim to the right of existence in a world which belongs to Christ. The Lord Jesus Christ would say "get the heart right;" and I tell you, if you will get the heart of the modern secret society right, you will annihilate the whole system and there will be no place left for it in the world.

If they were in reality charitable, as they pretend to be, no amount of charity so-called, no amount of alms giving, no amount of pious pretension could ever atone for the internal corruption and iniquity and idolatry of the lodge system. The thing is wrong at heart. It is morally wrong. Why, a young man said yesterday, that it was simply a secular proposition. I wonder sometimes how it is that circumstances can so blind the eyes of men that they fail to see the real nature of Lodgery: it involves a religious faith and assumes the terrible responsibility, of undertaking to determine the destiny of the human soul. "If one has lived up to the principles of our Order, he will come through all right." So they say. I say live up to it, and you will go down to perdition, because it is a Christless religion. And then they say, "there are good men in it." Good men in the Lodge? I dont know what you mean. Do you mean Christian men? The trouble with men today, is that they want to set up a standard moral of their own, and put themselves up as judges of what constitutes goodness and Godliness.

Claims Tested.

If a man can walk in the council of the ungodly, and stand in the way of sinners and sit in the seat of the scornful, if he can yoke himself together with the foes of Jesus Christ, if he can have fellowship with the works of darkness and leave Jesus Christ out, and be a Christian, and a good man, then I must admit to you that there are good men in the lodge.

But, I will admit for the sake of argument, that there are good men in the lodge; it is only for the sake of argument; now what are these good men doing in an anti-Christian Lodge System? I hold that when a man is converted to God he stands for what Christ stands for. It is not a mere matter of shaking the hand of some great evangelist socalled like Billy Sunday; when a man stands for what Christ stands for, and opposed to what Christ is opposed to, then he is converted: and we want to show the people the contrast between the crooked ways of darkness and delusion and the narrow way of light; For "The path of the just is as a shining light, that shineth more and more unto the perfect day," while the dark and crooked ways of Lodgery terminate in Death and Hell. In reading these rituals and commenting upon them, bring this matter before the people, and then bring them to a show down and make the goats take one side and the sheep take the other side.

GLEANINGS FROM THE CONVENTION.

Editor's Note.—The September number will contain the last of the report of our late Annual Convention in this city. It will contain several interesting extemporary addresses fully as interesting as those published herein.

Greetings, by Rev. C. De Leeuw.

Mr. President, it is my good pleasure to extend greetings from the Christian Reformed Church to your Convention, and it goes without saying that the pastors of the Christian Reformed Church are delighted to be at your Convention. To hear the men that we have heard is certainly a treat for every pastor of the Christian Reformed Church.

Let me tell your Convention that, as to secret societies, I do not know of any church which has taken such a stand as we have. Our denomination is not a large one, but every pastor, and we have 131, every pastor is heart and soul against secrecy, against secret societies. Still more, every Consistory—their elders and deacons—are heart and soul against the lodge and all organized secrecy. We never accept a single member unless we ask—"do you belong to any secret societies?" and if he does, he has to sever his connection with that order, or he cannot be accepted. If we were to have a report that any of our pastors stood in any vital connection with a secret society, why we would simply be shocked. And our very next step would be—"sever your connection or you will not be permitted to preach one more sermon; you are not going to be on the platform again, unless you renounce your connection with that order." I think we have good reasons for taking that stand. If any of our members knew that a Consistory was in some way defending secrecy, they, the congregation, one after another, would declare: "No, we cannot have secretists and we will not have them." So you see, Mr. President, we feel at home in a Convention like yours here. Such splendid addresses, such a representation of anti-secret members, such refutations of the principles of secret orders—it is simply grand to be here and hear them!

Of course some questions are handled here which we would handle differently in our presbyteries and synod—much more radically. If the question shall be put: Shall we co-operate with Free Masons in funerals? Why, Mr. President, if I had the inclination to give any secret order any part in my funeral services, my whole Consistory would call me to order at once; I could not possibly do it.

Not only are our clergy loyal to our Consistory, but the members of our churches are loyal. We are one hundred and eighty churches with as many Consistories and eighty thousand members; and we do not want to have anything to do with Free Masonry or any other lodge. We cannot have such members. We have seen a little of the practical results to churches which do have them. We have seen the empty pews; we have seen the attendance which is constituted of women and children with the men absent. We have churches crowded with men, because we have a Gospel which is attractive to men. We do not want our men in their lodges, and our women in the Sunday School classes with our children; we want our *families—and the head of the family first and last.*

Now, of course, I admit I may be a little prejudiced against Free Masonry, because from my childhood on I have been taught that it is not a good thing to belong to, and I have never belonged to any secret order, and I never shall either. I will give you my reason:

The lodge not only refuses Christ, but rejects Christ. Christ is knocking at the door of the lodges and He wants to get in; not to destroy, but to save; and He says, Let me in, let me come in. They say, "No, you cannot; you cannot because if we allow you to come in, we cannot have Jews and Mohammedan but He knocks again, "Let me come in!" and again they say, "You cannot come in;" so they simply shut the door in Christ's face. Rejecton! Now is it ever possible that a man who loves Christ can want to go into that lodge which has rejected Christ? Is it possible to feel in sympathy, to have a brotherhood with these men, who have said to Christ, "No, you cannot come in? We have room for everybody but you; you cannot come in."

Mr. President, if there is real love for Christ, can one see Him rejected? He wants to get in. He is the Savior of the Church. He came to rule in our families; in our social affairs; in our political affairs; He wishes to be recognized everywhere. We have no room, says the Lodge! Can we become lodge members and still be loyal to Christ Himself? Impossible! We do not advise young men to go into the lodge. We advise them to get into the lodge? Impossible! The rule of our church is this: If any young man goes into the lodge, we meet him with church discipline, tell him what he is up against; explain to him how impossible it is to be a member of the Church of Christ and also of the Lodge; and if he persists, if he is an ungodly young man, if he persists in choosing the Lodge which has rejected Christ, we sever his connection with our church. We cannot have him. He is disloyal to Christ, and we want a band of loyal men —loyal men and women to our Christ.

We have a good many unions, labor unions, and all kinds of unions, membership in which we do not find consistent with being a member of the church. For instance, unions which have their meetings and festivals on Sunday—desecrating the Sabbath. We tell our people—if you are a member of that union, why you are guilty when the Sabbath is desecrated. In our social affairs we have to take a stand for Christ or against Christ. Christ came to make a distinction between regenerated men, on His right hand, adoring Him, trusting Him, following Him, advocating His cause; and unregenerate men on the left hand, antagonistic in all kinds of spheres—in personal life, in family life, in social life, in political life, and wherever there is occasion, against Christ and against His principles.

Our church tries to have Christ, not alone personally, but in the family, in our social affairs and also in political affairs; the banner of Christ everywhere; there is not a spot on our good earth where the banner of Christ ought not to be planted. He is King in our household, in our family; everywhere Christ wants to be king. Christ wishes to be king in our societies of whatever nature. Christ wishes to be king in our political affairs. His authority is above all, and happy is the church, happy the person, happy the family, happy is the society and happy is the state, which has had the grace of God to accept His authority, and exalt Christ above all, because He is the King of Kings and the Lord of Glory forever. I thank you.

Rev. F. D. Brooks of Evanston, Ill., a Free Methodist Pastor.

I want to say that I preach anti-secrecy from the pulpit; I preach it privately; I get into arguments on the street cars with fellows; I get a crowd around me and preach it . It may also interest some to know that I have in my veins the blood of William Morgan.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

News of Our Work.

Among our callers recently was Mrs. Rose McIntyre of Louisville, Ky. She has begun the organization of the women of our land into groups for the intelligent study of the lodge question and for the rescue and the saving of her sisters from its baleful influences.

Rev. Mr. Sterling spent the first half of last month at his home in Indianapolis, Ind., and the rest of the month in field work in Wisconsin. We take this occasion to express our thanks publicly for his editing of the July Cynosure and looking after its issue during our absence in Nebraska and Michigan in the interests of the Association.

Just as we are closing the forms for the August CYNOSURE, there comes to our desk a booklet of 64 pages, and cover, by Rev. George O States, of Cedaredge, Colo. The title of his booklet is "My Lodge Experience — The Secret Order and Why I Left It." The price is only 15c. postpaid. We hope that many will secure this valuable little work for free distribution.

Funds are very much needed for the current expenses of the Association. The agents now in the field can not be supported unless our friends give more for the work than has been given during the past few months. Brother Davidson seems to be doing good service among the colored people in the South and those who are acquainted with the labors of Secretary Stoddard, and Secretary Sterling, know that they are rare men for the positions which they occupy. Do you wish them to continue? We also need funds for tracts and for the Cynosure Extension Fund. May we not hear from many of our readers during **this month?**

SECRETARY STODDARD'S LETTER.

West Liberty, Ohio, July 18, 1910.
Dear Cynosure:

"All things" seem to be working together to bring about a good State Conference here in Ohio, the 26th and 27th of July. Our State President Sanderson is back from Selma, Alabama, and expects to be on hand to direct. All the State officers expect to be present. Our General Secretary is also hoping to meet with us.

The Hon. Henry R. Smith, formerly a member of the Ohio State legislature, will lead in the discussion of whether Crime shall be protected by law, as proposed by the late Elson lodge bill. Mr. Smith is acquainted with Mr. Elson and has talked with him regarding his lodge bill.

"Lodge Brushheaps," will be the topic discussed by Rev. W. S. Gottshall, Pastor of the Mennonite church, Bluffton, Ohio. Our old friend Dr. Wm. Dillon writes of his willingness to show "The Lodge contrary to God's word." "The Unfruitfullness of the Lodge" is to be presented by Rev. R. Hargrave of the Covenanter church Northwood, O. Rev. M. S. Steiner of Columbus Grove is to give "Reasons Why the Mennonite Church Opposes the Lodge. The resolutions are to be presented by our Vice President, Elder G. A. Snider, pastor of the Bretheren Church, Lima, Ohio. In all its parts the program indicates an able presentation of the work. I am at the home of the pastor of the Mennonite church of this place, brother J. B. Smith. He is doing what he can to help.

The tent meetings in Armstrong's Grove, five miles from Sandy Lake, Pa., were all that could have been expected. Many started in the new life and Christians received an uplift. When it was announced that the writer would give several addresses exposing the Lodge sins there was a stir in the camp of the enemy. Some declaired the meetings would be spoiled, etc., etc. The crowds came to see how the meetings were "being spoiled," and saw that God was honored. The owner of the Grove together with two G. A. R. comrades, was among the first of the seekers at the altar. There was a stir sure enough. In this conflict I felt that the powers of darkness came out second best. Brother Graves, the pastor in charge, is a warrior, who will report victory, I am sure. The Wesleyan Methodist church leads on reform lines in the Sandy Lake District.

There was much more entertainment offered than I could accept, some subscribers for the CYNOSURE were secured. About thirty dollars were received in the collections.

The lectures at North Sandy Evangelical church were not largely attended. Mr. J. W. Glenn provided for my needs and sought to get his neighbors to listen to my message. Some heard gladly, others did not wish to hear. After several stops in Ohio. I preached in the Free Methodist church at Columbus, to attentive audiences. At Zanesville, Delaware, Leonardsburg, Cedarville, Zenia, Dayton and elsewhere, I found friends and scattered the anti-lodge light.

My addresses yesterday were in Mennonite churches: Pandora, in the morning ,and Bluffton, in the evening. Mr. Albert Schumacher ,a student of Oberlin, Ohio Seminary is serving the Pandora people very acceptably. Our old friend, Wm. Gottshall is the much beloved pastor at Bluffton. Collections in aid of our work were kindly given at both churches.

So often and so clearly have been answered the old "chestnuts" of the Lodge such as "Every family is a Secret Society;" "The Lodge is good because good men belong," that one would think Lodge advocates would quit, or bring something new but its the same old nonsensical statement all the time and everywhere. Within the last few days several lodge advocates have pitched into me with these and like foolish assertions. If they would but stop to think and reason, they would know better, but they won't; so we can but pity and pray for them. A minister upholding the Lodge is not serving his Lord and he is injuring his Church. Oh, Lord, how long shall these things be?

Yours for the dissemination of light.
W. B. Stoddard.

FROM OUR SOUTHERN AGENT.

Dyersburg, Tenn., July 7, 1910.

Dear Cynosure:

Since my last letter I have preached and lectured at the following places: Itta Bena, Quito, Coldwater, Tunica Miss.; Jackson, Union City, Milan, Ripley, Martin and Memphis, Tenn.; also at this place.

I met a cordial welcome at each place. Secret societies are strong and growing at each place. Yet the negroes are very well off financially and intellectually, but the religious atmosphere is not as pure as it shoud be, nor can it be while the secret societies are dominant among them.

Dr. S. P. Miller, of this place, is a Royal Arch Mason, but finding the lodge a hindrance to spiritual growth, he quietly dropped out, but he don't feel called to oppose lodgeism.

The Grand Lodge Knights of Pythias will meet here, July 14 and everybody seems to be looking forward to it with anxiety.

I hope to attend the Baptist Conventions of Mississippi.

Yours sincerely,
F. J. Davidson.

Mrs. Lizzie Wood's Letter.

Dermott, Ark., July 6, 1910.

Dear Cynosure:

I was at Brinkley a few weeks ago and while sitting in the depot, two ministers came in and I handed them some tracts. After they had read them, one said to me, "Where did you get these tracts?" I told them about the National Christian Association. He said, "Thank God for that Association. I am pastoring one of the largest churches in the White River District and belong to three lodges, the Knights of Pythias, the Mason and the Oddfellows, and nearly all my members belong to some lodge. I can see the church dying and the lodge is killing it."

He said, "Sister, I was just talking to a pastor a few days ago, and he said his church is in the same fix that mine is in, and he and I agreed to come out of the lodges and take a stand for the Church. What opened our eyes to the fact about these lodges is this: We cannot have service at this time of the year because of the 'Annual Sermons.'"

I said, "Why do you let them have 'Annual Sermons?'

"We can't help ourselves now. We thought the lodges were right and we got the people into them, and now we see the church sapped of its spiritual life, but we cannot do anything with the members. Even my wife has gone after them, and she told me if she had to give up anything it would be the Church.

"I am willing at once to give up the lodges. I knew that there was something wrong, but I could not tell what it was, but I see in this tract called 'Freemasonry' what the trouble is. I am going to cry out against lodges if I have to die for doing so."

I answered, "Yes, 'Cry and spare not.' (Isaiah 58:1)."

Lizzie Woods.

INDIANA STATE CONVENTION.

Financial Report.

The following funds were collected for the state Convention held in May 1910: Mr. and Mrs. Rush, 80c; H. E. Carter, 50c; J. A. Winslow, $1.00; Joel Wright, 25c; Ivue Luther, $1.00; H. M. Crilley, 50c; T. J. Dettamore, 25c; Eli Coggeshall, 50c; Friends at Marion, Wesleyan Church, $1.00; Peru Wesleyan Church, $1.09; M. Shambaugh, 25c; G. Dykhuizen, 50c; Rev. G. Schumm, $3.00; Noah King, $3.00; Collections at Convention, $8.09; Total $22.23.

The disbursements were: For printing, $2.00; for postage, $4.32; stationery 16c; Total expenses, $6.48, which leaves a balance in the hands of the treasurer of $15.75.

A VALUED TESTIMONY.

Brother I. J. Rosenberger, writing from Denver to *The Gospel Messenger*, says, "THE CYNOSURE published at 850 West Madison St., Chicago, is a live journal, showing the work and iniquity of secrecy. It will aid in keeping abreast of the times on the secrecy question.

"A father—now in his grave—said to me—'I've taken THE CYNOSURE for twenty-five years, and I'm sure that none of my boys will ever join any secret orders'."

LET THERE BE LIGHT.

The X rays are doing wonders. A thief thought to conceal his guilt by swallowing what he had stolen. The X ray was applied and the diamonds discovered. The ostrich, with head buried in sand, is wise compared to the man who persistently refuses to see the evils of the lodges have not only been discovered, but are exposed to the public.

If you really want to know, the CYNOSURE X rays will help you.

If you are among those who love darkness rather than light because of evil deeds, look out. The CYNOSUBE X ray is after you.

THE KANSAS WAY.

Prairie View, Kans.,
May 27, 1910.

My Dear Brother Phillips:—

Once more I want to subscribe for the CHRISTIAN CYNOSURE. Having moved around so much during the last three years, I have now settled down in this place, hoping to stay here. We have here and in the immediate vicinity three Holland churches, one of which is the Christian Reformed, and the others Reformed.

When I came here I asked whether they had any rule about the admission of lodge members. They said, No. Then I asked whether they as a Consistory wanted to make a rule—to which they had a perfect right. They did not feel free to do so. Then I proposed to wait till the congregational meeting and let the church by vote give an expression on the subject.

My purpose was to have the backing of the church, so that the Consistory members would not have to carry all the blame, if any trouble ensued. To this they agreed, and the congregation decided by a large majority not to admit lodge members.

Now there were some who thought and still think that we as a Consistory ought at once to put out the lodge members; but my idea is to give them some time, and we must try to *win* them—not lose them, if possible. The one—an Oddfellow, is halting between two opinions, and I think we can gain him. The other—a Mason, told me he did not care for the religious part, nor for what was done in the lodge, but he liked the social part of it. He tells me he has been a member since his student days, but has been only three times to a lodge meeting.

There is no Mason lodge in the town, and if he wants to attend, the nearest lodge is eight miles away. We do have an Oddfellows lodge here. One of our Holland young men wanted to join the church, having been converted in a revival; but he knows that because of his lodge relation he cannot come in. I had a talk with him, and he does not see any wrong in it. I told him that the religion of a lodge was not the religion of the church, and gave him the sermon of Rev. Sarver to read. He comes faithfully to church, but goes as faithfully to the lodge.

Yours fraternally,
M. Ossewaarde.

A PERSONAL TRIBUTE.

One of our faithful co-workers in Colorado—Rev. George O. States, of Paonia, writes us of some of his labors in preaching, tract distribution, etc., and adds this personal tribute to our late President Samuel H. Schwartz:

"As I read (in the 1909 Convention report) the Personal Word from the newly elected president, and saw the humility and lack of confidence with which he succeeded President Blanchard, I could but feel—'he surely will succeed, for he is trusting the living Christ.' As I read these words, 'Brethren, don't forget to make mention of me in your prayers, that God may use me for His glory in the saving of men from the empire of organized secrecy,' I could but feel—'such a man is worthy of our confidence and prayers.'

"I was indeed made sad on receiving the March Cynosure, and learning of his death. I felt it can be said of our Brother, 'I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day.'

"As I read the interesting autobiographical sketch, and saw with what firmness, and yet kindliness of spirit, he stood for right principles, the very first thought that came to me was, 'Know ye not that there is a prince and a great man fallen this day in Israel?'

"I can only say, the death of this noble man will make it more imperative for the rest of us to stand firmly in advancing right principles."

A. O. U. BACKED OUT

Mr. Wm. I. Phillips,

Dear Sir: I not only received the rituals of the A. O. U. W., which I ordered, but also the booklet and tracts, which were sent to me through your kindness. I thank you very much.

I am sorry to say that the debate did not come off, the A. O. U. W. having backed out. In order not to let the splendid opportunity pass by, I invited them through the press to my church, where I preached a special sermon on the subject. One of the editors asked me for the manuscript and printed the whole sermon in full. I take pleasure in sending you a copy of the "Elmira Signet," under special cover.

I might add that I am not alone in the fight, but that my whole congregation is back of me. We have no lodge members: A special paragraph in the constitution keeps them out; and within the last few years I have induced a number of men to leave the lodge and join the church.

Yours for the truth, as it is in Christ Jesus,

P. Granper,

Pastor Evangelical Lutheran, St. Paul's Church, Elmira, Ont. June 3, 1910.

The ungodly are not so; but are like the chaff which the wind driveth away."

The Power of the Secret Empire

By Miss E. E. Flagg

XVII.

Luke Thatcher.—Rumors.—Mansonry in its Religious Aspects.

On a warm evening in the latter part of July, Luke Thatcher happened along, and leaning over the fence in the approved fashion of rural communities, began a general chat with me about the weather and the crops—one of those quiet bucolic discourses in which the heart of your true farmer delights, for Luke Thatcher was in every fiber of his being a true son and lover of the soil. Nobody in all Brownsville raised finer cattle or gathered in a heavier harvest than he, for even in those days, when there was no such thing as an agricultural college thought of, and treatises were few and costly, there were thinking farmers; and Luke Thatcher, out of a very ordinary common-school education, had brought what some of them fail to bring from the universities—habits of observation and study, together with a keen, inquiring mind, that liked to know something of the philosophy underlying nature's wonderful operations. He could talk intelligently about the various minerals that go to make up the soil, and tell how a preponderance of one or a scarcity of the other could best be remedied; he knew the fine points in cattle and was something of a veterinarian, whose services were in frequent demand among his neighbor's live stock, his own, by judicious care and feeding seldom being on the diseased list.

It could hardly be supposed that such a man would find in the foolish ceremonials of the lodge anything especially pleasing to his mental or moral sense, and in silent disgust Luke had quitted the institution like many others, feeling that his manhood had been disgraced and degraded; that he had been duped and lied to; yet, through motives of mingled fear and shame, willing to remain silent rather than confess that in surrendering his neck to the cable-tow he had put himself under a secret power which exacts of its slaves, silence—anywhere and everywhere, SILENCE. No matter how much they despise it in their hearts, no matter if heaven-eyed Truth herself stands before them and commands them to testify; no matter if Justice falls in the street and Liberty dies on the very threshold of her birthplace, a Mason must be silent—and it is the very least the hoodwinked, cable-towed system of darkness demands of him.

"I heard some news to-day," said Luke, just as he turned to go. "I came across an old acquaintance from Batavia, and what do you suppose he told me? That Captain Morgan was going to publish all the secrets of Freemasonry up to the Royal Arch degree."

"Did he tell it on good authority?" I asked, astonished, but at the same time utterly incredulous.

"Of course I don't know just how the story started," answered Luke, "but I know it is something more than mere rumor. The one that told me was a Mason, and he said they just had a meeting of the lodge in Batavia to consider what could be done about it."

"Well, what do they intend to do?" I asked.

"Suppress the book if they can; but I don't see how, unless"—

Luke stopped abruptly, and whatever the thought that was in his mind it remained unuttered.

Of course I went to my grandfather with the news, but he was one of that easy, good-natured class of human beings who, in relation to evil tidings, have a happy faculty of skepticism.

"I don't believe it, Leander. He may have some enemy that has set the story to going. Perhaps he is getting up some book for the use of the fraternity; but Captain Morgan is the last man that would go to work to expose the secrets of the order. I am certain of that."

"But they seem to believe it there in Batavia," I suggested.

My grandfather smoked his pipe for a moment without replying, a look of trouble on his round, cheerful face; but it cleared up as he finally said—

"Lies most generally start in a man's own neighborhood just as toadstools grow around an old house. I made it a rule years ago, and it is a good rule, Leander—I wish everybody would follow it—not to mind evil reports. Ten to one they will turn out to be false, and even if they are true it's bad stock to invest in. I remember when I was a young man courting your grandmother, somebody told her an awful lie about me—that I had two strings to my bow and was courting another girl besides her. Well, your grandmother—there ain't many women now-a-days as handsome as she was, though Rachel has a look like her, tall, with color in her cheeks like a rose and black eyes that would flash if anything was said that didn't suit her—just turned round to the one that told it (it was Jack Stebbins—he liked her and wanted to cut me out, so there was some excuse for him after all, poor fellow) and says she, 'I don't believe a word you say;' and marched out of the room like a queen. I have often thought what an effect it might have had on me if your grandmother had believed Jack Stebbins. But then next time I saw her she told me the whole, and put it right to me if it was true. And then for the first time we saw straight into each other's hearts. I never felt sure before that she really cared for me, there were so many others that wanted her that had more money and could make more show in the world than I did. But she gave me her promise that very night, just fifty years ago, Leander."

And my grandfather's eyes grew dreamy, as he leaned back in his chair, having ended his story and moral lecture together. Memories of the past, like a sweet-scented wind, were breathing through his soul, and the gentle smile on his aged lips told that for the moment he had forgotten the joys and sorrows of half a century and was a young lover once more, happy in the greatest earthly gift God can bestow upon man—the heart of a true woman.

I knew why my grandfather had always been so fond of Rachel, why he laughed at and seemed to enjoy her little imperious speeches, why his eyes often followed her about with such a look of pensive pleasure. She reminded him of his own buried love, over whose head the daisies had blossomed for many a long summer since he laid her to rest in that quiet New England churchyard .and thought his heart was broken. But while her name grew dim under the gathering moss, time did its blessed work of healing, and though my grandfather's sorrow for the lost partner of his youth had been so deep as to forbid him ever taking to himself another, he could speak of her with a smile, and when he read in his large-print Bible of the City which hath no need of sun or moon, because the Lamb is the light thereof; he could stifle every pang of mortal regret, thinking of a white-robed angel form that, free from all stain of earthly infirmity, waited for him with love's sweet patience on the other side.

I would not break in on my grandfather's reverie with any words, and in a moment or two silently quitted the room.

Rachel had proved herself a careful housewife, a prudent manager, a loving helpmeet,—one in whom the heart of her husband might safely trust. She made the door-yard gay with marigolds and pinks and princes's feather; she coaxed morning-glory vines to clamber about the windows; she cooked to perfection all the honest, homely dishes that in those days were the common bill of fare, even in the most well-to-do; the spun and wove, and that pearl of good managers, "the virtuous woman," herself could not have excelled her in this particular line of household industry. But all the while that her busy hands moved so lightly and deftly from one task to another, any one of keen spiritual insight might have seen in her dark eyes the look of a soul not at peace, but covering up its inward unrest with the thought that "it was no use to tell."

But one Sunday Rachel, who, had been sitting for a while with her Bible open on her lap, suddenly closed it, and hiding her face on my shoulder burst into tears.

"O, Leander! how I wish I was a Christian," she sobbed. "I have always wished so, but lately more than ever."

"O, well;" said I, in my mingled perplexity and desire to comfort her, saying the first thing that came uppermost, "if we pray, and read the Bible, and try to do as near right as we can, it seems to me that is all that is required of us. Even a Christian cannot do anything more."

"I used to think so myself," answered Rachel, "but I have done all these things and no good has come of them that I can see. No, I don't mean just that. It isn't a right way of expressing myself. These ought to be done, but there must be something left undone; there must be some truth that I don't understand which needs to be understood and brought into some relation to my daily life before I can feel satisfied. And now, Leander, I am going to ask you a question and I want you to answer me truly."

Thus adjured I promised to do so to the best of my ability, not without misgivings, however, due to the fact that Rachel's "questions" were often of a rather startling, not to say embarrassing, nature.

"It is just this, Leander. Ever since I can remember I have heard Masonry called a 'religious institution.' Now I don't care a pin's worth for your secrets, but even the Jews would let the dogs under the table eat of the children's crumbs, and if there is one single divine truth taught in the lodge that would help me, I am willing to take up with the merest crumb of it."

I could not suspect Rachel of concealed sarcasm,—not with those unshed tears still trembling on her eyelashes, but I think Elder Cushing himself might have felt somewhat embarrassed by such a peculiar claim on his Masonic charity. If I kept my promise and "answered Rachel truly," I must either say that Masonry was less benevolently inclined than even Judaism in its worst estate, or confess that it had in reality no divine truths to impart; not a whole or even a half loaf to its own children, much less the crumb for profane cowans outside.

"Masonry is a moral institution," I said, at last. "It doesn't profess to make men Christians."

"But it is certainly religious,"[22] contested Rachel. "It has chaplains and high priests, and of course prayers and an altar, and some kind of a ritual. That all follows as naturally as B follows A. And whoever heard of an institution that was just "moral" and nothing else, doing what Masonry does, and claiming for itself what Masonry claims? This is all I judge by, and it is enough. Haven't I been to Masonic funerals and haven't I heard Masonic ministers preach and pray? If they told the truth it is a great religious system; and if it is anything less than that, all their preaching and praying was just a lie from beginning to end. Haven't I heard them call it time and again a divine institution? Don't they claim that it is founded on the Bible? that its teachings are the very essence of Christianity, the sum total of truth and virtue? that it actually contains in itself everything needed to make men perfect in this life and insure him an entrance into the Grand Lodge above? Of course John and Paul must have been mistaken when they called Heaven a city instead of a Grand Lodge,"

Note 22.—"The speculative Mason is engaged in the construction of a spiritual temple in his heart, pure and spotless, fit for the dwelling place of Him who is the author of purity."—*Mackey's Ritualist*, p. 39.

added Rachel, who was, I am afraid, growing a trifle sarcastic, "or it may be only an error of the translators. I have a great mind to ask Elder Cushing's opinion on that point the next time I see him."

"Perhaps it *would* be a good idea, Rachel," I said meekly.

Did the conversation draw us nearer together in that close, enduring bond which reaches into eternity, of two souls united in one high purpose, to know and serve their Maker? Did it not rather drive us apart? Rachel had spoken the truth, though as yet not conscious of the whole truth, about Masonry. It was a religion. But while Rome honored her Vestal virgins, and the old Goths their fair-haired Valas; while the grand, allembracing faith of the blessed Redeemer, sweeping away such superstitious reverence, had raised woman wherever it found her, to the broadest social and mental equality with man, Masonry classes the whole sex indiscriminately with "fools and atheists," and then has the audacity to flaunt before the eyes of the world as the "essence of Christianity."

Meanwhile a cloud was gathering that was yet to cover the land, and the low mutterings of the distant thunder began to be very audible, even in Brownsville.

(To be continued.)

From Our Exchanges.

CHRIST AND REFORM MOVEMENTS

A correspondent who believes in the imminent coming of Christ, and that the kingdom will be brought in only when the King appears, asks what should be our attitude towards the various reform movements of the day. * * * * *

We agree with the correspondent in his conception of duty. If we were walking on the sidewalk and saw a banana skin in the way, we would kick it into the road for the sake of the traveler behind us. Our heavenly citizenship would not hinder us from doing this ,and indeed would rather move us toward it, We feel the same about the liquor-saloon, gambling, white slavery, political graft and some other things. We would fight all these to the best of our ability with pen, and voice, and pocketbook and ballot, as well as prayer. We would not allow such efforts to take the place of the preaching of the Gospel. We would not allow vice to hide from our eyes the existence of sin. We would not suppose temperance, or honesty, or sexual purity to be the same as regeneration or salvation, but we would seek to promote these things for the good of men, for the well-being of the state, for the furtherance of the Gospel, and in that sense for the glory of God.

When Sherman was on his march from Atlanta to the sea, he wired the commander of a threatened outpost, "Hold the fort, I'm coming." The Church does not expect to conquer this world in the present dispensation or with present methods, but it expects to remain on the earth as its saving light and its preserving salt until Jesus comes to take it away and substitute other agencies for the execution of His will. In the meantime let us continue to shine and to hold corruption in check.

If every Christian were suddenly to lose his interest in moral reforms and cease to exercise his influence in promoting them, how long would pandemonium be withheld? There is a day when the devil will be let loose, but in the divine plan it is not until the Church is translated. The hindering and restraining power is with us and in us by the Holy Spirit, to be exercised in the holding back of the mystery of iniquity till the time is ripe. We exercise it by witnessing for Christ and testifying the Gospel of His grace, but there are certain by-products of our testimony that should operate in the same direction, and one of these is opposition to vice on every occasion.

Editorial in The Institute Tie, Chicago.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night."

WILL YOUR WIDOW GET HER MONEY?

BY HARRIS DICKSON AND ISIDORE P. MANTZ.

Are you an Ostrich? Greeting!

With your head stuck in the sand? Yes, that's the mystic sign of secrecy.

Do you belong to the Fraternal Order of Ostriches? Wear pink tail feathers in the Grand Parade? Do you tote a tin sword for the Supreme Cockalorum? Sure, that's part of the fun of being an Ostrich.

Halt, and give the password!

"Snapeterish, snapoterish volandigopeterish snapow."

Good! You have qualified. You are IT. Now we can talk as brothers.

You carry an insurance policy, don't you?—good as gold, as long as you live. That's it, just as long as you *live*. But when you die? Had you thought of that?

The Amalgamated American and Canadian Ostriches—that is, the fraternal insurance orders—to one of which you belong—are insolvent to the extent of *four billion* dollars, in round numbers. Nine fat, round ciphers behind a figure four—that's round numbers. Baseball fans call them "goose eggs." But these eggs are bigger than that; they are ostrich eggs. When the sun shines on them, they are bound to hatch; they won't hatch ostriches, but they will hatch trouble—just as sure as the sun shines.

Four billion dollars is the amount by which your present and prospective liabilities exceed your present and prospective assets. Does that make you sit up and take notice? Maybe you don't believe it. Very well, stick your head back in the sand and keep on thinking that your family is provided for. Of course, if you die pretty quick your policy will be paid. But if you live a long time you'll find that the Fraternal Order of Ostriches is an institution for those who die young. Die in haste and collect with speed—then your widow is all right. If an Ostrich joints at sixty, and promptly shuffles off—he wins. The young Ostriches pay for it. That may be "fraternalism;" but it is not business. If a chick joins at twenty-one and lives to be forty, he outlives the order. *For the average life of an Order of Ostriches is fifteen years.*

In the past forty years 3,500 mutual co-operative and fraternal insurance orders have been launched in this country, and have attempted to give their members life insurance at cost. Three thousand of them have failed, after an average career of fifteen years.

Extract from Everybody's Magazine, New York City, June 1910. *Price* 15 *cents.*

THOSE DEAR SORORITIES.

Many have passed through the mysteries of initiation into a college fraternity; it had all the ingenuity of innocent fun. So far as that is concerned, it was fun at the time, was funny in helping others along the ingenious way; it was in fact an intellectual scrap of nothing at all.

But for the real thing in diabolical ingenuity, here is a sample of what the dear girls can invent. It was at Bridgeport, Conn. The girl to be initiated was first required to deliver a personal message at the home of each member of the active chapter of the sorority inviting all to attend her initiation. This took her on a five mile jaunt.

Then she reported at a certain church and waited her further instructions. She was met by a committee of sorority girls and conducted to a residence. There the rest of the girls were waiting. They first disrobed her and then furnished garments suitable for the initiation. As for the rest we quote:

> Her first "stunt:" was to walk down stairs blindfolded on her hands, while two of the girls supported her by her ankles. Then she was seated in the parlor and forced to give the history of her life, with variations by the sorority.
>
> Next she was conducted to the banquet parlor and fed the tid bits required by the ritual. These included macaroni boiled with soap. As the strips of macaroni were dropped down her throat she was informed they were anglewarms.
>
> Then a couple of sweetened oysters were dropped down her throat, with the information that they were tadpoles.
>
> After that she was introduced to the sorority cocktail, composed of vinegar, salt, pepper, water and the white of an egg.
>
> Her back was bared, the fraternity ritual was repeated and the Greek letters Alpha Alpha were branded upon her skin with dripping hot candle grease.

After the bandage had been removed from her eyes long enough for her to see a red hot poker, which had been prepared, she was blindfolded again and a piece of ice was pressed against her skin to give the effect of a burn, at the same time a morsel of meat was held against the poker to produce the odor of burning flesh. This completed the initiation.

The family physician testified that the effect of this initiation, particularly the soapy portion of the diet,was ruinous so far as the girl's health was concerned, and that she had not been able to partake of a morsel of solid food since. She is in a sanitarium. She may recover her health in three or four years. Great is modern education. It reminds us of a Yale poster, of a young fellow with a dozen pillows, foot ball toggery and tennis racket. and under it the motto: "Don't allow your studies to interfere with your college work." Exactly so. Great is modern education. President Wilson of Princeton says the side shows are swallowing up the main tent. This from Bridgeport looks like it.

—*Central Christian Advocate.*

A RYHME OF PURE REASON

A Christian Science Proselyte
Alone upon a mountain height,

Was pondering upon the vain
Belief in non-existent Pain;

How nervous Dread of any kind
Was an illusion of the Mind,

When, coming down the mountainside,
A dreadful lion he espied.

The Proselyte said, "Mercy me!"
And quickly scuttled up a Tree.

Next morning at the rise of sun
There came an Unconverted One,

Who saw the Proselyte at bay
And drove the hungry beast away.

The Cynic said, "Aha! I see
Your claim has got you up a Tree."

"Your judgment," said the Proselyte,
"Arises from Imperfect Sight.
"A lion to a soul refined
Is an illusion of the Mind."

"If that's the case," the Cynic said,
"Why show these human signs of Dread?

"Why pass the night, secure from harm,
In yonder Elevated Palm?"

"Friend," said the Saint, "if you but knew!
This Tree is an illusion, too.

"When in a Jungle, far from Home,
Where purely Mental Lions roam,

"It puts one more at Ease to be
Up some imaginary Tree."

"How great is Mind!" the Stranger cried,
And went his way quite Eddy-fied.

—*Life.*

REVISED REBEKAH RITUAL, ILLUSTRATED.

Revised amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F.," with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges." **35 cents.**

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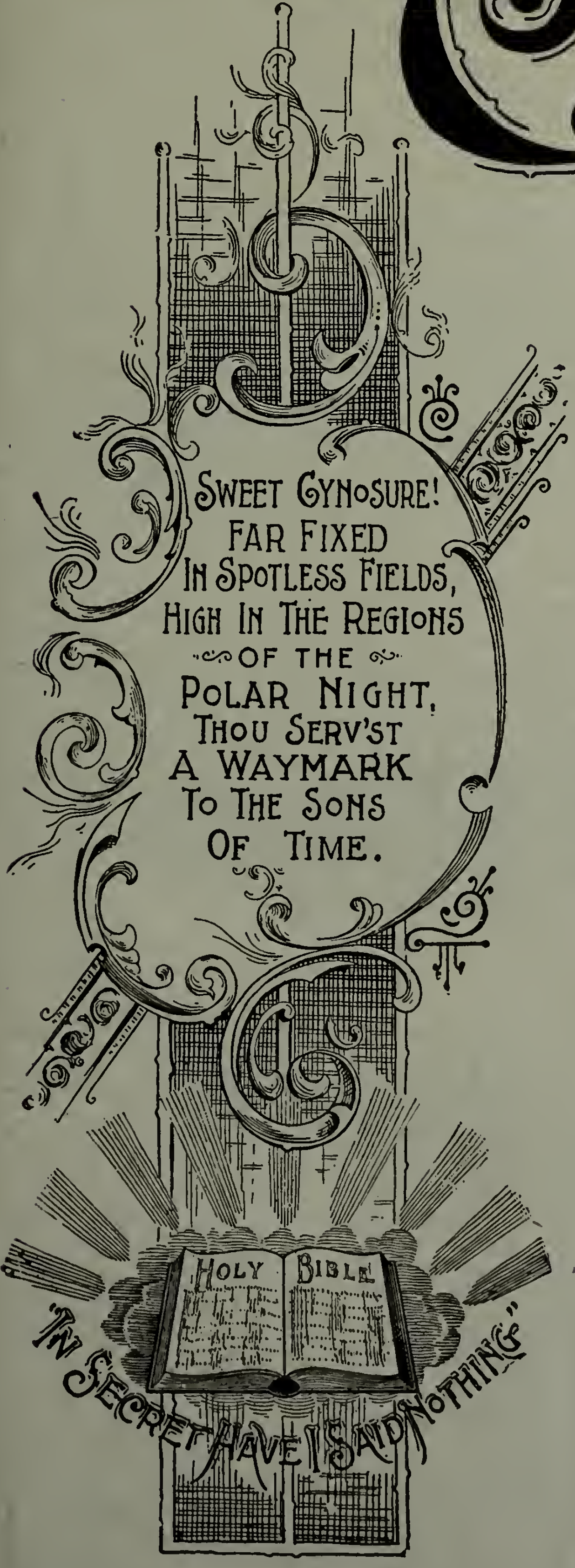
Christian Cynosure.

CHICAGO, SEPTEMBER, 1910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IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.
HOLY BIBLE
"IN SECRET HAVE I SAID NOTHING."

ANNIVERSARY OF MORGAN'S MURDER.

September, 1826

The bane of our civil institutions is to be found in Masonry, already powerful, and daily becoming more so. * * * I owe to my country an exposure of its dangers.—*Capt. William Morgan.*

I now look back through an interval of fifty-six years with a conscious sense of having been governed through the 'Antimasonic excitement' by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of 'secret societies.' We labored under serious disadvantages. The people were unwilling to believe that an institution so ancient, to which so many of our best and most distinguished men belonged, was capable of not only violating the laws but of sustaining and protecting offending men of the order.—*Thurlow Weed.*

New York City Sept. 28, 1882.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor

850 West Madison Street, Chicago.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII CHICAGO, SEPTEMBER, 1910 NUMBER 5

Friends of the late Rev. Samuel H. Swartz will not be surprised to learn that he died a poor man. An M. E. preacher opposed to the Lodge could only expect an unimportant field and a small salary. His widow finds herself unable to pay the few debts, which had to be incurred previous to her husband's death. Mrs. Swartz informs us that $100.00 would help her out of her difficulties. We are confident that those who knew our late President, Brother Swartz, and his fidelity to his convictions, will want to honor his memory by a contribution to the fund which we hope to raise and send to his wife as early as possible this month. We will acknowledge each gift to the donor as soon as received.

More cities are wheeling into line in the anti-fraternity movement as regards the public schools. The Board of Education of Kearney, New Jersey, has fought its way through to prohibition of the "Frats," after two years of urgent opposition to their efforts from wealthy society people, who defended the fraternities in the interests of "social training"—snobbery.

The investigation into the practices of the Alpha Alpha Sorority in the Bridgeport, Connecticut, High School has brought to light these facts: The preliminary oath administered to the candidate includes the following:—"You solemnly affirm that you shall never reveal to anyone, husband, brother or sweetheart, friend or any human being, the secrets of this Society, or forever bear the brand of traitor, betrayor of trust, perjurer and deserving of the utmost storm and contempt."

Later, on her knees at the altar of Alpha, she consents that, "The claims of honor, family, church and State shall be subordinate to those of Alpha Alpha."

Can any authorship of secret society obligations other than that of Satan himself, account for such unqualified surrender of self-respect and such utter disregard for God-imposed relationships as involved in this dreadful promise? The "claims of honor" repudiated! Family, Church and State set aside! Could moral madness go much farther!

Recent discussions in Lutheran church papers call attention to the "Incongruity in using the ordinary form of commitment" in the burial of an unbelievor. The criticism is well taken in the case of such services as expressed for known unbelievers," the hope of the resurrection of life through our Lord Jesus Christ."

We rightly censure the lodges for reading their members indiscriminately into the home of the blessed, apart from any known Christian faith. Let any living in glass houses look to themselves! This agitation should be kept up.

We have received testimony from a number of thoughtful and observing Christians of the sad results of a prevailing worldliness following the action of churches which, in the interest of increased members, have weakened in their testimony against secret societies. Have not our brethren too often forgotten the Master's words: "He that taketh not up his cross and followeth after Me, cannot be my disciple?"

According to the testimony of Lucius Pfous, State Insurance Examiner of Illinois, frauds to the amount of hundreds of thousands of dollars are chargeable to fraternal society officials, in connection with the merger recently affected between the Fraternal Tribune and the

American Home Circle. The Supreme Tribune and the Head Physician are according to the Press among the chief offenders.

MASONS AND POLITICS.

Associated Press dispatches in their references to the revolutionary rumblings in Spain and Portugal intimate that European Masons are behind these disturbances and are also working for a Pan-Latin Republic. Masons on the continent are not so sensitive to suspicion of their political intrigues as are their fellows in England and America.

FAVORITISM.

A letter was recently received from Mr. Cline of Kentucky. He learned that the lodges in his county were exempt from taxation, and he wrote to the Attorney General of the State and asked if that were a proper thing, and was answered that it certainly was improper—that they were subject to taxation.

There were two commissioners that were lodge men, and one that was not; and the one that was not had called Mr. Cline's attention to the matter. Notwithstanding the protest against allowing the lodges to be exempt from taxation in that county, the commissioners refused to assess the lodges. It is not simply what legislatures are doing, or what the Supreme Courts are doing, as noted in our May issue, but is a general unpatriotic movement by the different lodges to escape proper taxation. That is true by this letter of Mr. Cline's.

WORK NOT IN VAIN.

Rev. O. Weinbach, Lutheran pastor at Clifford, Ont, Canada, writes of the success attending his testimony and use of antisecrecy literature received from the National Christian Associaton.

A former congregation of seventy-two families was entirely cleared of the lodge without the loss of a member to the church.

In his present charge the brother finds the foe strongly entrenched, but hopes "by His grace" for a like victory.

The letter to the National Christian Association closes as follows: "Your efforts are not in vain. In many denominational works I see extracts from Dr. Blanchard's books—even in Catholic tracts and booklets against secretism. My copy of his book has been a blessing to many a home. His book is a treasure—a diamond among Christian publications."

THE TEMPLARS' CONCLAVE.

August has been a great month for the "Knights." Thousands on thousands of officers and men from all parts of our land, supplemented by officials of high rank from Canada and the British isles, have had the opportunity of displaying in the metropolis of the West their splendid regalia, their skill in marching and maneuvering, and above all the great size of their Order.

These things take with the public; that is to say, the parade and display call forth a temporary enthusiasm, by reason of the diversion and entertainment which they furnish, and the numerical size of the organization shown by the size of the gathering, give an impression of strength and importance.

Add to this the religious emblems, especially the cross and the crown, which very naturally suggest to the uninformed deep piety, and it would be strange indeed if a multitude of people did not go away saying: "This is something truly great!"

Is Knight Templarism great? In another article, herewith printed, it is discussed on its merits from an inside viewpoint. Suffice it to say here that all these external indications of strength and merit are misleading, if not intentionally deceiving.

Men do not need to organize in secret societies in order to perfect themselves in military tactics. Therefore any excellence in drill work, pleasing though it be to witness, should not lead us to *endorse an organization*, in whose activities this is a mere side-issue, and whose fundamental principles and essential practices are closely concealed from the public gaze, guarded by horrible self-imposed penalties.

Again evil principles have often commanded large numerical following, even (sad to say) in Christian lands. Witness

Christian Science today. God's word declares, "though hand join in hand, they shall not go unpunished."

Yet again the Cross and the Crown and the religious ceremonies represent organized, military support of a *system* of religion, not personal individual faith in the Savior. Knights of this Order are pledged to "draw the sword in defense of the Christian religion," an act Christ does not require, but forbids. They are not pledged to give the heart and life to Jesus. For these reasons we declare that the popular favor secured by this and other similar great displays is unwarranted.

The pleasing work done in public is not a part of their secret work. The size of the organization carries no evidence of real strength so long as its governing principles are subject to suspicion. These principles, supposed to be indicated by the emblems displayed to the public, are really misrepresented thereby and that most seriously.

The writer conversed with a number of Knights on the streets inquiring in a casual manner as to the principles for which the organization stood: the answers were varied in form, but all alike indefinite. The prevailing sentiment was that "sociability" was promoted, and that in an unusual degree, for "though one were a perfect stranger" to a fellow-Knight he would always be "treated as a friend." Such friendship is surely artificial and must oftentimes be risky. If it were indeed a worthy kind, the price is far too great. To know that price in profanity, sacrilege, slavery, etc., read the article in this number. Objections to Knights Templarism, or better yet—the Knights Templars' ritual.

LODGE ASSOCIATIONS HARMFUL.

Picking up at random a copy of the *Illinois Woodman*, we find reports of three different dances, announcement of still others also of a series of Sunday excursions for Woodmen; also an earnest recommendation to give political preference to a Woodman candidate for City office because of his devotion to and service for the lodge. Surely such practices and advice are injurious to Christian character and infringe upon the political rights of those without the pale.

SABBATH DESECRATION.

On a recent Lord's Day a great gathering of Woodmen of the World took place in Pittsburg. From all parts of the city, and from many surrounding towns, lodgemen gathered by the thousands, parading in formal processions through the street and then gathering in the Exposition Hall for addresses, degree-work, drills, initiations etc. Thus one more of the precious Sabbaths of our all too short life here was crowded out—the Lord Christ thrust into the background, and men who must live forever turned away from the solemn concerns of eternity to the passing interests of time.

CHURCH LEGISLATION.

A brother of Canada writes us as follows: I am connected, as pastor with a church which has the following rule—"1. A secret combination is a secret league or confederation of persons holding principals and laws at variance with the word of God and injurious to Christian character as evidenced in individual life; and infringing upon the natural, social, political, or religious rights of those outside this pale. 2. Any member or minister of our Church found in connection with such a combination shall be dealt with as in other cases of disobedience to the order and discipline of the Church; in case of members, as found in Chapter IV, Section III, page 25, and in case of Ministers, as found in Chapter VI, Section IX, page 57."

Will you kindly explain through the columns of the Cynosure if connection with Freemasonry is punishable under the provisions of the above rule, and if so, for what specific reasons? Also state please if other secret societies, in your opinion come under the ban of the above rule.

Comment.

In our opinion all secret societies come under the ban of the above rule since they are at variance with the word of God. To bind a man to blind, inclusive secrecy, that is to a pledge of secrecy in reference to things not known to him at the time the obligation is assumed, is at variance with the word of God. No child of God has a right to thus barter away his independence, and repudiate his individual accountability to God for his conduct in reference to each new particular subject and matter of knowledge, which may at any time come to his attention. To do so is to become enslaved. Such a one is no longer a freeman in Christ Jesus.

Christian character is bound to be injured by the cultivation of a spirit of secretiveness—often quite certain to lead to deceitfulness—and certainly the opposite of that, "Walking in the Light" everywhere enjoined upon all who wish, "Fellowship with Him," who, "is Light," and who propose to follow Him, who declared, "I ever spake openly * * * In secret have I said nothing."

The Third Commandment is deliberately and repeatedly broken by everyone introduced and passed and raised in Masonry; and it is especially true when advanced to higher degrees, and is true in connection with admission into secret orders generally.

The natural rights "of those outside the pale" are unavoidably interfered with in carrying out the spirit inculcated, and the literal pledges usually made compelling the brother or sister to special favoritism to fellow lodge-members. Some times this pledge has been specifically worded to cover political preferment.

The Word of God requires believers: "Whatsoever they do to do *all* in the Name of the *Lord Jesus,* giving thanks unto God and the Father *by Him.*" The Lodges almost universally leave Christ out. Some officially turn Him out. Such denials of Christ is surely "Injurious to Christian Character," involving as it does as awful assured penalty of denial before the Father.

"For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

While en-route West we met a young man who wore a very red face and an Elk's pin. We made inquiry about train connections at an Indiana town. After giving the information, the young man said that he well remembered his last visit to that town. It was in the night, and he said he was there to receive a body. Oh! we said, so you are an undertaker? We should think that would be a very flourishing business for one connected with the Elks. This led to quite a conversation. The young man said that he belonged to the Masons, Knights of Pythias and Elks, but that the Elks were far ahead of all the lodges, and that the churches were not in it at all. As evidence he said he had just attended the funeral of his father. The Elks, he said, not only telegraphed inquiries and condolence but sent a beautiful wreath of flowers. The other lodges, he said, made no inquiries and did not seem to care. We inquired how about the "booze" among the Elks. Oh, he said, I drink, but I know when I have had enough and don't make a hog of myself." Here's a man being wrecked soul and body in a large measure the cause is his association in an Organization that he thinks is kind to him. We have no means of knowing how much time and money he had given to these people before they manifested this interest in him; but truely kindness wins for the bad as for the good. Many a noble fellow has been dragged to the pit, because too weak to refuse seeming kindness.

"Light is not life. Light points out the way you should go, but you must have life to take that way. Light is but the theory—life is the practice of that theory."

"Faith worketh by love." Faith and love are Siamese twins. They are born and buried together. Love is the fire of which faith is the heat going out from that fire. If you love God you will trust Him. If you love your brother you will trust him. "There is no fear (unbelief or distrust) in love. Perect love casteth out fear." Faith and love are the right and left hand of all our Chrisian activities.

Contributions.

OJBECTIONS TO KNIGHT TEMPLARISM.

BY REV. C. G. STERLING.

Morris' Masonic Dictionary declares that Knights Templarism is "emphatically the Christian branch of Masonry." If so, it is out of harmony with the trunk onto which it has been grafted, for Universal Masonry is emphatically non-Christian by admission of its own adherents; and this we know must mean (for a religion) anti-christian. Morris himself, in his well known Masonic Dictionary, declares that the three essential qualifications of ancient masonry are *averse* to the idea of a "Christianized system."

Is Knights Templarism Christian? Most emphatically it is not. It is distinctly and emphatically a shrewd masterful counterfeit of Christianity! so manifestly so (to the thoughtful student,) yet so ingeniously so, as to produce the confirmed conviction that it emanates, in common with the whole system of Masonry, from the malignant enemy of God and man.

What are its pretensions to religion? For one thing the frequent use of Scripture in its ceremonies.

The *manner* in which the quotations from the Bible are introduced in the ceremonies of this Order reveal the master hand of the foe of Truth.

Numerous passages from God's Word—among them some of the most sacred and solemn in the entire volume—are introduced at intervals throughout the ceremonies, preceded and followed by fictitious scenes and enactments, which, by the influence of association, remove all sense of reality and truth from the inspired paragaphs.

The candidate marches about the room in mock heroism, as (successively) a pilgrim, a warrior and a penitent; years of weary traveling ad valorous fighting are done up in a few moments of time in farcical enactment; and in the course of this mimicry, precious verses from God's Book,—intended by the Spirit to comfort those truly weary with real suffering and sin, and to encourage and inspire in the real battle of life—these passages are quoted in mock seriousness, as if this would-be pilgrim-knight needed their consolation in his silly tramp about the Commandery hall. Even such a passage as the touching and tender description of our Saviour's awful experience in Gethsemane, is laid hold of to exact tribute for this vain-glorious Order.

It is not difficult to discover the purposes (of Satan) in this sinful use of Scripture: It is intended first, to bring discredit upon God's Holy Word, by associating its truths, in the mind of the Templar, with so much farcical fiction, minicry and falsehood, that it will *lose all influence* over him, whenever and wherever he hears or reads it in Church, at home or elsewhere.

Second, the use of Scripture is with a view to making a *religious impression* on the candidate, in preparation for the blasphemous vows he is to be called upon to assume. The ceremonies, preparatory to the formal obligation and the libations, are calculated to impress the candidate with the seeming religious and even "Christian" character of the Order, and so to put him *off-guard* in reference to the exceedingly sinful oaths and pledges to which he is expected to respond.

The adroit way in which this is accomplished in the successive stages, as the candidate approaches the last and most blasphemous rite of the fifth libation, is new evidence of the master-hand of the Prince of darkness.

The three questions proposed to the candidate in "the chamber of reflection" are everyone of them anti-Christian; and the "Holy Bible before him," which he is reminded is the "rule and guide of our faith and practice," would, if he gave heed to its teachings, forbid his answering any of them in the way required.

The candidate pledges himself in writing, in reply to the first question, to "wield his sword in the defense of the Christian religion." (Many men doubtless consider themselves Christian after they have made that declaration.) This pledge is directly against the warning of our Saviour, who declared that "They that take the sword shall perish with the sword;" and against the general plan clearly outlined in God's Word that the victory of Christianity is to be "not by might, nor by power, but by *My Spirit.*"

The second question—"Does your conscience upbraid you for any known or overt act unrepented of?"—proposed under the circumstances and in the situation in which the candidate finds himself (he being almost impelled now to proceed,) is fully calculated to encourage to hypocrisy and so to harden the conscience.

There is, however, another design in this question and the preceding one, viz, to produce a religious impression on the candidate, with a view to preventing his ready recognition of the sinful obligation included in his answer to the third and last and allimportant question, viz;—"Do you solemnly promise to conform to all the ceremonies, rules and regulations *of this* commandery?

After his reply to this question, the candidate is a slave—until he breaks this and all other sinful Masonic obligations and becomes Christ's freeman.

Knights Templarism is full of inconsistencies and glaring falsehoods: After admission to the "Asylum," the candidate is *forced* to state, i. e. the Senior Warden says it for him (in reply to the question of the "Eminent Commander") "I now declare in all truth and soberness that I hold no enmity or ill-will against a soul on earth ,that I would not cheerfully reconcile, should I find in turn a corresponding disposition."

The candidate is wholly unprepared for such a declaration; not a suggestion of what is to be said by the Senior Warden in his name is given him, till he hears the words spoken—yet in the interrogatory lecture, which follows he is asked: "What was *your* answer?" This instance is one example of a practice running all through Masonry (and found in other secret orders also) of candidates being surprised into saying things without reflection, which a little action of conscience would have deterred many from declaring.

Many lies are told in connection with the libations: The first libation is drunk "to the memory of our ancient Grand Master, Solomon, King of Israel." The second "to the memory of our ancient Grand Master, Hiram, King of Tyre." The third "to the memory of our ancient operative Grand Master, Hiram Abif." Not one of these men ever held such a (fictitious) position.

These three lies, together with a fourth (a double-header,) declaring the institution of Masonry to be "ancient" and "honorable," are *immediately followed* by the declaration that "the order to which you now seek to unite is founded upon the *Christian religion and the practice of the Christian virtues;*"

Space forbids my speaking of the sacrilegious placing of the human skull on top of God's Word and the use of the story of Judas, with a view to frightening the candidate, so that he may not "violate his vow," or "betray his trust" as a member of this "valiant and magnanimous" order.

How manifest it is all though, that Templarism is not for Christianity, but Chrisitanity is made a tool of to advance the cause of Templarism. I am speaking not of the purpose in the minds of Christians, who have been beguiled into this order but of the purpose of Satan and his agents—the organizers.

The fifth libation is too dreadful to dwell upon: the mock ceremony (is it not a caricature of the Lord's Supper;) the threat of murder, "you here behold the swords of your companions presented to your unprotected breast, ever ready to avenge any willful violation of the vows you have just taken." (Meyer—"Templar's Manual" says—"It would be error in a Commandery to sustain a charge and then refuse to inflict the punishment;") and the horrible self-cursing in language which would send any unhardened candidate flying from the room and the presence of such associates—these could be possible of perpetration on a Christian candidate only after the successive stages of progress in hardening produced by the earlier rites of this institution.

Oh, Lord Jesus, when wilt Thou destroy this work of the Devil—Knights Templarism? When wilt Thou free once more Thine own followers, who have been betrayed and self-deceived into this great iniquity?

THE ANTI-CHRIST.

(Notes of a sermon preached in Chicago Ave. Church, August 21st, 1910, by Prest. Charles A. Blanchard of Wheaton College.)

Little children, it is the last time; and as ye have heard that Anti-Christ shall come, even now are there many anti-christs; whereby we know that it is the last time." 1. John, 2:18.

The word anti-christ signifies one who is opposed to the Lord Jesus. It does not denote one who is endeavoring to injure him personally, that is impossible. It points out a person who denies His true character and seeks to hinder His work. "Who is a liar but he that denieth that Jesus is the Christ? He is a anti-christ, that denieth the Father and the Son." This is a remarkable statement for it indicates that if a man refuses to give Jesus his rightful place he also denies the Father his. If he denies the Son he denies the Father as well. "Whosoever denieth the Son the same hath not the Father." 1 John, 2:23. This shows clearly that a man or an organization which ignores, insults or in any way rejects Jesus Christ also ignores, insults, or rejects God the Father. This is the word of God and is final; one who affirms that he can deny Jesus and yet worship God must settle the question with the one who wrote this book.

The text declares that even in the times of the apostle there were many who did this i. e. denied Jesus and therefore had not the Father. If this was true at that time it is proper to conclude that in our time there may also be many anti-christs for the last times extend from the first coming of our Lord to the second, and we also live in the days of the many who denying the Son have not and cannot have the Father. We should also remember that organizations as well as individuals may be guilty of the sin of rejecting the just claims of Jesus and in this way make it impossible for God to have any relations with them except those of hostility. If a man or an institution is without God, God is without that man or institution. An order cannot ignore Jesus Christ and at the same time worship God. God will not accept the worship of those who reject his Son.

But the text says that they had heard that Anti-Christ was coming. The word here is singular not plural. The Holy Spirit says that they had heard that this Anti-Christ was coming. Where had they heard of this one? Evidently they had heard this from the writing of the Tessalonians where we read; "For the day of Christ will not come except there come first the apostacy and the man of lawlessness, the son of destruction be revealed." The Holy Spirit goes on to say that this son of ruin, this lawless man will exalt himself above all that is called God or is worshipped. It would at first seem impossible that any one even in the delirium and madness of sin would exalt himself above God, but in our time this is done and in the times of the end it will be more perfectly revealed.

Daniel also in the seventh chapter, twenty-fourth and twenty-fifth verses speaks of the same lawless one. He here tells us of the ten fragments into which the Roman empire is to be broken and says that another king shall arise after them. This last king is to war with and subdue three kings, is to speak words against the Most High, is to wear out the saints of the Most High, is to think to change times and laws, is to have power three years and a half and is then to be destroyed and the kingdom is to be given to the saints. These words reveal the coming of one who is to be the head of all the evil forces of the world both temporal and spiritual. This lawless one is to exalt himself above all that is called God and at the same time he is to be a world ruler. This is "The Anti-Christ" who is to come.

It is obvious that the many "anti-christs" of John's time and of our time and of all time are one in spirit with the great leader who is to become at last the head of that dark and dreadful kingdom. The men and the institutions which now trample under foot laws human and divine, which exalt themselves above all that is called God or is worshipped, which ignore, insult and defy Jesus Christ our Lord these all prepare the way for the great Anti-

Christ who is for three and a half years to sway the scepter of a world wide godless empire. During those dark days he will seek to wear out the saints of the Most High. He will be king of all the hosts of evil during the Great Tribulation.

It therefore becomes a question of the greatest moment; "What is my relation to the anti-christs of my time?" "If the Lord should come for His bride to-day. Would I have the honor and happiness of being caught away to the skies, or would I be left to the awful years of the "Great Tribulation?"

There are now those as of old who say; "Where is the promise of His coming?" 11. Peter 3:4. These careless ones give themselves to the pomps and vanities of the world. They unite themselves in fraternal association with godless and wicked men. They wear the emblems of the cross on which our Lord died for our sins in public parades and see their brethren wear that same cross into saloons and houses of death. They wear their swords into the church of Jesus Christ and carry the same swords which they have sworn to draw in defence of the Christian faith into the dance halls where all that is sacred in man and woman is defiled and destroyed. They swear secret oaths which bind them in unequal fellowship with traitors to government and criminals against law. They say; "Lord, Lord," but they do not do the things which he requires.

Even now there are many anti-christs and The Anti-Christ is coming. How can we who have been redeemed by the precious blood of Jesus our Lord be careless or indifferent when our Blessed Savior is put to open shame, when His holy name is blasphemed and His holy law is trampled under foot? How can we who know that there is no other name under heaven given among men by which the lost and ruined sons of men can be saved keep silence when the anti-christs of our time are teaching that men may be saved by their own efforts without the blood that was shed on Calvary?

When the Anti-Christ sets up his terrible kingdom there will be two classes of men enrolled as his subjects; Those who have received his mark or name in their foreheads and those who have received it in their hands. Those who receive the name of Anti-Christ in their foreheads are they who have actually believed in his blasphemous pretensions; those who receive his name in their hands are they who do not believe in his claims but who for some financial advantage are willing to bear his mark. In the end the Anti-Christ will be cast into the lake of fire with all those who have his mark in their foreheads or on their hands.

Let me urge each one who has in any way become identified with the dread ruler of this dark kingdom to hasten his escape as Lot hurried out of Sodom. And let us, who sinful and imperfect in many ways, have nevertheless been kept out of this snare and trap be diligent to save our brothers who have been less favored than we "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as the stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

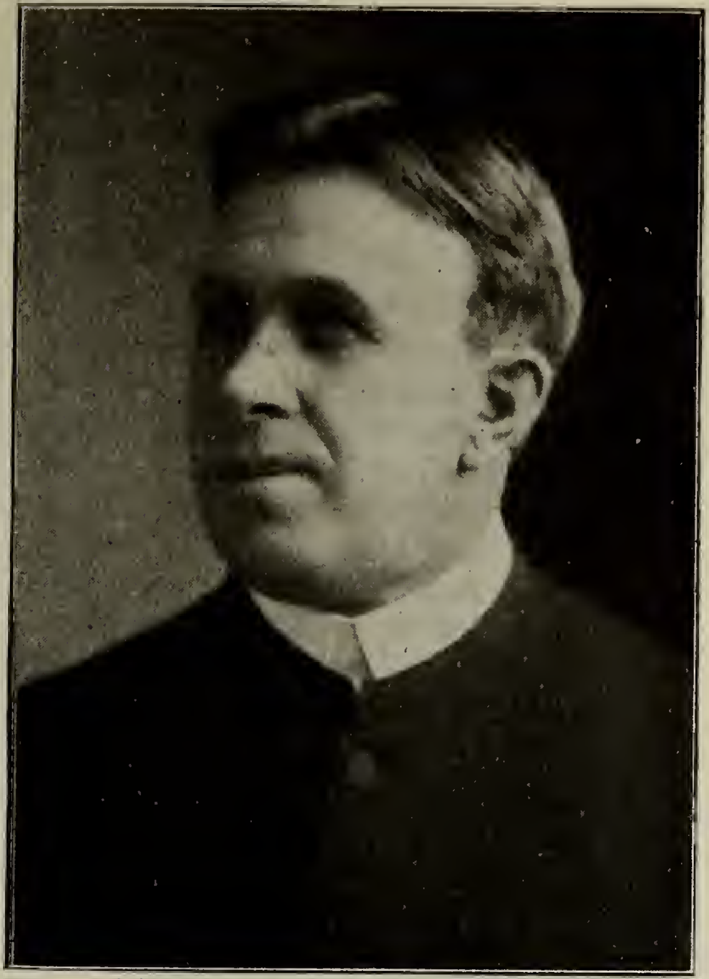
If some one should say, It will ruin me to stand for Christ against Anti-Christ, I cannot afford to sacrifice so much, let him remember that the man who saves his life loses it and that the man who loses his life for Christ's sake will save it unto life eternal.

SOME POINTS IN WHICH WE MIGHT IMPROVE.

BY PRES. J. E. MILLER.

(Address before the Annual Convention of the National Christian Association in Chicago, April 8th, 1910.)

I suppose you are impressed with the thought that the Church is a mighty force for good; that it has always been so; that in some measure the Church is like a man who is out in a strange land, that has to find a new trail across the prairies; like Columbus when he first sailed across the ocean, when he had no map or chart to go by. Of course the Church is put in this position as a Church, sometimes, as we progress. Her sailing has not always



J. E. MILLER.

been smooth and fair, because the path was not well known.

Results Already Attained.

The Church has been influenced in some measure by her unvarying mission. The Church has, in a measure, been influenced for good by some things that are found within her, and because of the world in which she is. The Church has not been able always to do the good that she hoped to do, and that her Master desires her to do; but there is no one, not even the most bitter foe of the Church, but that must admit, when he looks into it, that this world is a great deal better world than it would have been, if the Church had not been in it ,and done the work which she has done.

Leading Characteristics of the Church.

The Church, as an institution, differs from other institutions. It was established by Jesus Himself. It is divine. Some institutions are divine, and some are not divine. The Church is a divine institution, placed here for the purpose, primarily, of saving men and of keeping them saved, not only for the sake of being saved, but that as a result of their being saved, they may become servants to their fellow-men.

In the Church there is one central figure, and that is Jesus Christ. Now if you take Jesus Christ out of the Church, you destroy the Church, in the way in which it was established, and in the way in which it was intended to be. There is no Jesus Christ as a central figure in any lodge that I know of, and because the Church emphasizes the fact that the central Person is Jesus Christ, and none other, in that respect you and I ought to continuously emphasize in our Christian work that the Church and the lodge are distinct and different and opposed the one to the other.

Jesus Christ not a Lodge Man

It is the business of the Church and of Christian men and women to represent His life, and not to misrepresent the teaching of our Master; and the teaching of our Master is entirely different from the teaching of the lodge, to which some men are disposed to belong. We need to impress upon our membership and upon our citizenship, the fact that we have a deeper conviction than we manifest sometimes, that Jesus Christ was not a lodge man. His teachings are not along the lodge line. We teach the things, as a rule, in which we believe; and if we believe that Jesus Christ was not a lodge man, we need to teach that, not once a year, in a convention; not twice a year; but we need to teach it and impress it continually.

Agitation Needed.

If our conventions would teach this idea, that Jesus Christ was not a lodge man, but that He was opposed to it; if our Sunday School and Prayer Meetings were to teach that same thing; if from the pulpit we teach the same thing; if by our different members we teach the same thing; then we are getting at men and women.

I happened to be raised in a home and church that was opposed to the lodge; and naturally I am opposed to the lodge from birth. But I am opposed to the lodge, not alone because of what I have learned in my home, but because of what I have learned myself since. Yet you understand, because I have been opposed from childhood to the lodge, and been taught from childhood that the lodge was Christless, that I would naturally be opposed afterwards; and we need to keep this instruction before our people.

The Force of Example.

Do you know you never have trouble about a disbelieving pew, until you have a denying pulpit? You never have much trouble about the miraculous conception of the birth of Christ, and about His death and resurrection, until the pulpit begins to disseminate that kind of doctrine, have you? And I understand, as the pulpit is, so will be the pew. Where the ministers of our churches disbelieve in the lodge, the people cannot help but come out—with that influence continually before them. One reason we are not accomplishing as much against the lodge as we might be, is because our Sunday-school teachers and Superintendents and the Minister and the scholars believe in the lodge. If we could make our work effective, we must have our Sunday schools and prayer meetings and pulpits and editorial staff composed of men who are convinced and feel deeply that Jesus Christ was not a lodge man, nor was His teaching in favor of the lodge at any time in His life.

The Choice of Ideals.

And then we need to emphasize and understand that we cannot serve two masters; the Church and the Lodge are two masters for you and for me. If we are associated with them ,either we will love the one and hate the other, or we will hate the one and cling to the other. Now there is an ideal in the Christian Church which is the ideal of altruism—the spirit that works for another; and that is the spirit that Jesus Christ instituted while He was here. There is the opposite ideal, that you will find in the Lodge if you go into the lodge study, and that is the ideal of selfishness; and you notice the doings and life of the Christan Church, and contrast it with the life of the Lodge, and you will find that the ideal of the Church is to serve another, and the ideal of the Lodge is to serve one's self. In the Church, I say, the name of Christ is known and revered, in the Lodge the name of Christ is omitted. That makes a difference.

That lodge, in which His teaching is not to be observed,His name not to be honored, not even to be uttered, His doctrine not to be fundamental, is not a place for us as Christian men and women to walk or labor at any time.

Lodge Indorsement Impossible.

With reference to the lodges, you and I know that they are not along lines of business only, but of religion as well, and because the name of Christ shall not be honored and respected, I see no way in which we can be associated with them. My Wife's name cannot be treated as naught, and the place where this is done be a place that I will feel at home in nor would I go to such a place. That home where my Father's name is not honored and respected, is not a home with which I will have close associations. If that be true of my Wife, my Father and my Mother, how much more is it true with reference to my Savior?

And then the objections that are made with reference to the Lodge, that it does not observe the teachings of Jesus; that it divides men into classes; the same objections, my Brothers and Sisters, that you have heard urged within the last two years so much in this City, and other places against the high school fraternity, that it makes for clannishness; that it divides them—a certain class from others; that it produces anarchy in the school; are the same objections that would hold against any lodge in this town or any other—that it makes people clannish and disrespectful toward law, so that they will try to benefit by the law illegally, and evade the law, and if that is the case, you know what the teachings of our Master were.

Loyalty Required.

When we send an ambassador to a foreign country, we expect him to represent our country properly, and stand up for her rights on all occasions. The Church is a representative of Christ in the world, and it is the business of the Christian men and women to see that they represent properly the Master in His undertaking, and not misrepresent Him, as the Lodge so often does in this matter. The Lodge so often disregards the teachings of my Master; and I remember one thing: I am opposed to the Lodge and cannot be associated with it, because it requires an oath to enter it, and my Master says "swear not at all," and so my business is to teach what the Master says along that line, whether it is with reference to the Lodge or anything else; He makes no exception; "Swear not at all,"—except you want to enter a lodge, or under certain conditions? He says "swear not *at all*;" and He says, Say that it is so or not so; and let your character of life be such that when you say a thing is so or not so, men will believe you, because men know that you are a follower of Him.

Careful Instruction Needed.

If, in receiving members into our churches, we emphasize the fact that Jesus and His teachings are opposed to the lodge, and keep emphasizing that continuously, we will be able to go on with the work much better than we have been doing. Ever remember that, because you and I have become established in one line, is no reason why other people are. We know "line upon line, and precept upon precept, here a little and there a little," is the rule because today the Sunday School with which you work is a different one from the one which you labored with a year ago. Jesus did His work openly; the lodge does its work in secret. Perhaps as big a charge as can be made against the saloon is that it always wants blinds up. The work done in the saloon with its big plate glass unobstructed is entirely different from the work in the saloon with the screens up.

The work that Jesus does is done in the open; the work that the lodge does is in secret. When we want to do something we are proud of, we want to do it in the open. When we want to do something that we are ashamed of, we want to do it behind closed doors. And now when an organization prefers to do its work in secret, where no one can see and hear what is done at all, naturally it is suggested to us that there are some things done that are not for good, and you will find it works out that way every time.

Lodges Pretensions Unreliable.

The Lodge's charity is very different from the Church's charity. It may be a very serious question whether it is charity or not. Some men want insurance and some do not; but the very poorest kind you can get is fraternal insurance, because sooner or later it must fail. So many of our lodges emphasize the cheapness of their insurance, and so many are cheap that we do not know but we are duped every time. I remember a lodge started in our town a short time ago, and people were to get one thousand dollars insurance. They said it was so cheap; and I said to one of the young men one day: "Don't you know that if your employer were to pay you five dollars for two days' work, you must do five dollars' worth of work for him, or he would have to close business?" That is the only way it can be done.

Religion Must be Kept Pure.

The lodge admits into its membership the infidel and atheist. I know we are told that they are required to believe in a Supreme Being. I have a cousin, who is a very strong Mason, and he does not believe in a Supreme Being at all; and I am sure that if he were elected to office in the Masonic Lodge, and had to conduct a funeral, he would do it; read the prayers and everything else; yet he does not believe in anything. If that cousin should be elected as an officer, and were to conduct a lodge funeral, and I were asked to help, I would not help; and the reason I would not help is because he does not believe in any God or Bible or any Jesus Christ, or anything of the sort: I will do business with him, but I would not associate with him in anything of that sort, which is partly religious, when I know that he does not believe in religion. You may do about it as you please, but I want to tell you that we as Ministers and church men must put down our foot on this one point, that if the thing is opposed to Jesus in its teaching, keep it from you: as a rule I would not solemnize the marriage of a man or woman who was divorced, because my Master says these things should not be. Again my Master says that I must make Him supreme, and if He is not made supreme, I do not propose to associate with these people in any way.

Lodge Demands Preposterous.

Let me ask you how many of you men and women have ever been present at a corner stone laying, when the Lodge had some prominent part in it? I wonder how the Lodge happened to be there? Suppose the Moody church would expect, whenever a building was going up, to be there to lay the stone; suppose the Catholic Church would expect that they be there; I would object. I would object if my own Denomination, as small as it is, would insist that it must have a part in the laying of corner stones regularly, and so I do object to the Lodges, the Secret Orders doing this. For instance, suppose it had been required that every man who stands on this platform must be a member of the Moody Congregation; you would say, these Moody people are exceedingly narrow. What does the Lodge say, or Labor Unions say, if there is a corner stone laying and even the President of the United States is to lay the corner stone? "He must first be made a member of our lodge." Is that not so? When we come to that point, and we say, even to the President of the United States, You may not do a public act, unless as a member of our Lodge or Union, then we are turning from and going back upon the principles that belong to our Republic. I think we need to emphasize this as we go on, from time to time.

Improvement of Church Possible.

We are told that the Lodge is a social institution. We are also told that the Lodge is a social necessity. Do you believe it? We are told that the Saloon is a social necessity. Now, I do believe that we can improve, as Christian people, by making our Churches more social, but I want to tell you that the Church does not exist primarily for sociability or soial purposes. We will succeed better, if we make our Churches more social I believe. It needs to be better than the Lodge in which the social comes out more prominently.

We are not to be unequally yoked with unbelievers. A few years ago a neighbor of ours called and said—"Mrs. Miller, what lodge do you belong to?" She said, "lodge?" "Yes, I belong to such a lodge." "Why I don't belong to any lodge; I am a Christian." She says, "Why so am I, what do you mean by that?" "I mean that I must not be unequally yoked together with unbelievers." What interpretation do you place on that? "Why I always thought that referred to marriage." "I think it does; but it means more than that. You happen to be married to a man, that is a Church member, and you think that it refers to that; but across the street is a woman married to an atheist and she thinks it refers to something else."

Separation Required.

I do not believe that you and I have any right to be in business relations with a man who is an atheist. If I were in a bank or any other business, I would not for a minute go into partnership with a man who was an atheist. I would not want to do as two brothers John and Thomas did, who were in the coal business. They had a revival, and John joined the Church; and then he went to see Thomas, and asked Thomas to join the Church. Thomas said: "It is all right for you to be a Christian, but if I become a Christian, who would weigh the coal?" There are men, who think it is all right to be associated with ungodly men in business, because they can weigh the coal.

There is some religion in the Lodge: you know it; it is a very little, but it is enough to satisfy a great many men, and because the Lodge knows that men do want some religion, they put in just enough of the false kind to satisfy them. Bless me, if the Church would not give to men and women more religion and spirituality than the Lodge does, there is not a man here but would leave it. Have you ever known a Lodge that was spiritual, and known for its religious work? I have not; and I have known a good many of them. We do things, my Brother, in which we believe, and we become like the things with which we unite.

The Road to Victory.

We have had a demonstration all over this Country of what the Christian people and the Christian pulpit can do, when they believe something, and when they become united upon it, as in the local option campaign, and when we become united upon the question, we can do the same thing in the matter of the secret lodges, in case we get our ministers and Church membership converted along this line; but as long as we do not, we will not he able to accomplish this, of course. I belong to a small denomination. It is understood that when a man unites with our Church, he cannot unite with a Secret Order, and if a man does unite with a Secret Order he is lost to us, and he knows that; we have one once in a while, but it is seldom.

We had a young man running for County Superintendent, and he said our Church ought to be represented in educational work, and they helped to put him in; he was a fine young man, they thought; but at the same time he went to the lodges and said; "I am going to join your lodge," and so on; and they helped to put him in; and his course has been downward ever since. Another young man, who was in the bank, and a member of several lodges, went to the Masonic lodge and said, "I am going to become a Christian; I am going out and join that little church. and I ask you to take my name off." What is the standing of the two men today? The County Superintendent is going down in the estimation of everybody, and the banker is rising in the eyes of everybody, because the business community sees that he stands for something that he believes in.

AN ANSWER TO A LETTER ON ODD FELLOWSHIP.

I thank you for your note of inquiry just received through Brother Phillips, our Secretary. I understood the Odd Fellows present in our Convention that day to say that Odd Fellowship sent its deceased members to the great lodge above .which means heaven. But, as you are in doubt about it I send you herein a few extracts which show the fact in the case. In Grosh's Odd Fellows Improved Manual" on page ninety-eight the lodge officer says: "May your initiation and consequent practice aid in releasing you from all blindness of moral vision, set you free from the fetters of ignorance and error, and bring you from a death in selfishness into a life of active benevolence and virtue." On the next page it is said that, "Odd Fellowship is a minature representation, among a chosen few,of that fraternity which God has instituted among men." Further down on the same page speaking of the Odd Fellows' altar he says: "An altar dedicated to such offices must be served with clean hands and surrounded with pure hearts." —— "On the contrary, we teach that no man can be a good Odd Fellow who neglects any duty he owes to his Creator, his family, his country, or his fellow-men." It is obvious that a lodge accomplishing these things can make its members secure in this world and the next. So, if the Odd Fellows do not teach in their variant services that their members dieing go to heaven, they may do so, but let us go on.

On the three hundred and seventy-fourth page of this Manual in the sermon for the dedication of an Odd Fellow's cemetery we read: "* * * this ground is solemnly set apart, in covenant with God and man, to its holy purposes, never to be diverted to any other until the last trumpet shall sound and the dead shall arise incorruptible." On the next page we read; "Let us feel my brethren, that death is but the gate to a better life, and that over the resting place of the departed, dwells ever the bright halo of the hope of a glorious resurrection * * * for we know that they are but sleeping here until the voice of the Maker and Master of all shall call them to Himself in the day that He makes up His jewels, and proclaims that time and its griefs shall be no more."

On the three hundred and seventy-sixth page in the prayer of the Grand Chaplain we read; "Bless our Beloved Order with an everlasting benediction, and make all its works to praise Thee. And finally receive us to Thyself in glory, so that unto Thee we may ascribe glory and dominion, world without end. Amen."

The glowing address of the Grand Master on this occasion contained the following lines: "But to him to whom death has no longer a sting, and over whom the grave can have no victory; to him whose fears are swallowed up and lost in the glorious assurance of a blessed resurrection and happy immortality, it presents a different aspect." It is clear from these extracts that Odd Fellowship teaches the salvation of all persons who die in good standing in that Order. In the burial service itself there is offered the following prayer: "Our Father and our God, who art the Resurrection and the Life; in whom whosoever believeth shall live though he die; and whosoever liveth and believeth in Thee shall not die * * * hear, we beseech thee, the voice of Thy creatures here assembled, and turn not away from our supplications * * * O God, we beseech Thee, the Holy Spirit to us, whom thou hast spared; increase our knowledge, and conform our faith in Thee, forever."

In the Hymn for the dedication of a cemetery the following reads:

"Our Father, from on high look down,
And sanctify Thine 'Acre' here;
Bid guardian angels flock around,
And spirit-brethren, too, draw near."

"Here may our unforgotten dead
Repose in sleep Thy love has given,
And mourning groups be comforted,
Submissive to the will of Heaven."

The last verse of the Funeral Ode reads as follows:

"Then hail—all hail, redeemed from dust
The soul that now on earth is dumb,
And welcome, while in God we trust,
The rapture of the life to come."

In the funeral ode on the three hundred ninety-fourth page of this Manual we find these words:

"Though in the Grand Lodge above,
We remember thee in love;
Yet our lodge has lost thee here—
'Tis for this we shed the tear."

In another funeral Ode on the same page third verse reads as follows:

"And now he quits our weary train
And marches o'er the heavenly heights;
But we shall walk with him again,
And share his rest and his delights."

No honest man who is reasonable intelligent can doubt that the teachings of this Order is to show that good Odd Fellows dieing go to Heaven.

The author of this Manual, Rev. A. B. Grosh has been one of the Grand officers of the Grand Lodge of Pennsylvania. The book was published by the Grand Lodge of the United States in 1852. It was commended by Grand Scribe of the Grand Encampment of Illinois in May, 1867. The revision from which I quote was made over carefully, the author addressing over fifty Grand Lodges and Encampments.

The frontispiece is a very beautiful steel engraving. It represents at the top the All Seeing Eye with light radiating from it. Three female figures stand about the altar of Odd Fellowship and around the pedestal are a Caucasian, an Indian and a Mohammedan. This picture is to teach that around the altar of Odd Fellowship all sorts and conditions of men may stand.

In the prayers which are printed in this book the name of Jesus Christ is very carefully excluded, and the Grand Lodge of the United States orders that on all occasions of the Order the same spirit that is offered in these prayers should be strictly followed, that is that the name of Jesus Christ should be carefully omitted. The more you study this Order the more greatly you will see that it is one of the many Anti-Christ Orders of our day.

With best regards, I am,
Fraternally yours,
Charles A. Blanchard.

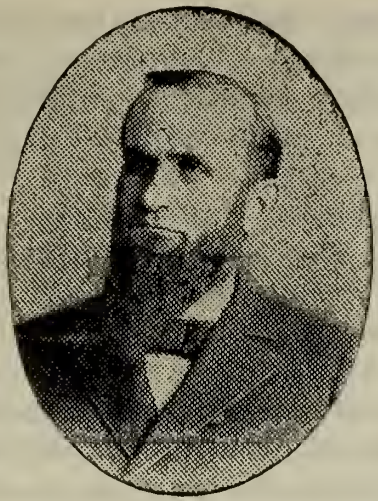
Obituary.

REV. HENRY F. KLETZING.

We are indebted to the *Christian Witness* for the following items in the life of the late H. F. Kletzing, who was at the time of his death a member of our Board of Directors, and who had also served in the same capacity at different times during the history of our Association. His death came as a shock—it was so unexpected. He was sick only about thirteen hours and from information at hand we judge it was a case of acute indigestion.

"It is with profound grief that we announce to our readers the death of Brother Kletzing, our publisher and office editor. He died August 15th. He was taken sick on the train on his way from Camp Sychar and expired in his own home after an illness of about fourteen hours.

"The funeral services were held in the



H. F. KLETZING.

Church of the Evangelical Association at Naperville, Ill., of which he was a member, Thursday afternoon, August 18, under the direction of the pastor, Rev. W. A. Schutte.

"Rev.Henry F. Kletzing was born in Fairview, Montgomery county, Pennsylvania, November 24th, 1850. His father was a minister of the gospel. He was converted at the age of fourteen and about six years later sought and obtained the blessing of entire sanctification. In youth he attended Freeland Seminary in Pennsylvania. Later he took a business course in Philadelphia. After coming west he taught school for four or five years, and then entered North Western College, Naperville, Ill., where he completed the classical course in 1879. He was immediately employed as teacher there, which position he held for seventeen years. It was during these years that he became a blessing to hundreds of students, especially in keeping the doctrine and experience of holiness before them, and through his help many entered the experience and are preaching holiness today.

"In 1901 he became connected with *The Christian Witness* as its publisher and on the retirement of Mr. McLoughlin became office editor. Brother Kletzing was providentially raised up when *The Christian Witness* was in an embarrassed condition, and under his skillful management has prospered to a remarkable degree.

"He had a sunshiny disposition and was always an inspiration to cheerfulness to those he met. The writer, from a close acquaintance of nine years, can testify to his conscientiousness and sweet Christ-spirit. His soul always went out to the helping of others. His private charities were constant, although little known by his friends in general. He was an entirely consecrated man whose intensity of business never cooled off the ardor of his soul. "Not slothful in business, fervent in spirit" he was ready when the chariot came for him. Where shall we find the like again of this energetic, whole-souled, happy ,sanctified business man!"

News of Our Work.

OUR PRESENT NEEDS.

$200.00 for an edition of Tracts. $500.00 for new edition Modern Secret Societies. $500.00 for work of Field Agents.

Please send in your contributions at once. If you can send but little now let us receive that little. Send now to the National Christian Association, 850 W .Madison St., Chicago, Ill.

FROM SECRETARY STODDARD.

Binghamton, N. Y., Aug. 18, 1910.

Dear CYNOSURE:

The friends will be glad to know that the Ohio State Conference was all that was anticipated, and more than could have been reasonably expected. God certainly favored and blessed that gathering. The local attendance our main dependance was on the farmers. The meeting was in harvest and thrashing time, but the people were on hand—some four hundred at the morning session. A severe rain and hail storm diminished the evening attendance. These Mennonite people make no compromise with the powers of darkness. There were a number of denominations represented in the make-up of the program as usual. The meeting being in a Mennonite community and in a Mennonite church, the majority were naturally of that faith.

We gave thanks to our Baptist friends who were holding tent meetings in the towns, for closing their meetings during our Conference. Their leaders felt the opposition of the Lodge to the truth and were glad to contribute to the main effort.

The addresses were all of a high order. We were very thankful for the health that permitted our dear brother Dillon to meet with us and give effective service . In our new State President, Rev. W. S. Gottshall of Bluffton, we feel we have one well fitted to be a leader. Rev. W. J. Sanderson, who faithfully served us as leader for several years, goes to serve in Mission Schools at Selma, Alabama. The coming of the Hon. Henry R. Smith was an inspiration. He was in a position to handle his subject as no one else could. It was reported there was much excitement among the lodge people of the town. Some were overheard to threaten to put the writer in the canal. A "lady Eagle" was making many threats over the 'phone as to what she would do if the Conference was not to her liking. Suppose it must have been to her liking as nothing more serious than a hail storm came.

Many towns were visited and some addresses given while preparing for the general gathering at West Liberty. After a visitation at Washington, D. C., I spent a week at and near Rock Stream, New York, with wife and daughter. Few days have brought greater pleasure than that given to the visit to Watkins Glen. It has never been my privilege to see such work of God in nature. It is marvelous indeed! Since the State took charge the opportunities and facilities for investigation of its natural wonders are much greater. New York does well to preserve this stupendous panorama for the children of the future.

Coming to the Free Methodist Camp Meeting near Thompson, Pa., found myself in a beautiful well fitted grove on a mountain side. Around were the white tents and the glad saints, who had gathered to praise God, and do work for Him. The Elder in charge, our old friend and brother, A. G. Miller, set us right to work, and stood by in support of the unpopular reform it was my privilege to represent. Twenty subsriptions to the Cynosure were obtained and there was no small stir in the ranks of the enemy. The word was proclaimed with power and the altar filled with earnest seekers. I spoke for two hours on Tuesday afternoon exalting Christ and the Church and showing how the Lodge powers were arrayed against them. A bright young woman, who was seeking at the altar in the evening, did not find peace until she confessed her connection with the Lodge, and her willingness to then and there renounce it, with the many sins associated. A 32 degree Mason, wearing the Mystic Shrine badge, showed his spirit by many foolish and wicked expressions. This city is headquarters for many lodge gatherings. Owls, Eagles and what not, have assembled here in recent conclave. Today the I. O. O. F. are having their meeting. Passing a large Hotel, where many with the three links were congregated, I saw two auto loads of women with painted faces entering. They are evidently preparing for the evening entertainment. Surely the ways thereof are the ways of folly and death. The skull and cross bones on their banner is fitting indeed. My God save the people for the multitudes are rushing toward the pit!

I expect to attend Camp Meetings at Houghton, N. Y., perhaps also Silver Lake, and elsewhere. Was sorry to miss the good Camp Meetings in the Cumberland Valley and in Lebanon County, Pa., which are being held this month.

W. B. Stoddard.

REPORT OF SECRETARY STERLING.

August 18, 1910.

Dear Brother Phillips:

I find quite a contrast in the condition of the three States in which I have labored. Michigan was organized and doing business; Indiana was organized, but its officers—men of good spirit—were resting on their oars, owing chiefly to the protracted illness of the President. They are now facing the future with good purpose. In Wisconsin traces of the organization have pretty much disappeared. Yet I find plenty of strong sentiment lodged in individual minds, and it seems to require only a rallying point and fusing forces to unite it and form it for effective service.

I have visited Westfield, Packwaukee, Oxford, (with the country region near by) Columbus, Beaver Dam, Milwaukee, Madison, Sheboygan and Sturgeon Bay.

I have lectured before congregations of the Baptist, Congregational, United Brethren, Presbyterian and the Free Methodist churches, and have held two street meetings.

An interesting part of my labor has been interviews with Christian people, including a number of ministers, some of whom were members of Secret Societies.

I believe there has been no case where secretism has been defended with any earnestness. The secret society members with whom I have conversed, most of them being ministers, have either promptly or reluctantly admitted the charges I have laid at the door of the Lodge. I might give a few examples.

A Woodman whom I met casually and invited to my lecture, volunteered the following reply: "Your work is much needed. I have been a Woodman nineteen years and I am disgusted with it. When I joined there was hymn-singing and prayers; now it is all dancing, cards, etc.; it is one of the worst things on earth." A Methodist minister, who is a Mason, "did not care much for it; did not pay much attention to it;" said, when I spoke of its Christless religion, "Yes, that is so;" admitted that it seemed to interfere with some becoming Christians. A Congregational pastor, who is a Forester and a Pythian (joining for influence' sake, in response to request of young men) stated that he was not much interested and attended but rarely. I asked him, "Is not the religion Christless?" He first said, "It does omit reference to Him, but does some things, I think, in His spirit." Then as I noted that Christ was ignored as Mediator, while hopes of a happy hereafter were held out, he said he "had not thought of that," but admitted its truth. I asked further: "Is not the 'obligation' a repudiation of individual accountability?" After hesitation he admitted this. "Is secrecy necessary to any of the 'good things' in the Order?" I asked? He could not say that it was. One other case I will give: A wide-awake business man, who is very active in Christian work and is President of the Y. M. C. A. in the large city where he resides, stated to me that he was a Mason and a member of other Orders. He presented no argument for the Orders, but seemed to me by his manner to want to admit that he was disappointed in them all. He said, "My church is first with me: the Association second: then the Lodge if there is any time left for it." He further stated voluntarily that the reason he had joined the lodges was to satisfy the wishes of the Bank officials with whom he is associated.

Did space permit, I could relate a number of testimonies given by persons whose relatives, while retaining membership in secret societies, advised them not to join, sometimes with touching manifestations of soul-distress because of their own entanglements. Also individual testimonies from seceders continue to multiply.

In closing I wish to give one item of information. I was told by a Presbyterian minister that a brother minister who is an ardent Mason had stated to him positively that Dr. J. Wilbur Chapman was a Mason. I could not believe it, knowing Dr. Chapman to be truly a man of God. I wrote to Dr. Chapman of the matter and received from his assistant, Dr. Parley Zartman, in Dr. Chapman's absence, a specific denial of the alleged fact.

I am hoping I can arrange for a Wisconsin Convention. Will the friends pray for God's guidance and blessing on the work in this State.

Charles G. Sterling.

"Jesus was the divine model, and we are, when void of grace, the devil's muddle."

He who speaks kindly and charitably of his enemy adds a beauteous charm to his own soul thereby."

"You will have the carnal life or the spirit life at the end of life which you have developed along the path of life."

FROM OUR SOUTHERN AGENT.

Gates, Tenn., August 12, 1910.

Dear Cynosure:

Since my last letter I have preached and delivered anti-secrecy lectures at the following places: Brook Haven, Shepherdstown, Quito, Clarksdale, Tunica, and Coldwater, Mississippi; Covington, Newbern, Eaton, Trenton, Fulton, Union City, Milan, and Martin, Tennessee; Fulton, Wickliffe, Barlow, Lacenter, and Princeton, Kentucky.

I was very cordially received at each place and permitted to preach or lecture unmolested, but contributions were very small, ranging from 45 cents to $2.75. I secured a few CYNOSURE subcribers and distributed tracts at each place.

I addressed the Baptist Educational Convention at Clarkedale, Miss., and the General Baptist Missionary Convention at Brork Haven, Miss., addressed the Ministers and Deacons Union at Barlow, Ky. and the Teachers Institute of three counties at Wickliffe, Kentucky.

I find lodgeism very strong everywhere except Eaton and Trenton, Tenn., and Barlow, Ky. At each of those places there are no female or minor lodges and those among men are very weak. At every other point the lodges are strong and the churches weak. I find in every place the negroes are keeping well in line with their white brethren in the accumulation of property and education. Their religious tendencies, however, are not as good and encouraging as they ought to be, nor can that be until they cease to idolize and worship at the false altars of oath bound secret lodges. I am glad to say, however, I find a great many who are dropping quietly out of the lodges and a few who have courage to oppose lodgery. Wherever the CYNOSURE is read the seed of opposition to secrecy is planted. I would to God five hundred thousand copies of the CYNOSURE could be printed weekly instead of monthly and distributed among the southern negroes. Its power for good would be incalculable. Our reform friends cannot realize now the amount of good this antisecrecy work is doing among these poor deluded people.

I find a great many preachers willing to secretly acknowledge that the lodge is detrimental, but they are afraid to openly oppose it. It is very hard to keep constantly at work in the south, preaching, canvassing and lecturing against the lodge because of a lack of proper support. If three good agents could be kept constantly on the field to push the work with a living salary behind them, great good could be accomplished. I am greatly encouraged with results of my work, but the financial income hardly meets traveling expenses.

Pray for a great deliverance of my race from the power of the lodge.

F. J. DAVIDSON.

MRS. LIZZIE WOOD'S LETTER.

Dermott, Ark., August 13, 1910.

Dear Cynosure:

I met with the Southeast District Sunday School Convention the 30th of last month. I got into conversation with two brothers. We were talking about the work of the Sunday School, and while talking I noticed by their pins that each of them were Masons; so I changed the subject and said to them, "I see you both belong to the Masonic lodge." They said, "Yes, madame, this is the greatest lodge in the world. It is as good as the church."

I answered, "Do you think so? Have you ever thought of the awful penalties you swear to?" They answered, "What penalties? What do you know about what we swear to?" I said, "Well, in the first degree after they have divested you of your clothing, all but your underwear and with your left drawer leg rolled up to your knee and a hoodwink over your eyes, and a rope around your neck, they bow you on your left naked knee and you swear to have your throat cut from ear to ear and your tongue torn out by the roots." Before I could finish telling them they looked at each other so astonished that I could hardly keep from laughing to see two Christian men dumb-founded over such an exposure. When they did speak, they both spoke at once and said, "Where did you get our secrets from? Who told you that?"

I then told them about the National Christian Association. They said, "Well, as sure as you are born those men will be killed, and they ought to be killed; not only they, but anybody who exposes us will be killed when they get to hear of this at our headquarters."

I said, "Why, do you all kill men? I thought you said Masonry was as good as the church?"

They answered, "Yes, it is just as good."

I said, "Will the church uphold men in killing each other?" They did not answer me, but said, "It is dangerous for you to tell our secrets."

Then I told them their wicked penalties up to the seventh degree. They said, "You will get killed if you keep on. The Masons won't stand it to have any one divulge their secret."

This ended our subject, as I had to run to catch my train. I said, going on to the train, "For me to live is Christ and to die is gain." Phil. 1:21.

Yours for Christ,
Lizzie Woods.

OUR OKLAHOMA WOLFE.

Vinita, Oklahoma, July 1st, 1910.

My Dear Brother Phillipps:

I have had one of the strenuous times, and am just now recuperating. For over eight weeks I conducted services in a large tent in Afton, Oklahoma, where the powers of darkness have a large agency, and where I was made to feel the iron heel of the lodge system. If ever a poor fellow was boycotted for standing for the truth, I suppose I can lay claim to being the one; yet I live, and better than all the truth lives, and God has been glorified and souls saved out of the power of this system of darkness, whose head and master is the devil. The Knights of Pythias went so far as to take around a petition to have me excommunicated or driven out of the town, but they found that was not popular and so gave the project up.

I think that Oklahoma is one of the most thoroughly sodden in the system of secrecy, of all the states of the Union. It is the real Octupus of this region, and its ramifications extend through all forms and grades of society, and is one of the most subtle forms of evil that dominate our judicial and politicad systems. There is not a particle of chance in a court of "justice" for the man who stands opposed to secret orders. I know this by bitter experience. It is almost impossible to get a jury untainted with secretism, and woe to the poor wight who is not affiliated with these "secret imps of darkness."

The M. E. minister, who has been a Mason asserted, I was told, that he would never enter a lodge again. So that much good was wrought in the circles of Masonry. Praise the Lord! Others got a view of the anti-Scriptural character of the secret orders, and will have no more to do with them. For all of which we give the Lord the glory.

For my eight week's service I received about $7. Of course the expenses were all met by the poor saints, who had to bear the burden of the expense incidental to the management of a gospel tent, amounting to about $50.00. You will see by this that I had the glorious privilege of contributing a little to the work myself. This abbreviates or obviates the use of beef steak in my home for some time, but, praise the Lord, we have a good garden and we are practical vegetarians just at present. Hallelujah! Phil. 4:19 is just as substantial, as a promise of God, as ever. I sometimes wonder if our friends in the older states have any adequate idea of the status of a worker for the Lord in this new state, where any allusion to secretism in the way of criticism means every kind of boycott, and where slander plays the part of argument against the one who seeks to be faithful to his Lord? Ah well, the Master will soon be here and we shall be free from all this "tribulation," and then we shall have cause for rejoicing, when we are all gathered to Himself in the Glory.

I am expecting to remove to Moffatt, Colorado, in the near future, largely on account of my failing health, and my family will join me there in the fall.

Hope you are well, dear brother, and trust you will pray for me. I am expecting to engage in gospel tent work in

Colorado, and shall need your prayers and the prayers of the readers of your good journal.

Yours in His Name,
J. E. Wolfe.

MINUTES OHIO CONVENTION.

The Association met in convention at the Bethel church at West Liberty, Ohio, July 26, 1910. It was called to order by President, Rev. W. J. Sanderson of Cedarville. The devotions were conducted by Rev. J. M. Faris of Bellefontaine.

The address of welcome was given by Rev. W. H. Thompson, pastor of the Christian church of West Liberty. In the course of his remarks he outlined quite well the purpose of the convention, showing that it was not to abuse Lodge members, but to investigate lodges in the light of God's Word.

President Sanderson responded in fitting words, in which he stated that there were but three divinely appointed institutions—the home, the church, and the state. He also said that out of 12,000 murders in the United States in the last year only two out of a hundred were punished, which he charged in large measure to the influence of secret lodges.

The President then announced the committees as follows: Resolutions—Elder G. A. Snider of Lima, Rev. J. B. Smith of West Liberty, J. C. Stewart of Belle Center. Finance—Rev. J. W. Faris of Bellefontaine, Rev. J. J. Warye of West Liberty, Rev. W. B. Stoddard of Washington, D. C., Rev. S. E. Allgyer of West Liberty. State Work—Rev. Wm. Dillon of Springfield, Rev. R. Hargrave of North Wood, Rev. A. B. Horst of Bellefontaine, and Rev. S. P. Overholtz of Quincy. Nominations—Rev. M. S. Stiner of Columbus Grove, Rev. S. Z. Smith of Sydney, A. R. Elliot of Bellefontaine.

The Evening Address.

Rev. W. B. Stoddard delivered the address of the evening: Subject—"The Church and the Lodge." He showed the church to be a Divine institution, the lodge to be man-made. He also showed that all secret lodges belong to one family, there being a common affinity between them—if you speak against one you offend all. He showed that the religion of the lodges is anti-Christian because they reject Christ.

After a few remarks by President Sanderson a collection was taken to defray the expense of the convention.

Wednesday Morning Session.

The meeting was called to order by the Secretary, Rev. W. B. Stoddard. Devotions were conducted by the Rev. T. Weyer. President Sanderson then took the chair. Quite a number of convention letters from friends of the National Christian Association were read as follows: I. J. Rosenberger, Covington; F. A. Noe, Marengo; G. A. Snider, Lima; Chas. A. Blanchard, Wheaton, Ill.; W. I. Phillips, Chicago, Ill.; Mary Thompson, Huntsville; S. P. Overholtz, Columbus Grove; H. S. Thompson, Dayton; D. W. Lawrence and H. R. Smith, Leonardsburg.

Rev. Steiner of the Committee on Nominations being absent, open nominations were called for. Rev. W. S. Gottshall of Bluffton was nominated and elected President of the State Association. Rev. Wm. Dillon of Springfield was elected Vice-President. M. S. Steiner, Columbus Grove and B. F. Snider of Bellefontaine, respectively, second and third Vice-President. Rev. T. Weyer was elected Secretary, and Rev. J. M. Faris, Treasurer. The discussion "Shall Crime be Protected by Law" was then opened by Hon. H. R. Smith, Leonardsburg. The text and general discussion was on the wickedness of the proposed "Elson Bill." He was followed by Rev. W. Dillon.

Rev. W. B. Stoddard then gave a Chart Talk on the Initiation. The time to close having come, Rev. Stoddard promised to finish his talk in the afternoon.

Wednesday Afternoon Session.

The meeting was called to order by chairman Rev. W. J. Sanderson. Rev. Algyer led in prayer. On motion a committee was appointed to take the names of all those attending and in sympathy with the convention. The Committee on Attendance brought in 232 names in sympathy. (About 400 were present.)

Elder G. A. Snider, chairman of the Committee on Resolutions, read his report. On motion the report was adopted item by item. Each item was wisely and well discussed and brought to light much of the foolishness and wickedness of Lodge system.

Extracts from the Resolutions.

We believe that Ohio reformers have great reason for encouragement. Our people are being educated. * * * The saying, "You can't fool all the people all the while" is true and is being shown in the advancement of the reforms of our day.

We need a good, live man to push the Anti-secrecy work in Ohio. Can we not find the man and the means to push ahead the year round? Other reforms keep their men in the field. Surely ours is not behind in importance. Shall we not look to God to raise up for us one who shall lead to victory? The need is here. Let us do what we can.

We recommend that a committee in the meantime, consisting of our President and Secretary, together with the Eastern Secretary be appointed to encourage such work as may be done in our State, and that all funds in our treasury be placed at their disposal.

In view of the fact that an effort has been made to suppress free speech, and proper investigation as it pertains to the Lodge, by the introduction of the Elson Bill in our State Legislature, we recommend that light be given those in authority and if they refuse the light, that we arouse the people to put them out of office and put others in their place. No man who is under special obligation to part of the people is fit to make laws for the whole!

As an effort has been made through our State Legislature to suppress the exposure of the lodge sins, we would protest against such effort as un-American and above all as un-Christian.

We recommend the CHRISTIAN CYNOSURE and the other publications of our Association as helpful to all engaged in this great conflict.

A vote of thanks is due and is hereby given to all those who have aided in the holding of this Conference.

G. A. Snider, Chairman.
J. B. Smith.
B. F. Snyder.
W. Dillon.

The report was adopted as a whole.

A collection was taken to meet the expenses of the Convention, amounting to $20.68. A recess of five minutes was taken, after which Rev. W. B. Stoddard resumed his address on the Initiation.

Wednesday Evening Session.

The meeting was called to order by President Sanderson. The congregation joined in song service. Prayer was offered by the Hon. Henry R. Smith. A telegram was received from Rev. Hargrave of Rushsylvania, expressing his regret that he could not be present.

Rev. W. S. Gottshall of Bluffton was introduced and spoke on the subject, "Lodge Brushheaps." He showed secret lodges to be worthless institutions which should be removed.

Memorial.

Whereas we learn that an aged representative of our Association has recently been called from his labor here to his eternal reward. Resolved, that we render thanks to God for the long life and ability given to our departed father in the work, the Rev. H. H. Hinman of Oberlin, Ohio.

We recognize in him a faithful, humble servant of the Christ we love, who by his sweet spirit and faithful labors did much to make our world brighter and better.

We believe he has received the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

We shall cherish his memory as an able advocate of reform, a servant of Christ and an uplifter of men.

A collection was taken to be added to the funds on hand to be used for field work during the year.

Rev. W. Dillon was introduced and spoke on the subject, "The Bible and the Lodge." He showed that secret societies were condemned by the Bible and gave out a challenge to any man to deny it.

Convention closed with prayer by Rev. Gottshall.

Thomas Weyer,
Lima, Ohio.
State Secretary.

Varying Voices.

GLEANINGS FROM THE CONVENTION.

(Continued)

Mrs. Brumbaugh: I am very much pleased with what has been said. I think I endorse almost all that has been said in this convention, and it is an unexpected pleasure to be with you. I am glad that I have heard what I have from these distinguished speakers, and I believe that the majority of the men that dare to come out, and speak their convictions, will talk against organized secrecy.

I come from a very small town of about 1400 inhabitants, I should say, and we have **13** secret organizations there; but these are not enough and some of our men go to our county seat, and are there identified with other societies not recognized in our town. We also have auxiliaries in our town; so that not only men stay out of our churches, but the women also; only a week ago Sunday night there was one service in our little burg that had only two individuals in it. The organizations that are auiliary, our women are joining and you can scarcely get them out to any other public service. Fewer and fewer of the women are coming to church so that it hardly pays to open the church. I am surprised and grieved that the women will do this.

There have been occasions when I felt it my duty to speak. Not long ago it was my privilege to speak out, and it seemed to me it was forced on me by a power that was without myself, which I could not resist; and in one of our evening church meetings, the subject came up, "Why Men Do Not Attend the Meetings of the Churches." I was called upon by name to speak on this theme; and without any previous thought, or arrangement of my thoughts, I stood up and the thought came to me: the lodges are the reason. I went on to give my reasons, but it called out a great deal of criticism, that has lasted even from that day to this. It was the "Week of Prayer," and my answer to the question was discussed in their lodges—not only in the Masonic Lodge, but in the lodges of the Rebeccas and Eastern Stars—and they accused me of not knowing what I was talking about and yet at the same time acknowledged that what I said was true. After I had closed what I had to say the pastors—the two pastors of our town were present—got up and each confessed that he belonged to two secret organizations. This I did not know, but I understood a few days ago, that the one who is a Mason has never attended one of their meetings since. I am glad of that. The other one I cannot speak about with knowledge.

I was reminded when I heard the gentlemen speak of the "Fatherhood of God and the Brotherhood of Man" of a little instance that came under my observation in my home town: At this moment we have a very sick man in our town. He has been a very honest man, a man of worth; he is not a wealthy man, and has never identified himself with any secret organization, and I think he is about the only man in town who does not belong to at least one secret society, and many of them belong to five or six more. Today it is impossible to get any of these men of the Fraternal orders to come and take care of that sick man. The family is not in condition financially to engage a nurse, and those who have taken care of him have been largely women.

There was another instance that came under my observation about two months ago. A mother died very suddenly. She belonged to the Eastern Star, but the Eastern Star, because of her poverty, did not care to do very much. Afer the death of this woman they came to the house. She left four young children, and when we spoke to some of our Eastern Stars about taking care of them, they said, "We are not going to take care of those children." We said, 'Why not?" "Are you not under a pledge to do that?" They said, 'It don't make any difference; we are not going to do it;" and they didn't do it. On the day of the funeral they turned out enmasse—the Rebeccas and the Eastern Stars. You know a man can belong to the auxiliaries, but a woman cannot belong to the main body. They all came to church with their badges, and made a great display; at least one-third of the church was reserved for the auxiliaries organizations. Since then I have not heard —I have made many inquiries—I have not heard that the Eastern Stars or the Rebeccas have helped that poor family in any way; but the father is struggling along with hired help to take care of those children.

Now, I want to ask where the Brotherhood and the Sisterhood of man comes in here. If any of you can tell me, I would like to have you do it.

Another thing I have observed is, that the Lodge is clannish; and if it is clannish, it is not Christian; it is not American. So I say I do not believe in the main secret orders nor in the auxiliaries; and I believe that the latter are no more to be tolerated than the former.

I know all about the death of Captain William Morgan. I was born near Batavia, N. Y. I knew of his abduction and murder from my older relatives, who at one time were Freemasons, but after that terrible tragedy they severed themselves from that organization, and as far as I know, none of them ever returned to it again. The result was that I have been prejudiced against secret societies all my life. I was prejudiced by the teachings and the knowledge I got that it was wrong —that the whole system of secrecy is wrong.

And when I think of these auxiliaries getting up banquets and washing dishes for the parent lodges, that won't even allow them the privilege of going into their meetings, I am still more and more prejudiced against them.

President Blanchard Answers a Lodge Advocate.

I just want to spend a single moment on this question, that I heard mentioned two or three times by a gentleman last night and this morning, namely: the possibility of knowing anything about the Knights of Pythias without going into it.

When I was a boy we used to keep a swill pail at our back door, and in that we threw those things, and scraps of things, that were going to go to the pigs. Now I never tasted the stuff in one of those pails in my life, and at the same time I am perfectly free to say that that beverage was not good for man to drink; yet I do not speak thus because I tasted it, but because I know what kind of thing it was. If I should ask the gentleman, if he was free to condemn a gang of counterfeiters, or horse thieves, he would be bound to say that he was free to condemn them; yes, he would say: They ought not to be tolerated in civilized society. And if I should say to him, "Then you certainly must have been a member of one or the other, or both of these gangs, for if you were not, you would not be free to pass upon them at all; and you have to be in them, in order to be able to condemn them." He would say, "You talk like a fool." I think that would be true. When a man says we do not know anything about secret societies until we join, I think he is speaking rather in the same way.

We know about secret societies in three ways: in the first place, they all do certain things openly and before the world. The Knights of Pythias put on hats with feathers and a uniform and one thing and another; and they march through the streets. Anybody who looks on the procession has a right to form an opinion of that Order from that thing. My little boy six years old delights to deck himself out in feathers and march up and down the line in front of our house, and he says he is playing Indian. Now when I see that procession, I might learn something, if I am able to understand what I am looking at. In the second place everybody knows that these organizations have literature. The Knights of Pythias organization has. They print papers and they print books and these papers and books are available to the public. I am not speaking about the unwritten work; I am talking about the written work. Everybody knows the

Knights of Pythias has that thing; and anybody who buys that literature and reads it knows something about the Knights of Pythias. When this gentleman was speaking, I learned about the organization of the Knights of Pythias; he has confirmed what I knew before, that the Knights of Pythias excludes Jesus Christ, and he told us the reason, and I knew the reason, but now he has confirmed it. The Knights of Pythias exclude Jesus Christ, and they exclude Jesus Christ in order to get in the Jews and other people like them. This gentleman says so, and other people say the same thing, so I can learn from whatever they say, and from what they print.

Then there is a third source of information, and that is this: the testimony of men who have been in these organizations and for Christ's sake have come out of them. Now this gentleman is very much mistaken if he supposes that no Knights of Pythias have ever abandoned that Order. The ritual of that Order is here in print at this time. If this brother would take the ritual and look it through he would say, if he was an honest man, that it was correct. He might say he was not obliged to tell, but the ritual is here. There are people who believe that they ought to tell about these things. Now he says; "How can you accept the testimony of a man who takes an oath to conceal a thing and breaks it; how can you take the word of a man who says he is going to conceal it and then he tells what passes?"

My answer is, if he should say, "I went into the Knights of Pythias Order, that Christ-rejecting Order ten years ago, without any Jesus. I am satisfied that a man must believe in Jesus Christ or he is a lost man; I am going to come out from the Knights of Pythias," I can believe him; but I cannot believe one, as long as he says he is going to conceal a thing. Can I believe a man that swears he is going to conceal it? But since it is a sin for him to take the oath and a greater sin to keep it, and he says, for Christ's sake I am going to break it, I can believe him. He puts himself on the platform where his testimony is worth something; but his testimony, as long as he admits that he is going to conceal it—how can his testimony be worth anything?

I wish you would remember three things, that you can read the literature, that you see the actions, and that you can hear what seceders testify concerning secret societies: these are three good, valid ways of information, and any man who wants to know what the Knights of Pythias are, can know just as well without joining as with joining..

Pres. B. W. Ayres, Oskaloosa, Iowa.

I came not here to talk. I am a plain, blunt man interested in educational work. Not a preacher, but a son of God, born of the Spirit, loving the things that make for righteousness in the world. I came up here as a learner.

I came in touch with the National Christian Association when the State Association of Iowa held a Convention at our school a few months ago, and I had the misfortune to be put in as President of the Iowa State Association. I am here to learn. I had some reasons before, but now I need to be informed. It is a good thing for the Iowa State Association that I am here.

I wish to say that the movement represented by our school, the Central Holiness University, is an interdenominational movement, so I represent no special sect. You will find among our people earnest workers in this cause represented here. Our people I think need informing on the subject, so as to be able to give a reason for the hope that is in them. We find many among our people who say that when they came to consecrate their all to God, the lodge question came in for consideration, and they had to give up their lodges. They had to renounce it all.

I have never been a lodge member. It was first because of my training that I was kept out of the lodge—because of my mother's position. My father never was a lodge man; my mother always felt that father ought to have a part in the raising of the children, and ought to stay at home sometimes and give a little attention to the boys in the family, and also to take them to church. We went to church as families. I got in my young manhood that kind of training—and you may call it prejudice—and it was prejudice, but it was a prejudice that has proven very salutary to me. I felt just from a business standpoint that I did not have time to spend with the lodges; and then when I went to college, I went in with my prejudice. Of course here came up the fraternity question; and when they sent a committee around, as they say, "to spike the boys," invite them in, I had to say, "No."

I noticed in my college life, as Dr. Blanchard will remember me stating when the Association met at our University, that there seems to be a disposition among fraternity members to help each other—to get unfair standings, and unfair conditions and as college "frats" to working unfair schemes. There was a social caste growing out of it; and having decided to work my way through the University and get my grades on my merit, and go through without the fraternity's help, I found that some of my schoolmates would hardly notice me, as they passed me on the walk at ordinary times; and yet I found that when we were coming to examinaion and a fellow could not go to his co-fraternity man then for help, he was willing to come to me. I noticed that selfishness that seeks self interest; he was willing to come to me for help, when he was in a pinch, but he hadn't that broad spirit of fellowship to give me recognition in the ordinary social intercourse of college life.

Providence has led me on in the educational work, until I am now the President of an educational institution, and I want my students to know about secretism, and I think I shall distribute to them a little of what I have been getting here; and I trust it will multiply from my hands. I believe it will, because I know it will fall in the good and honest hearts of about four hundred young men and young women of my school, who are preparing to go out and do work for God; and I feel that God will hold me responsible for the distribution of these truths among these young people, whose lives I am permitted to touch.

I have always thanked God that He let Brother Blanchard come over to the school. Brother Blanchard, I will never forget you and your words over there, and the inspiration you were to the school, and the help you have given us. I know there were seeds planted over there at that Iowa State Convention that will grow up and bear a bountiful harvest.

I have said to some of the Brethren here of the National organization, whenever you want to come to Central Holiness University, with a good, strong message on this subject, I want to arrange for it. The next year, the Lord willing, and letting me live, I am going to have some more seed sown in the new group of students that are coming on.

I am glad that I took the time out of my busy life to come over here. The addresses last night were strong. I shall carry away things that I know will make me a better and a stronger man, a man of greater influence for God and righteousness, and for the great work that I represent. I am glad that Christ is exalted in this assembly. I thank Him more and more that He throws me into the society of genuine Christians, who exalt Christ, for there is salvation in no other.

Frank A. Noe, Marengo, Ohio.

I want to say a few words. I was down in the country last Sabbath, and got caught away from home and got to stay with a friendly man, who said he had been a Mason. I was asked to dinner, and after dinner, I handed out some tracts. The young man said, "Are you working for or against Masonry?" I said I was anti-mason. He said, "What do you expect to do?"

I said I expected to hold up the light. I do not expect to kill Masonry, but I expect to hold up the light. I will be free from guilt and will throw the responsibility on the secret society people. But the main point I wanted to make—they wanted to know what was wrong about secret societies, and I told them that the thing that was wrong about Masonry was that it was a religion; but it was not the Christian religon—it was a false religion. I said that the main thing in these printed testimonials which I gave them was that when people got Christianity they did not need secret societies.

The devil has always been in the world to deceive men and to delude them and to get them away from God. It don't make much difference how he does this, so that he gets them, and the secret societies are his agents to deceive.

Now all these secret societies are religious. Masonry is a religion, the mother of the whole system, and the rest of them are the children; if a child does not just represent his father he is a child all the same; and that is the trouble with all these secret orders, even the insurance orders. Christ came to save us and to destroy the works of the devil.

Mr. Knowles (a lodge man): I just want to call attention to one thing. 1st, in regard to the remarks of the brother who spoke in regard to the character of lodge members. He drew the distinction between such and the character of church members. This is manifestly unfair. No one would be justified in criticising the church because of the character of a few of its members. That would not be a fair criticism. We understand very well that in selecting members in the Order of the Knights of Pythias, that they do not always prove to be all that we could desire; but the method by which we secure the members is such that we take all precaution to select members who are congenial and agreeable and such as will be useful members of the Order. So a young man is not doing so badly to get into a company of that kind. Now, how does the church select its members? In infancy before the age of understanding; they come and take the obligation, and the obligation which they take is very strong. It is so in the Methodist Church where I was raised. The average one in joining a Church is a child below the age of understanding. The child does not understand theological propositions.

The Catholic Church also does not want secret societies, for they have a monopoly on them. They don't want their members to become members of any outside secret society and knowing things which they cannot tell to the priest; but the surprise to me is that Protestants, that is, a few of them, follow so closely after and imitate the Catholics. Don't you see brothers, that this matter of exclusion of lodge members is not for the welfare of the Church? It is unfortunate that we have this doctrine of exclusion preached. We admit into our lodge any member, the Presbyterian, Catholic, or any; we admit them into the order of the Knights of the Pythias.

I tell you I am glad that the Church has not a monopoly on the name and on the life of Jesus. They may treat it in every way to hold on to it for themselves, but these things are a stumbling block in the way of the Great Master of the human family. These secret orders come in and take up the things and help men in a way that the Church does not. That is your trouble exactly. Don't you see that there are some things to be learned? We must be careful when we talk about drawing our skirts aside and passing by on the other side, and letting the fellow go down. Don't forget these things. I desire to speak kindly and helpfully, but you are making a mistake in fighting this proposition, which is calculated to do good; and especially when you in any way misrepresent, you are doing more harm than good. I wish to God that you could see the error of your ways.

President Blanchard: Brothers and Friends, You will all remember a while ago that this Mr. Knowles said that the lodges shut out Christ because they wanted to take in people who did not believe in Him. We haven't a word to say. In place of saying we draw the line, Christ draws the line Himself. Jesus Christ says, "He that believeth in Me is not condemned, and he that believeth not, is condemned already."

Every man that gets into the lodge, and imagines he is going to Heaven is a mistaken man if he don't believe in Jesus Christ, if Jesus Christ spoke the truth: "He that believeth on the Son hath life, and he that believeth not the Son hath not life, but the wrath of God abideth on him."

There is where we Christians are going to stand, and we are going to win out too. Jesus Christ has bought this world, and Jesus Christ is going to take possession of this World.

The Power of the Secret Empire

By Miss E. E. Flagg

XVIII.

The Gathering Storm.

My grandfather said but little after it ceased to be rumor and became report that Captain Morgan of Batavia was writing out the secrets of Masonry with intent to publish them to the outside world, and feeling rather curious to learn what shape his thoughts were taking I asked him one day if he really believed the book would ever be published.

"I don't know, Leander. I don't know," he answered, with a dubious shake of his gray head. "I am sorry Captain Morgan has been so unwise as to undertake such a thing. It will only hurt him, and being a family man he ought to consider his wife and children. And of course it will hurt Masonry to begin with, but I have been thinking it over, and it is my opinion that in the end it will only be an advantage to it."

"How so? I asked, somewhat surprised at this sanguine view of the case.

"Why, don't you see, Leander," said my grandfather, laying down both pipe and newspaper in his earnestness. "Masonry will have to be altered if this thing goes on. I don't mean in any of it's essentials, for of course it cannot change in spirit or principle; but I have been thinking there could be no better chance to reform the institution in a few points—to drop for instance some of its forms and ceremonies that are only a needless offence to young candidates, and substitute others in their stead more in agreement with the progressive spirit of the age; in short, to have less of the law and more of the gospel in it. And if this should be the result of Morgan's publishing the secrets, I, for one, don't care in the least how soon it is done."

And over this agreeable outcome of the whole affair my grandfather waxed decidedly cheerful and turned to his pipe and paper with a very untroubled air; pausing, however, almost as soon as he began to read, with his finger on a certain paragraph, to which he called my attention:: It ran as follows:—

Notice and Caution.

If a man calling himself *William Morgan* should intrude himself on the community they should be on their guard—particularly the *MASONIC FRATERNITY*. Morgan was in this village in May last, and his conduct while here and elsewhere calls forth this notice. Any information in relation to Morgan can be obtained by calling at the *MASONIC HALL,* in this village. *Brethren and companions* are particularly requested *to observe, mark and govern* themselves accordingly.

Morgan is considered a swindler and a dangerous man.

There are people in this village who would be happy to see this Captain Morgan.
"*Canandaigua, August* 9, 1826."

"May last," I repeated. "That was the time I saw Captain Morgan in the stage coach. Don't you remember my speaking about it?"

But my grandfather did not answer. He generally read anything important over twice, and was now engaged in giving the notice a second careful perusal.

"Leander," he said, finally, pushing back his glasses with one hand while the finger of the other continued to point to the italicized words, "what did they do in the lodge last night? I haven't thought to ask you before, but I suppose Elder Cushing and the rest of the committee made their report."

"Well, not a report, exactly; Elder Cuushing said it was a matter to be settled in the chapters, but not ripe yet for discussion in the lodge. He had no authority to say anything more than this, that Morgan's book should and would be suppressed."

My grandfather looked thoughtful

but said no more, and after a moment of silence resumed his reading.

In those days a newspaper was not the lightly esteemed article which it is now, and all my grandfather's were carefully saved for Rachel and I to read, and after we had done with them they were passed to somebody eles, and so on *ad infinitum*. Thus it happened that Rachel's eye fell on the same notice, and her wonder and curiosity were at once aroused.

"Leander," she said, "I don't understand it. What has Captain Morgan been doing so bad that he must be pointed out to the public as "a swindler and a dangerous man?" And what do these words mean: "observe, mark and govern themselves accordingly?"

"Only violating his Masonic oath," I replied, thinking it best to answer the easiest question first. "So I suppose this is intended to warn the fraternity against him."

"Then why don't they use good common English?" said Rachel. "What is the use of all this beating about the bush? Or is it intended that it should only be understood by Masons?"

Now I knew well enough what had made my grandfather so suddenly thoughtful. I knew that under that form of words lurked a sinister meaning, detested by Rachel's quick and pure perceptions, as one feels the slimy, creeping presence of a serpent. For the report what was doing in Batavia had spread like wild-fire through the whole Masonic camp, and created an excitement not at all to be wondered at when it is considered that on the keeping of its secrets inviolate hinged the whole question whether Masonry should continue to what it had been in the past, "the power behind the throne," swaying the decisions of bench, and senate, and council chamber; or whether, its silly secrets and impious ceremonies fully unvailed, it should go down like a millstone before the popular scorn, in the graphic words of Scripture, "a hissing and a reproach." Brownsville lodge even forgot Sam Toller in this more immediate and absorbing subject of interest. It held several meetings in which there was much free and hearty abuse of the worthless miscreant and perjured villain, Captain Morgan, and many stout assertions made that Masonry not only never had been revealed, but never could, would or should be. And considering how often this sentiment was repeated the general excitement among Masons of every class and condition over a thing that could not possibly happen was certainly a curious phenomenon.

Still the ordinary social life of Brownsville remained undisturbed. There was the same sound of village gossip, the small tragedies and comedies that go to make up the sum of daily living. Every Sunday standing in the sacred desk, Elder Cushing preached and prayed precisely as he had preached and prayed so many Sundays before, and how should anybody suspect that he, a minister of the Gospel of peace and good will to men, was all the while cherishing murder in his heart? Still less, that the same remark could just as pertinently be made of many of his brother ministers whose devotion and piety no one thought of impugning. And, furthermore, would it not have been a strange and startling thing to tell in the ears of any lover of law and order that not in Brownsville only, but scattered through the whole county and State were sheriffs, justices of the peace and ex-legislators, either committed personally to the same course of action or giving it their tacit approval? Yet it was true, nevertheless, though many an honest Mason would have been full as slow to believe it as the most skeptical outsider. For, like most other systems of evil that have cursed poor, weak human kind since the Fall, Masonry understands perfectly well that the fanaticism or even the depravity of its members are not more valuable aids in carrying out a plan of concealed iniquity than the honest stupidity of good men; men who would not themselves injure a felllow being, and are therefore slow to suspect it of others; men who have practically deserted its counsels and can deny with all the assured confidence of ignorance that "these things are so."

"There is something about this piece that I don't like," continued Rachel, decidedly; "it is too much like stabbing a man in the dark to call him a 'swindler' and 'dangerous' to the community, and not tell what he has done. But of course it is wrong for Captain Morgan to break his oath."

Rachel sat for a moment with her eyes fixed on the floor and had only just resumed her reading when Joe brought in a letter from Mark. He wrote that we must not expect him home this vacation as he could not well afford to spend either the money or the time. He was now making rapid progress in the classics and the higher mathematics and felt that the few weeks of exemption from school duties must be improved to the utmost, especially as he had a prospect of advancement to a higher position next quarter. The letter contained, as usual, much love to all at home, and many inquiries after sundry four-footed friends about the farm, and ended with a grateful mention of Elder Cushing.

"Dear boy!" was Rachel's only comment, though she looked disappointed.

"Well, Rachel," said I, folding up the letter, "you must acknowledge that Elder Cushing has done a good thing for Mark in getting him this situation. and you see how deeply Mark seems to feel his obligation to him. He might have been plodding along in the old ruts today if the Elder hadn't happened to take such an interest in him, and now there is no saying what he may get to be—Judge, or Senator, or perhaps President—who knows?"

Rachel smiled, but it was a very thoughful little smile. Then she turned suddenly round to me.

"Leander," she said, "I want to tell you a short story. There was once a beggar who was heir to a throne, only he didn't know anything about it. And one day a man came across him who was a royal embassador from his father's court, specially commissioned to find the missing heir. But what did the man do? He was very kind to him; he took pains to procure him a good situation with a fair prospect for rising in life; but all the while, though he knew he was the king's long lost son, *he never told him of it!* Now do you understand my parable?"

"Not very well. What has all this to do with Mark and Elder Cushing?"

"A great deal, as you will see after I have explained it to you. Mark is a Christian, I firmly believe, and Elder Cushing knows, or ought to know it. Why hasn't he ever told him? Why hasn't he been at least half as anxious to prove him an heir of Christ as to make him a Mason? I tell you, Leander, if he had been, even though he had never got him this situation, Mark would have been a thousand times more reason to feel grateful to Elder Cushing than he has now."

And having had her say, Rachel dropped the subject till some other time when the spirit should again move her.

No one in the lodge denounced more severely the doings of that "vile, perjured wretch" in Batavia, than Darius Fox, who, by the way, had been very civil to me since our little disagreement previously mentioned, and had even apologized after a fashion for his offensive words in the lodge meeting. As for me I was very willing to let bygones be bygones, and only quietly wondered at his change of manner, though not without a hidden inkling that Joe might have explained the mystery had he felt so disposed.

"It won't do to mind all a fellow says, especially when he gets worked up, and the time has come now for all true Masons to hang together; if we don't, our secrets will get to be nothing but a by-word from one end of the country to the other. The publishing of that book must be stopped. There are no two ways about it. If we can't do better we'll send Morgan to travel East one of these days—consign him to a kind of honorable exile, you know."

And Darius chuckled over his little joke, the point of which I failed to see very clearly, but not liking to show my stupidity, let it pass.

Mr. Fox was a Royal Arch Mason, and so had the right, not possessed by ordinary members of the lodge who had taken but three degrees, to know what was doing in the chapter. Deacon Brown was another thus privileged, and expressed himself quite as decidedly in regard to the matter as did Mr. Fox, though in a little different fashion, as benefitted his age and ecclesiastical standing.

"This is the time for every good Mason to rally to the support of the most moral, humane, and, next to the church itself, the divinest institution on earth. To be indifferent or careless in such a crisis is to provoke the wrath of heaven. 'Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord against the mighty.' "

It struck me that the worthy Deacon was a little out in his quotation; that it was a rather violent stretch of the imagination to say the least, to class that open-browed, clear-eyed, brave-souled man who sat writing in his little room in Batavia, among the "mighty," however opposite the term might be when applied to a vast secret power that numbered its adherents by tens of thousands all over the land, and boasted itself invincible. But the Deacon seemed quite oblivious of having made this little slip, and it was not for me to enlighten him.

Thus matters went on in Brownsville lodge, the air charged with a kind of brooding eletricity, like the subterraneous lightning which foreruns the earthquake. But though there was plenty of talk like the above which made me vaguely uneasy, it was mostly of that enigmatical sort which may mean much or little, according as one chooses to interpret it. To my understanding it only expressed a determination, more or less decided, to suppress, if possible, the publication of the book, and I was sufficiently ashamed of my own share in Masonic fooleries to feel quite willing to see this done. But the idea of violence, of actual *murder!*—who, as I said before, could possibly suspect such things of his neighbors and fellow townsmen——worthy, respectable men for the most part, who went to church regularly and voted at every town meeting, and demeaned themselves like Christian citizens of a free Republic! I did not and could not believe it, especially after my grandfather's easy way of viewing the subject, and I put it to the reader if he could, in a similar situation, have thought otherwise.

So the days wore on—those August days of Anno Domini 1826.

"We are going to gather in a splendid crop this year, but I've worked hard enough to do it," I said to my grandfather with a little pardonable pride, as we stood looking at the acres of waving grain ripe for the sickle.

"That's right Leander; the hand of the diligent maketh rich," answered my grandfather, approvingly. "But now I think of it, I wish when you take your flour to market you would contrive to stop at Batavia coming back and see Jedediah Mills for me. A man at my age ought to have no loose ends to his affairs, and there's a little matter of business between us I would like to have settled up."

I readily promised, little thinking that in so doing I was about to become a spectator, and in some sense an actor in scenes so strange and startling that to the reader of to-day they seem more like romance than a part of sober, veritable history.

XIX.

A Night in Batavia.

Mr. Samuel D. Greene kept the Park Tavern in Batavia, at which I put up late one Saturday night. He had moved there from Pembroke a few years before, and it was in the latter place, that Sam Toller had spent a brief period in his employ, with a result already known to the reader.

A still quiet man, not yet forty, was mine host of the Park Tavern, born of a line of godly ancestors in the quiet old town of Leicester, in Massachusetts; a gentleman and a scholar, who had received his education at a famous New England University, and while fitted by his superior breeding and culture for a higher position was by no means disqualified thereby for the homely practicalities of his present manner of life, as evinced by the fact that his house was widely known as one of the best places of entertainment in the country. Furthermore, he was a Christian man who believed in prayer, and tried to square his every action by the Bible; a patriotic and public-spirited citizen, moreover, to whom his townsmen naturally looked when there was any responsible office to fill, and, at the time I write, general guardian of the young and prosperous village of Batavia, being chief of its board of trustees. Such was the man whose name was forever to be linked with Morgan's—a man who could not be coaxed, nor bought, nor frightened; who could take his stand on the Rock of Ages, grandly defiant of the malice and persecution that was to follow him, not for a month or a year, but for over half a century—perhaps a more searching test of loyalty to truth than many a martyr's brief hour of agony at the stake.

But it must not be supposed that I knew all this about Mr. Greene, when, finding that Jedediah Mills had moved to Tonawanda, a few miles off, I put up at the Park Tavern for that night and the following Sunday, travel on the Lord's day, except in the plainest cases of necessity and mercy being a thing my grandfather never countenanced; nor had sneers at the "Puritan Sabbath" at that time so far let down the bars of public opinion as to make it either respectable or common. To know that my host, calm and quiet as he outwardly appeared, was in reality passing through one of those ordeals that "try men's souls" of what stuff they are made; that he was playing a most difficult and dangerous part with full knowledge of the risk he was running, would have surprised me very much, but it would doubtless have surprised Mr. Greeene's neighbors more.

For I had made my visit to Batavia in troublous times. Men stood talking in excited groups on the street corners, and the general air of the place was more that of a village standing in the way of some invading army and hourly expecting to be pillaged, than a quiet American township whose peace no war nor rumor of war was ever likely to disturb.

But a key to this state of affairs had been furnished me by a rather singular encounter which took place when I was coming down on the canal. I had just stepped off the boat at one of the landings when a man came up and clapped me on the shoulder with the words—

"We've got to play 'possum for a while. There's some traitor in the camp. Blast him—Miller has got warning and is on his defence."

But as soon as I turned round and confronted the speaker, naturally startled at this style of address, the quick change in the man's face showed him to be aware of his mistake and not a little disconcerted thereat.

"Beg pardon," said he, "but I was expecting to meet an acquaintance here, and you were dressed so much like him, and are just about his build, that I could have sworn it was he as you stood there with your back to me. You are a Mason, perhaps?"

This was spoken in a low interrogatory, the stranger scanning my face meanwhile with a pair of snake-like eyes. He was dressed in light clothes, outwardly like a gentleman, and to the unobserving might have readily passed for such, but under a critical view there was much in his whole air and appearance that was at variance with this idea.

"Yes, I am a Mason," I answered, with a quick noting of the look of relief that overspread the stranger's sinister visage. He had made a mistake, but by no means so bad a one as he feared.

"Ah, going to Batavia?"

"Yes; but may I ask why you make these inquiries?" I said, for I did not entirely like the stranger's cross-examination, and the possible meaning of that speech to his supposed friend just then flashed across my mind, for I knew that a certain Colonel Miller of Batavia was associated with Captain

Morgan as his publisher, and in the general Masonic zeal to suppress the book, though by no means fully aware of the deadly form that their hatred towards Morgan was taking, I knew there were men in the fraternity ready enough to use violence if they could be assured of safety to themselves.

"I merely ask these questions to see if you, as a Mason, are prepared to govern yourself accordingly," answered the stranger, with a cautious glance around to see if any one was within hearing distance. "You are going on to Batavia. Well and good; only remember that whatever a Mason knows, he must know nothing where the interests of Masonry are concerned, for his oath is above every other possible obligation."

In his anxiety not to be overheard, the stranger had hissed rather than spoken these last words in my ear, and now walked rapidly off, probably thinking it best to let this small lump of Masonic leaven do its work unhindered. It certainly raised considerable fermentation in my mind, for I could not doubt there was some Masonic conspiracy against Morgan and Miller on foot, and the stranger who had so mysteriously addressed me was one of the chief ones in the plot. Now to be mistaken for a fellow-conspirator was unpleasant enough, but to be told that I must be blind and deaf to everything I saw and heard "where the interests of Masonry were concerned," or else violate my obligations as a Mason, was more unpleasant still, because it was the truth.

But the whole mystery stood revealed when I reached Batavia, for it was as I have said, the theme on every street corner. To protect his life and property from midnight violence by a Masonic mob, Colonel Miller, in this land of equal rights and general respect for law, had been obliged to set an armed guard over his printing office, the plot against him having been revealed—nobody knew how—by some unknown member of the fraternity so poorly instructed in his Masonic obligations as actually to put his duty to God and his neighbor first.

From one source and another, from Masons, and those who were not Masons, I had gained a tolerably correct knowledge of the state of affairs in Batavia before I entered the bar-room of the Park Tavern, where the one exciting topic of the hour was being discussed by several new arrivals like myself, after the free and candid fashion peculiar to American citizens in public places.

"I say now, Masonry is a good thing;" spoke up one of the said "new arrivals." "There's ins and outs in trade, and a whisper in the ear from one of the knowing ones that can tell you just when and where to sell, I've found as good as hard dollars many a time when I've been to market with flour and grain. And I say that to reveal the secrets as Morgan and Miller are doing is a vile, dastardly thing, for it is like taking money right out of the pockets of the farmers and working men who pay their lodge dues and have a right to enjoy the benefits of Masonry without hindrance from any one. That's my view." And the speaker, an individual of a genus very common everywhere, who was not so much consciously selfish as he was morally obtuse, blew his nose with the air of one who has made a point not easily carried.

"That's right, 'always speak well of the bridge that carries you safe over,' my old grandmother used to say,' put in a jocular looking man who stood ordering a drink at the bar, and now walked forward and joined the group.

"I believe in free and equal rights for everybody," said another and younger man. I never could see any reason, for my part, why Masons should be privileged before other folks.'

"You ain't one, that's plain enough," put in the jocular man. "I have noticed that it generally takes a Mason to see the beauty of that kind of thing. You'd better join 'em and you'll find the grapes are a mighty sight sweeter. Fact now."

And with a grin that spread from ear to ear he went up to the bar to take the tumbler of punch that he had ordered, while the other retorted with some spirit:

"I won't just yet, anyhow. Pretty business, I say, here in free America, if a man can't write and print what he's a mind to without the risk of having his life taken and his house burnt over his head!"

"Now such talk as that is all bosh," answered the first speaker, decidedly; "there has been no attack made on Miller yet, and there won't be. The man that got up such a story was a fool, to my way of thinking, and the people that believe him are more fools yet."

But at this point the waiter came to show me to my room and I lost the rest of the conversation.

No midnight alarm disturbed my rest, and the Sunday dawned as fair and peaceful as any Sunday morning in Brownsville. During the day I took a stroll through the village, feeling a curiosity to see the building where a work that had raised so much commotion and passionate excitement was going on. It was in the second story of a building separated from another by a narrow alley (a private family occupying the lower part), while from the corresponding office on the other side hung the sign of the Batavia Advocate, of which Miller was publisher.

Suddenly I saw, or thought I saw, lurking in the shadow of one of the stairways that lead up to these rooms from the outside, the figure of a man, but when I turned again, thinking to be certain, it had disappeared; but something in that momentary glimpse recalled to my recollection the stranger who had so mysteriously accosted me when leaving the canal boat. Was it he? And if so what was he there for? Mischief, undoubtedly. But the day had so far passed in perfect quiet, and many in Batavia were quite ready to think themselves fooled, and feel ashamed of their alarm, as people are always apt to when they have reason to think it groundless. Even Colonel Miller had decided after having guarded his office two nights to pass this without any particular precautions for defence.

As for me I retired to rest at an early hour so as to be ready to rise betimes on the morrow, go to Tonawanda, and thence homeward.

But I could not sleep. I was sure I had seen that man lurking by Miller's office. If I shut my eyes his face was before me, his hissing whisper in my ear. The incident which in the daytime I had tried to assure myself was nothing, came back to me in the solemn night hours instinct with fearful possibilities. What should I do? Rouse the whole house with my story and get laughed at for my pains? This clearly would not do. I sat up in bed for a moment and thought it over.

My resolution was soon taken. I dressed myself all but my boots, which I took in my hand, so as to make no noise in the passage-ways or in descending the stairs, and found as I had hoped a window easily raised on the lower floor, out of which I swung myself, and was soon hastening in the direction of Miller's printing office. I could at least give warning if I saw any indications of an attack, but beyond this I had no clearly formed resolve what to do when I got there. Circumstances, however, with their general kind inclination to act as guides in difficult cases decided the matter for me. For when I was within a few rods of the office, I saw a bright flame, leap suddenly up, dying down with a sizzle, as if somebody had dashed water on it.

(To be Continued.)

"The grace of sacrifice will put out all the disgraces of your life. All sin is selfishness in some sense—it is the tree on which all the fruits of death grow."

Moody Church Pulpit

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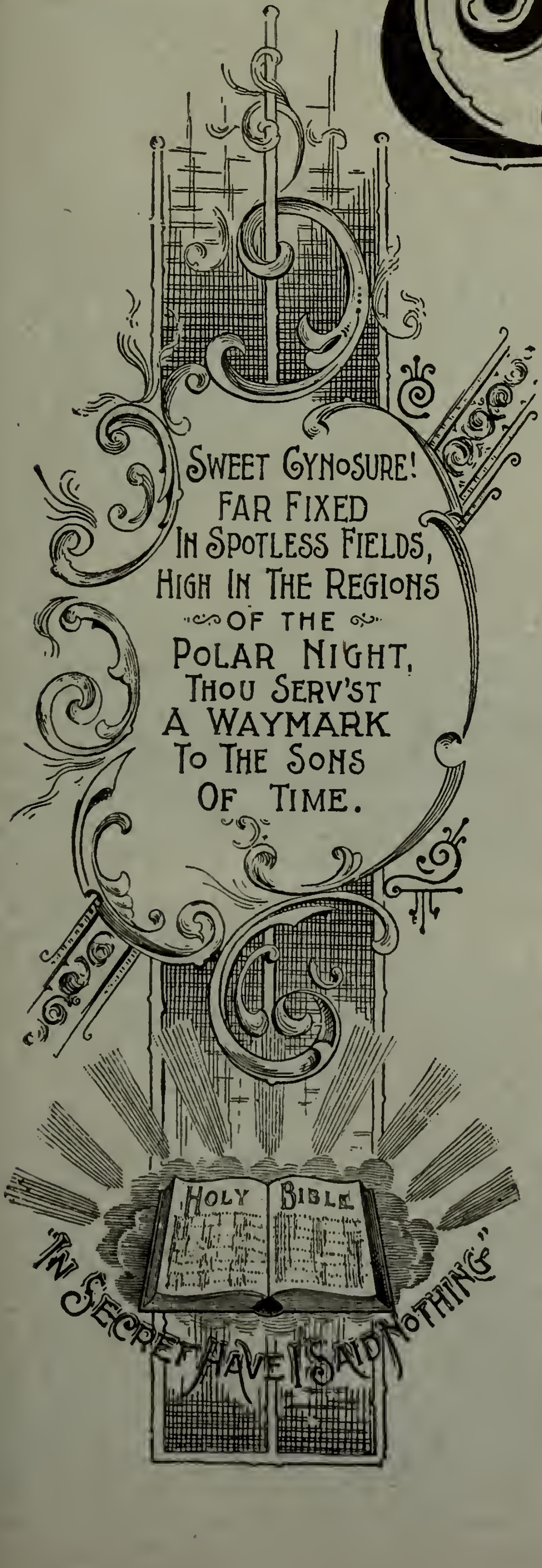
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High In The Regions
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A Waymark
To The Sons
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Holy Bible
"In Secret Have I Said Nothing."

Prayer

By George Matheson

There is a valley paved with tears
  Whose gate my soul must pass,
And to dim sight it yet appears
  Darkly as through a glass.
But in its gloom faith sees a light
  More glorious than the day;
And all its tears are rainbow-bright
  When Calvary crowns the way.

Jesus, my Lord, within that vale
  Thy footsteps still abide;
And can my heart grow faint or fail
  When I have these to guide?
Thy track is left upon the sand
  To point my way to Thee;
Thine echoes wake the silent land
  To strains of melody.

What though the path be all unknown!
  What though the way be drear!
Its shades I traverse not alone
  When steps of Thine are near.
Thy presence, ere it passed above,
  Suffused its desert air;
Thy hand has lit the torch of love,
  And left it burning there.

—*New York Observer.*

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor

850 West Madison Street, Chicago.

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By "Spectator," Atlanta, Ga. 16 pages; **5 cents.**

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII CHICAGO, OCTOBER, 1910 NUMBER 6

Do not fail to read According to Official Position in this number. It is a review of Theodore Roosevelt's laudation of Masonry, which all may profitably ponder. How inherently weak Lodge principles seem from the standpoint of true democracy or of Christ's Kingdom when the endeavors of so able a writer and speaker as Roosevelt makes confusion worse confounded in attempting to expound them.

KNIGHTS OF PYTHIAS.

In 1909 a membership of 671,162 was claimed for the Knights of Pythias with 7,692 subordinate lodges. Of the members 81,611 held certificates of the insurance department which used to be called the Endowment Rank. The nominal aggregate of their insurance was $125,269,500. The net resources of the insurance department amounting to $1, 670,165 was mostly invested in school, city, county, and state bonds. It is obvious that there is a large financial interest, and this is worth considering when we seek an answer to the question how such an order can draw and keep so many members. A large part of the interest is interest in money.

"The Supreme Lodge, Knights of Pythias, with its membership of Knights, Esquires and Pages, its Grand and Subordinate Lodges, and the two great departments—the Insurance Department and the Military Department—is a corporation existing by virtue of a charter granted to it by the Congress of the United States."

Appealing to the desire to leave money to the family, and to fondness for military display, the order has two means of attaching to itself the class of men inclined to join secret orders and to seek this kind of insurance.

SUN IMAGES.

In the Revised version, the thirteenth verse of the twenty sixth chapter of Leviticus contains the words: "I will destroy your high places and cut down your sun-images." Refering to such things as God threatened to destroy, Masonry says: "Our ancient brethren worshiped on the highest hills," and it associates with this choice of "high places" the locating of lodges in upper rooms. Thus does it seem wantonly to identify itself with the Sun cult, and to recognize its affiliation with Sabaism or Astronomical Paganism. To Sun-worship belong orientation and circumambulation. Into this superstitious round are drawn men from the church, as were men from the Congregation of Israel. For his alien wives Solomon built high places, and Israel repeatedly incurred the guilt which, in high places, is still perpetuated. Well would it be to remember how of old it was abhorred, and not to forget who has said "I will destroy your high places and cut down your Sun-images."

RIBBONS FOR LIVES.

A writer on Snobbery says in the *Saturday Evening Post*: "It is an honorable human ambition to seek distinction by deeds well done; it is the commonest weakness of American snobs to attempt to sieze honor through distinctions that mean nothing. Men everywhere love titles; in the older civilization the distribution of titles and honors is a government function; Europe knows the vanity of the average man and utilizes the title as a means of securing profits and paying debts. Men will risk their lives for a ribbon and a cross worth five dollars; titles are conferred on men for services done which cost the government nothing and the recipient much, and these tinsel distinctions make him and his forever loyal and grateful bulwarks of dynasties.

The father of the Republic, with foolish austerity, condemned titles and ran counter to human nature; but the common snob of America was not to be foiled by any foolish republican theories. He loves titles, and gets them by hook or crook. Every year state governors add at least a thousand generals and colonels to our stock of titles; and once a general or colonel, always one. Secret societies have titles too numerous to mention to confer on their members, titles worn with a solemnity that an archbishop or a field marshal might envy. It is a peculiar or eccentric society which has not a military degree, each member of which has a title, a sword, a uniform and feathered hat; and the small snob, be he motorman or bartender,, lawyer or merchant, who will not unbend to you and warm to you when you hail him as captain or colonel is the exception. The existence all over the country of sham soldiers, bogus brigadiers, and all manner of comic dignitaries, only shows how widespread is snobbery."

A TRANSPLANTED WEED.

The juvenile secret orders that have infested high schools in recent years have been found so intolerable that school faculties and school boards, with all school authorities concerned, have combined to eradicate the evil. In some commonwealths, state legislatures have found it necessary to enact protective laws prohibiting the injurious aggression upon public schools of the destructive secret system. The reform has cost fighting, but victory has on the whole been in favor of the interests of public and popular education.

Weeded out of the public school, the same thing has taken root in the Sunday-school. The exemplar of the school maintained for Christ becomes the half fabulous hero of savage battles fought with spears and arrows in the ruder days of Britain. Each Castle has a Merlin, and the associations seem liable, if not likely, to be out of place in a school meant to teach Christ and His doctrines and His book.

ANNUAL MEETING MOODY BIBLE INSTITUTE.

This meeting was held last evening, September 13, in The Moody Church, corner La Salle and West Chicago Avenues.

The opening prayer was made by Dr. Wm. Evans, and trustee Judge McKenzie Cleland led the audience in repeating the 23rd Psalm. Mr. J. H. Hunter, director of the Evening Department, made an address. This department enrolled 565 persons during the year, representing 120 churches in Chicago and vicinity.

The president of the Board of Trustees, Mr. Henry P. Crowell, made an address after which the Dean of the Institute, Dr. James M. Gray,read the annual report, from which the following important facts were gleaned: 396 men and 255 women were enrolled during the year, reaching the highest point numerically in the history of the Istitute. 91 students completed the two years course and received diplomas. The sudents represented 42 different denominations, came from 39 different States and 22 foreign countries, speaking 17 languages.

Of those leaving during the year over 30 have gone to colleges and theological seminaries, 40 to pastorates, and many others have employment as evangelists, evangelistic singers, pastor's assistants, Y. M. C. A. secretaries, etc.

Two Gospel wagons were used during the last summer and a noonday meeting was held four days each week opposite the city Hall. A vast amount of rescue and other mission work was done by the men. The women held many meetings in factories, homes, and elsewhere, reporting more than 800 conversions.

The missionary department largely increased its equipment, and the music department answered 295 calls for evangelistic singers for special revival meetings.

A new men's dormitory was erected during the year at a cost of $80,000 and a Heating, Lighting and Power Plant was installed at a cost of $50,000, all of which is paid. A women's dormitory to cost $200,000 is in course of erection, one half of which is in hand or pledged.

The report of the business manager, Mr. A. F. Gaylord shows a budget for the year of $165, 619.18, and a deficit on current expenses of $2,859.15, with a further liability of $9,459.40 for new furnishings, and realties added during the year.

A CAMP OF SCOUTS.

We are not fully advised of the nature of the Boy Scout movement, but know that membership involves taking an oath. This alone would appear to affiliate it with the secret society movement which is, we fear, seriously threatening Sunday schools and Young Men's Christian Associations. Fortunately, the public schools have been able to cast out the nuisance and are already largely delivered from what practically proved itself an evil too great to be endurable.

In England, since the year 1892, boys have been enrolled as Scouts to the number of four hundred thousand. There is now an attempt to have a bill passed incorporating the Boy Scouts of America. They appear to be under the patronage of the Young Men's Christian Association. The claim is made that no military idea connected with the scout movement, and that its simple object is forming the habit of service.

Near Silver Bay, Lake George, N. Y., a mountain camp was this summer in charge of a representative of the West Side Branch of the Y. M. C. A. of New York city. There were twenty groups in camp, each group coming from a different city. The camp was like an Indian camp. There was no cook, and no mess tent; every group cooked its meals at its own tepee, and fires lighted in the Indian way by rubbing sticks. Hymns were sung to music adapted from Indian tunes, and accompanied on Indian drums. Stories from the Bible told by a single narrator, after the fashion of Indian legends. We incline to think that a Masonic element in the Y. M. C. A. may regard this movement hopefully as providing a feeder for the Blue Lodge, which cannot lawfully mention Christ's name but will not blackball candidates delivered up by the Christian Association.

THE BOY SCOUTS.

(From the Friends Intelligencer of Philadelphia.)

An effort is being made to organize a national organization to be called the Boy Scouts of America. The Springfield Republican tells us that several prominent business men and philanthropists have become interested in the movement. An organization similar to this exsists in England, and while it has good features, it is the testimony of Friends there that it is in the main a training for war. Those opposed to anything that will increase the military spirit would do well, therefore, to use their influence against any attempt to introduce this new organization into our schools.

DISUNITED WORKMEN.

Since the Connecticut lodges of the Ancient Order of United Workmen separated from the Massachusetts grand lodge, the brothers have been unable to come to terms with regard to funds which the Connecticut fraternity has claimed and the Massachusetts body has continued to withhold. The Connecticut grand lodge brought legal preceedings to secure an equitable accounting. In June 1910, the Supreme court of the commonwealth of Connecticut handed down the decision that the Massachusetts grand lodge of the A. O. U. W. must pay to the Connecticut brothers the sum of $16,534.69, together with interest from Nov. 1, 1901. This looks like enough to pay for a good many yards of ribbon and apron material.

Galena, Kan., Dec. 24.—A wagonload of beer, whiskey, and other liquors, seized in a raid on the club rooms of a fraternity order, was stolen from the city jail early by unknown persons.

EVANGELIST BILLY SUNDAY'S POSITION

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Rev. E. B. Stewart.
Mr. George Windle

Chicago, June 23, 1910.

Rev. Wm. A. Sunday,

Dear Brother:—

A number of times I have been inquired of as to your personal attitude toward the Secret Orders, or the system of organized secrecy.

My information has been so imperfect that I have not felt much confidence in expressing an opinion as to your attitude.

Will you kindly favor me with at least a brief statement of your position, stating whether it is the result of careful investigation of the tenets and practices of the Orders, or simply of general observation.

Yours in the interest of Truth and Righteousness,

Chas. G. Sterling.

Everett, Wash., June 28, 1910.

Mr. C. G. Sterling,
850 West Madison St.,
Chicago, Ill.

Dear Sir:—

I have your letter of the 23rd and am at a loss to understand why you seek the information asked for, or why it is essential that you should have knowledge as to my views concerning secret orders. However, I might say this, in reply:

I have never opposed any secret societies, I have always boosted them. Everywhere we go the warmest support and aid we receive comes from the various lodges, especially the Woodmen, the Masons, Oddfellows, Knights of Pythias, Knights Templars and Tribe of Ben Hur, and I have been privileged of the Lord to lead more members of secret orders to God than any other man in evangelistic work today. In one town this season I saw 125 members of the Knights of Pythias and Knights Templar walk down the aisle in a body and take their stand for God.

Very truly yours,

W. A. Sunday.

The New York Advocate quotes approvingly the following:

"Many who are received into churches hastily, to swell the accessions, prove only figureheads. They may, like the misplaced cipher, actually subtract from the working units of the congregation. * * * The size of some congregations is the very evidence of their weakness. * * * We have many congregations which would be stronger if they were smaller. In their largeness their spiritual inertia is so great that the consecrated energy of the few faithful ones is unable to overcome it."

Every denomination illustrates the foregoing, says Dr. Buckley.

A SUNDAY REVIVAL.

BY A. B. GOULD.

[Editor's Note: We take from *The Wesleyan Methodist* of December 12, 1906, some extended extracts, which seem to be written in good spirit by a personal observer and to give a fair picture of a Sunday revival.]

Of all the crop of evangelists who have come into prominence the past few years none, I suppose, is at present more noted— or notorious— throughout the middle west than William A. Sunday, known to his admirers familiarly as Billy *ist* have heard him, and others who have heard of him, would like to hear more.

I heard of him first at Marshall, Minn., where he had just finished a revival which, it was alleged, had resulted in hundreds of conversions. My information came through a copy of a Marshall paper handed me by a friend, and that the skeptical and gainsaying might not scoff at these statistics a complete list of the converts was given by name. It was inspiring, and not less so were the virile statements of old fashioned, orthodox doctrine and the fearless, scathing denunciations of popular modern sins, which the same paper was filled with as representative quotations from the sermons which had produced these results. My heart warmed to Brother Sunday. I wished he might come into our region to hold a meeting. Well he came. It was at Rochester, Minn., last winter. Sundry derogatory estimates of the evangelist and his work had before this come to me but I attributed these to the prejudice of undue conservatism and I went to the meeting wholly prepossessed in his favor. The meetings had been going a week and this week had been enough to demonstrate that whatever might be his other qualities he possessed in a marked degree the faculty of getting in the lime light of publicity. Every body was talking about Sunday. The town was clearly stirred up. There was no problem of the "unchurched masses," the masses were at church for once anyhow. Some fifteen or twenty minutes at the beginning of each meeting were given to singing. In this the audience were led by a big choir. A democratic institution was that choir, everybody who could sing, and everyone who couldn't sing but thought he could—all were invited to join the choir, and to the number of some hundreds embraced the opportunity. Voices that were wont in prayer-meeting to hymn the high praises of God, and voices accustomed only to daily strains of rag time united to help along the meeting in his cosmopolitan choir and then too, there was a band, or orchestra, or whatever you might call it which reminded one of the aggregation of Nebuchadnezzar in Daniel with its varied instruments. I was told the dance halls and rinks had been robbed of their musicians to man this orchestra. And nothing strange, for hall and rink were empty and deserted; their patrons were all at the meetings; and how better could their musicians employ the forced vacation than in helping to advance the kingdom of God with their fiddles and trombones.

Promptly at the hour announced Mr. Sunday appeared on the platform to preach. A few minutes sufficed to reveal the secret of his reputation. He has all the elements of the popular orator in a marked degree. With a superficial education, his frequent incursions into the field of science and philosophy are marked by such absurd crudities and inaccuracies, that I wonder they do not often subject him to ridicule from reporters and others, but with it all is joined the brilliant faculty of impressing the crowd with a sense of the profoundest learning and wisdom. What a politician he would have made. His text was "Why call ye me Lord, Lord, and do not the things that I say." And no preacher ever used this text to hew closer to the line of radical truth. Dancers, card players, theater goers, Sabbath breakers, the whole brood of worldly hypocritical church members were held up to scorn and ridicule. Sarcasm, invective, logic, all clothed in powerful eloquence, were employed to exhibit these people in the light they deserve as the worst enemies of the cross of Christ. It was enough to stir the blood like a trumpet blast. Still, it was no idealistic, impossible type of religion he was holding up, the evangelist hastened to explain. He was no Pharisaical perfectionist, he would have you know. Everyone had a weak spot and was bound to show it. "Now mine is my temper," he cried, "and I want you to know it here so you can avoid trouble that other people have got into by not knowing it." Then, as an instance, he went on to relate how a while before in a certain town he had sought to deal with an ungodly citizen at the earnest appeal of the latter's wife. The citizen was found in his place of business behind a desk in a depot, and on being accosted by Mr. Sunday forthwith broke into a torrent of abuse and vile epithets, whereupon the doughty man of God "peeled" his coat and challenged the son of Belial out on the platform, promising to wipe up the same with his carcass if he did so. "And now" roared he, "I want you to know that is what may happen to some of you if you provoke my temper too far. I shall try to control it, but it is my weak spot, and there are some things I won't stand. We all have a weak spot and the Lord knows it." Then he turned again to his castigation of inconsistent Christians. "Now go home," he concluded, "and let that soak in." Several open faced and open hearted young ladies declared that in the light of that sermon they would never attend another dance. A frivolous damsel near by rejoined that with her it was different; dancing was her weak spot, and for her part she failed to see why it was worse for ordinary mortals with a weak spot that way to dance than it was for a preacher to engage in a vulgar row or knockdown because it was his weak spot.

There had been no call for decisions before this time, but in a night or two, with the tide of interest and enthusiasm steadily rising, the evangelist detected the psychological moment and the call was made. And when at the sound of the sackbut and psaltery the mighty choir led the vast congregation in a triumphant invitation hymn, and Mr. Sunday mounted a chair and shouted stirring exhortations to the people, there was something doing. Strictly. Turning to God, in the eyes of the evangelist is no mournful process involving sighs and tears, but rather a militant, heroic act whose appropriate setting is only song and gladness, in fact, the car of salvation is a band wagon, and all and sundry were urged to get aboard. And many a one did so. Backslidden professor, impressionable youth, and hardened sinnirs embraced the opportunity to turn to God, by going up and shaking hands with the preacher and sitting in the front seat vacated for the occasion. Now and then, as some well known character joined the procession to the front, someone would shout his name, others would take it up and a wave of cheering and hand clapping announced the victory and impressed on all a sense of the heroism of getting religion. One of the converts told me he would have got it long ago had he known it was so easy. When all had responded who would, a brief prayer by a minister present closed the service. Something over fifty, if I remember, had been enclosed by the first drawing of the gospel net, and it was cast regularly from this on with the same attendant circumstances and the same results until considerably over a thousand converts were recorded. Interest and enthusiasm increased from night to night. Sunday stock rose with the tide until at the close he was a hero of magnificent proportions, whom few indeed had the temerity to criticise. The carping detractors of the earlier part of the meeting were awed into silence or acquiescence. The last day was like a Roman triumph. Spectacular ceremonies and demonstrations made it a time never to be forgotten. The statistics were glorious. The report of the committee showed that the financial end of the enterprise had been a success. All the heavy expenses were fully met. The last day's free-will offerings were to be the evangelist's sole pecuniary reward. And the result showed that his faith was not misplaced. It took four figures to represent his emoluments for the three weeks. And thus another advantage of this style of evangelism appears: it pays. "What do you think of it?" said a jubilant Methodist preacher to me, as we passed out on one of the closing nights of the meeting. "I'll wait a year before giving you my answer." I replied. "O you're a pessimist," he enjoined. "These meetings are great. They mark an epoch." I was too cowed by the universal sentiment to say any more.

Nine months have passed. The other day I asked a shrewd young business man what had been the verdict of time on the Sunday revival in Rochester. "Well," he replied, "many of course of the more fickle have gone back; but a goodly proportion are standing firm." He himself is one of the converts who are standing firm. He plays ball on Sunday and indulges in other trifling irregularities for a Christian, but then like brother Sunday he is no Pharisee. It is his weak spot. Another brother of nature years and established experience, when asked the same question, admitted with sadness that he in connection with others had been disappointed at the permanent results of the revival. They were comparatively small, although he did not like to estimate the proportion of faithful converts. "One in ten?" I ventured. "Well I doubt it," he replied. "But then you know," he added, "even that would be quite a number." He had been an ardent admirer of Mr. Sunday and he shrank from disloyalty to his hero. A third brother, a religionist of the old fashioned type, was less conservative and more outspoken. "The Sunday revival," said he, "was a curse. Of all the multitude of so called converts I know less than ten who have ever given evidence of real conversion. And ten years will not suffice to erase from the people's minds the false ideas of what constitute religion and conversion which they received at that meeting. Billy Sunday was a gold brick." He, too, was something of a pessimist.

As for my own opinion my year is not yet up.

Contributions.

ENEMIES OF THE REPUBLIC.

[We present to our readers notes of the address of President Charles A. Blanchard, Wheaton College, Wheaton, Illinois, delivered August 9th 1910 in the National Reform Auditorium, McDonald Island, Wenona, Indiana. Editor.]

Ladies and Gentlemen:

You will observe that my subject is plural. It speaks not of "an enemy" or of "the enemy" but of "enemies." There is an evident reason for this. The enemies of the Republic are many, not one or two, or even a few. This being true it behooves the friends of our country to know who these foes are and what efforts they are making to destroy this fair structure which has been reared at cost of so many tears, so much blood and treasure. Marion Lawrence has said that "No one but God can make a flower but that any one can destroy a flower." It required the long and arduous labors of wise, self-sacrifing, patriotic men and women to build our nation but careless, foolish, negligent, lazy men can in a short time bring it to complete and final ruin.

We may not stay to attempt a full enumeration, let us name a few of these forces which left to work their will, are sure to topple our country into ruin. There is Sabbath breaking with its corporate greed on the one hand and its pleasure loving individuals on the other joining hands to rob the poor man of his only vacation. Lawless corporations make our legislatures and courts objects of public contempt when they are not causes of alarm. The trade in strong drink with its daily list of murders and suicides is another of these foes which threatens every home and every interest of society.

Fundamental Dangers are Worst.

It is not strange that the great evils of society are hidden. It would be remarkable if they were not. Strategy is a prime element in the art of war. An ambuscade is always more to be dreaded than an open attack. The most dangerous enemies of the Republic are by many not considered enemies at all. They are even thought to be friends. I speak of the secret orders which vampyre like are sucking the life blood of the nation while the people sleep. Satan disguises himself as an angel of light and it has always been an important part of the work of those who would save individuals, communities, or nations from destruction to unmask the batteries which had been prepared for their slaughter.

Secret orders are religious. They appeal to that religious instinct which is one of the most fundamental elements in the nature of men. These orders are not Christian. In their creeds, their obligations and their moral teachings they are deistic not Christian. Christianity is the only force which has proved itself able to produce holy lives. An unholy man or nation is a doomed man or nation. Sin is a poison in the blood of moral persons which if allowed to work itself out always causes death.

As men and cities become full of lodges all the blessed influences of the Christian faith are checked. The church is neglected. The Bible is set aside. The Sabbath is profaned. The home is dishonored. Divorces increase. The liquor trade gains power—in a word, every evil influence in society is strengthened and every sanctifying force is crippled if not destroyed.

The religious ceremonies of the lodges are one of their most evil features. A religion which ignores or excludes Jesus Christ makes men false, licentious, cruel, devilish in their lives. But all national excellence grows out of faith in Christ and the practice of those virtues which he taught and illustrated in his life.

The professions of the secret orders are good enough. It is the practices which make the trouble. The obligations to partial charity, partial chastity, partial honesty and partial humanity all tend to unsettle the very foundations of society. The oaths to blind and life long obedience tend to produce not freemen but slaves. The bloody penalties call for murder and in many instances have caused it.

Nations cannot be half slave and half free. Neither can they be half Christian and half heathen. There is a perpetual tendency to unity. We may be one or the other, but we cannot be both. It will be Lodge or Church, Christ or Satan, the Republic or its enemies. We are to choose and the issues are for eternity.

Dr. H. H. GEORGE ON PROTESTS.

I want to say, I think sometimes we do not make severe enough protest. We don't make our protest clear enough and full enough.

Some years ago there was a Court House to be erected in Bellefontaine, Ohio. They agreed to build a Court House costing one hundred twenty-five thousand dollars. The time came when the corner stone was to be laid, and there came from Springfield, Dayton and other towns the secret society representatives to have a good time laying that corner stone.

My father lived about ten miles from there, and he, with an old farmer by the name of Stewart, got together and framed a protest. I think there were seven reasons given, why the Masons should not be allowed to lay the corner stone of that Court House. They were sound reasons and were backed up also by Scripture.

On the day the Court House corner stone was to be laid my father and old Mr. Stewart went down to Bellefontaine. The lodges had gathered, and were parading around town with their drums and fifes; at two o'clock in the afternoon, when the corner stone was to be laid they gathered around in a perfect swarm, but just as they were about to begin the work, my father arose and said:—"Gentlemen, I am a tax payer in this county, and have been for many years, and I have a right to be here. This is a public building to be erected by public money, I have paid my share of it, and expect to pay the rest as my taxes become due, and I have a word to say." Everyone was still. "Gentlemen, I don't believe you have any right to lay this corner stone. It belongs to the people of Logan County, not to a set of lodge people from Sandusky. Now I have a paper here that I want to read to you." He took his little paper and he read off his seven reasons that were written thereon, to these men. He read them, and then he said, "I cannot stop these parties here but I want to ask that you put that paper of mine down in that corner stone, when you put your things in."

It lies there today,—twenty-five years ago since it was put in there,—and it will lie there until that old court house shall rot down and when it is taken away and anohter put in its place, there will come out that protest written by these two men, and it will be a testimony against the iniquity of a lodge coming on a public occasion and laying the corner stone of a Court House. It will be a living protest to the generations to come that the Lodge had no right to lay the corner stone of a public building of that kind. And I believe if Christian people would take that kind of a plan when it comes to layng corner stones—if they would assert their rights and make their protest against a thing of that kind, these secret societies would begin to be ashamed.

On the Fundamentals.

It is said by one of the advocates of secret orders present here, that there are certain fundamentals in the army of secrecy, and one of them is that they believe in God, and the object of the organization is to be true to God.

I want them to answer this question, or explain this point in Scripture: "He that hath not the Son, hath not the Father." How can you be under allegiance to God, and deny His Son, Jesus Christ? The Bible says, "He that hath not the Son, hath not the Father." Now they are relying he says on a great fundamental that God is taught and believed in; but the God of the Bible says that you cannot have God without Christ; no recognition of God without Christ. God does not acknowledge such homage. The only way to come to God is to come through Christ, and if you deny the Christ, you deny God. So that fundamental principle of the lodge falls by its own weight. Because there is no recognition of God, I say absolutely God does not acknowledge the recognition, except through Jesus Christ; the only name given under heaven among men whereby you an be saved, is the name of Jesus Christ. When you do not acknowledge that, God does not know anything about you. It is only those who come to God through Jesus Christ that He will recognize.

NATIONAL REFORM CONVENTION.

Held under the Auspices of the National Reform Association, Park Street Church, Boston, October 2, 1910.

The Association seeks such an amendment to our National Constitution as will suitably acknowledge Almighty God as the Source of all Authority, the Lord Jesus Christ as the Ruler of Nations, the Bible as the Fountain of all Law, and the True Christian Religion as the Nation's Life.

Among the topics considered are: "The Moral Character and Accountability of Nations." "Civil Government Ordained of God for the Moral and Religious Uplift of the People." "The Roman Catholic Hierarchy in America the Deadly Foe of our Civil Liberty and of True Religion." "Christ the Official Head of the Executive, Legislative and Judicial Departments of Government." "The Holy Roman Empire—the Nemesis of History." "The need of a National Sabbath Law, Making Interstate Commerce Unlawful, and Giving an Estop to the U. S. Mail Service, on the Lord's Day." "The Complicity of Christian Citizens in our Nation's Divorce Criminality, as Legislator Enacting Unscriptural Statutes, as Judge Administering the Laws that Contravene God's Holy Word, and as Clergyman Remarrying the Guilty Divorcees." "The Secular Constitution of the United States, our Nation's Collossal Rebellion Against the Reigning Mediator and its Destructive Crime Against the Whole People." Discussion: "Is the Christian Citizen Disloyal to Christ the King in Swearing Allegiance to our Secular National Constitution?"

A MINUTE-MAN.

Rev. J. M. Foster, D. D. of Boston is one of the few great men in the Kingdom of God today who realizes the importance of seizing the opportunity for testifying upon the great moral questions of the hour.

He realizes the Spiritual conflict being waged and as a God-appointed Leader is quick to respond to opportunity. This was illustrated at the meeting this summer of the National Educational Association, with its six thousand delegates considering the college Fraternity question. The College secret society was being strongly championed by President Faunce, of Brown University, when the chairman of the Association said, "Is there anyone here, not a member of the Educational Association, who wishes to say something?" Dr. Foster then arose and said: "I am a Minister of the Reformed Presbyterian Church. We have a College at Beaver Falls, Pa., Geneva College by name. No fraternities are allowed in our College, as no secret lodge members are allowed in our Communion."

"Our College excludes secret fraternities, first because they are essentially selfish. They cultivate the clanish spirit and seperate the student body into cliques. They atrophy the College spirit, whereas that spirit should be cultivated.

Second, because they are secret and so opposed to the principal of our Lord, who said; "I ever spake openly. In secret have I said nothing." You could not conceive of the boy Jesus joining a College fraternity and swearing with his hand upon his heart, that he would ever conceal and never reveal what was said and done in the fraternity meetings. Third, because they prepare the student for joining the more objectionable orders of Masons, Oddfellows, &c., after leaving college.

The Dean of Decater College, Illinois, arose to say, that the views of the last speaker were too narrow. After the meeting adjourned, the President of Mississippi University, came to Dr. Foster and said: "I want to take you, Dr. Foster, by the hand. I am in perfect accord with what you say!" As this latter President and Dr. Foster were going out of the door, they spoke to President Hyde, of Bowdoin College, and asked: "Could not the fraternity and non-fraternity student be brought together by abolishing secrecy in the fraternities?" He said "I do not see any necessity. Secrecy is not objectionable. You have secrecy in your home." "No." said Dr. Foster, "that is privacy, privacy and secrecy differ widely." "I admit that," said Dr. Hyde, "but the secrecy in these fraternities is entirely unimportant. There is nothing to it. It is only the dust in the balance."

How easy then it would be, said Dr. Foster to brush off the dust and have done with it.

President Hyde hastened over to the meeting of the General Counsel.

President Faunce of Brown University, champion of the College fraternities, told of their power, which said he includes 2,000,000 of the countries finest men, which are moulding the minds and ideals of thousands of young men. To show one phase of the fraternities powers he declared that the fraternity house was becoming the College dormitory's keen rival. He said the Michigan fraternities controll $500,000 worth of property, and at Colombia $1,000,000 worth.

Strangely enough he scored the "Pledgings" of high school boys, whom he said were only children and wholly unfit to be elected to a Fraternity to which they should give life-long devotion.

One of the first necessities of our life is that we should grow upward like men, and not sink downward like beasts.—*Anon.*

A little girl was asked the meaning of the word "happy." She said: "It is to feel like you wanted to give all your playthings to your little sister."—*Selected.*

Love is a many-sided sacrifice. It means thoughtfulness for others; it means putting their good before self-gratification. Love is impulse, no doubt, but true love is impulse wisely directed. —*H. R. Haweis*

Editorial.

ANOTHER DAY.

It is fair to ask whether the fashion of taking the first day of the week for all sorts of anniversaries leaves to the pulpit all the freedom which the best fulfilment of its purposes requires. What with Children's Day, Bible Day, Memorial Sunday, Oddfellows Sunday, and so on, the pastor to whom many of them come is almost entangled in a new and growing ritualistic maze. The presumption is that some of the suggestions of anniversary or appointed days are helpful; that fresh interest stirs hearts that attend to the word spoken; that the eloquence of circumstance emphasizes that of speech. "True eloquence, indeed," says Webster, "does not consist in speech. It cannot be brought from far. Labor and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way—they cannot compass it. It must exist in the man, in the subject, and in the occasion." But unless the occasion be inspiriting it can hardly infuse true eloquence into the man. If the subject is not one to which eloquence is naturally fitted, and if the occasion is a public showing off of regalia suggestive of second rate insurance and of dances and farcical initiations, the man cannot be asked to be eloquent. If these fail to help the pulpit they may be in danger of becoming incumbrances or interferances to be deprecated. So long as special days are rare they may have power to increase attendance and sharpen attention, but rigidity without force may seem to be left if uncommonness itself becomes common. *The Springfield Repulican* of June 30 had this editorial paragraph concerning a newly proposed day.

> Of course it was to have been expected that some sentimentalist or seeker after notoriety, now that so many people have indorsed "Mothers' day," should demand recognition for "fathers' day." A minister in Spokane, Wash., has seized the obvious opening, and hopes and believes that the movement for a recognition of the two heads of the family will spread and become inclusive. The number of folks among the population of the United States who sentimentalize for their own glorification and social elevation, whether through the so-called patriotic societies or the fraternal organizations, are truly many and growing. We are becoming a nation of "jiners," and the more organizations that can be devised, whether wise or unwise, the better a lot of us are pleased. Of course "the founders" of every such thing expect to immortalize themselves. It is not easy or profitable or desirable to quarrel with this spirit, which embodies much friendly good fellowship, but the tommyrot of "mothers' day" and "fathers' day," to be followed by "uncles' day" and "aunts' day" and "babies' day," and whatnot, gets on the nerves of the judicious. With all our gettings, whatever they may be, let great effort be made to preserve that plain common sense which is what makes life best worth living. Many people ought to be on their knees praying for a saving sense of humor which would serve to steady and to guide the mushy sentiment that so easily overwhelms them.

POWER BRAKES APPLIED.

That reckless running of Fraternal Insurance which has caused multitudes of wrecks, has now received a powerful check which will either make the life trip safer or else send the equipment to the scrap heap. About the middle of June the National Association of Insurance Commissioners met in New York City, where all fraternalists present agreed to a tentative bill for the regulation of fraternal insurance. The need of regulation is made the more obvious, if possible, by the nine billions of dollars worth of insurance of this kind now outstanding, a large percentage of which can probably never be paid.

The mortality tables of the National Fraternal Congress are adopted for all societies as the lowest standard; a higher standard can be adopted for its own use by any association. It is a safe guess that few such cases will appear, or that there will be none. However, if for a time any cares to build its reserve fund more rapidly, and can find some way to content it its patrons, this bill leaves the way open.

Annual valuations with publicity will begin, Jan. 1, 1912, to show conditions to members. Certified valuation dating Jan. 1, 1918, will be submitted to the insurance department, and thence forward this exibition of affairs will be repeated triennially. In each triennial period, any deficiency shown must be reduced at least 5 per cent. Failure to accomplish the reduction will permit the state insurance department to either correct the condition or suppress the delinquent society. After the passage of this bill, no society can be incorporated without providing for stated periodical contributions sufficient to meet obligations based on National Fraternal Congress tables of mortality, or on some yet higher standard if the society itself chooses one, and four per cent is the highest interest that can be assumed in the calculations.

Whether this shaky structure of pretended insurance will survive so much reforming is part of the problem. Fewer of its patrons will survive the discovery of present fallacies in their extreme operation.

ACCORDING TO OFFICIAL POSITION.

If we remember rightly, Theodore Roosevelt had hardly more than entered the lodge when he made the address about which the *Fraternal Monitor* was enthusiastic enough to say:

> "Theodore Roosevelt has uttered many tributes to the memory of his distinguished predecessors in office but we have read nothing finer than his tribute to Washington as a Mason, which, for the benefit of those who have not read it, may here be quoted at length. It forms part of an oration delivered by the ex-President at the one hundred and fiftieth celebration by the Pennsylvania Grand Lodge. A. F. & A. M. of the apprenticeship of George Washington:
>
> 'It seems to me that that which this country needs more than anything else is not to preach only, but practice the virtues we try to realize through Masonry and to show to the memory of the greatest Mason that ever lived—Washington—the homage of deeds, not merely words. One of the things that attracted me so greatly to Masonry that I hailed the chance of becoming a mason was that it really did live up to what we as a government, are pledged to—of treating each man on his merits and as a man. When Brother George went into a lodge of a fraternity he went into the one place in the United States where he stood below or above his fellows, according to the official position in the lodge.
>
> He went into the one place in the United States where the idea of our government was realized as far as it is humanly possible for mankind to realize a lofty ideal. And I know that you will not only understand but sympathize with me when I say that great though my pleasure is in meeting you here as your guest in this beautiful temple and in meeting such a body of men as this that I am now addressing, I think my pleasure would be even greater in going into some little lodge where I meet the plain, hard-working men—men who work with their hands—and meet them on a footing of genuine equality, not false equality, depending on each man to be a decent man and fair dealing Mason.
>
> Masonry should and must make each man who conscientiously and understandingly takes up his obligations the best type of American citizenship, because Masonry teaches him his obligations to his fellows in a practical fashion. It is a good thing to read the Declaration of Independence every Fourth of July; it is a good thing to talk of what Washington and his fellow did for us. But what counts most is how we live up to the lessons that we read or what we speak of. The lesson of brotherhood first and foremost is to learn that lesson with a full heart on the one hand and without a weak head on the other. "

Perhaps the first impression to be derived from all this is best indicated by the word Vague. Then as one tries to discover what the speaker was thinking about—or what he tried to think he was thinking about, or thought he would try to make his audience think he was thinking about— as one or another assertion appears for an instant to emerge from the mist and haze, the mind begins to seek a reason or foundation.

What for instance is meant by calling a lodge the only place where official position determined standing? How does this agree with what has been said just before about treating every man on his merits and as a man? This principle is credited to the U. S. government, and Masonry is credited with carrying it into practical operation; yet at once we are confused by finding that the lodge rates men by official position. This may be clear to the *Monitor,* but it is confusing to the Cynosure. We have seen lodge officials "below" whom we could not imagine Washington to have "stood", so long as we thought of each "as a man."

Take the first sentence of the second paragraph: here the lodge is the "one place" again; what kind of place does it happen to be this time? It is the place where we find realized the "idea of our government." It is a place— and the one place—to realize "a lofty ideal." These are surely lofty words but what do they mean? Was the ideal related to "official position," or to one's "merits as a man?" And then, was the lodge nearer to either idea than the American Folk-mote, the town meeting, where any citizen could speak and each could equally vote? Was the lodge better in ideals, or in carrying out a democratic idea, than that church which has been credited with helping an early statesman to conceive the principles of the Declaration of Independence or of the Constitution? What makes a Masonic lodge such a "one place," so signally the only place enshrining social or political perfection?

Try the first sentence of the third paragraph: which obligation is it that teaches the best type of American citizenship? Does he refer to the one which demands concealment of crimes like theft, rape, and adultery—in case they are committed by a Mason? Exception proves the rule, and the exceptions in the third degree obligation are the crimes murder and treason. The crimes we have named are not excepted, but are shielded by the obligation. Arson is not murder or treason, as seems to have been well recognized by Hartford lodge when, rather recently, it punished the Masonic witness in that Connecticut court which sentenced Brother Griswold on his "merits as a man" to the State prison. If the witness had not incurred lodge punishment, he would have observed better the obligation to which Mr. Roosevelt must, at least inclusively, refer; it is not so clear that he would better have exhibited "the best type of American citizenship."

The editor of the *Monitor* has been unfortunately restricted in his reading; he has much before him in discovery of the beauties and excellences of oratory and choice literature, if he really has "read nothing finer than this tribute," with its vague, empty, unreasoning thinking, or lack of thinking, and its blurred, confusing expression. So far as the suggestions are good, they are homely and commonplace rather than "fine," and so far as they attempt to go beyond, they are erratic, erroneous, and hollow. The whole quotation reminds the reader of a "tale told by an idiot—ful of sound and fury, signifying nothing." What a pity it is, if the lodge was the "one place" where Washington could best be an American, and the "one" where he would be sure to find the most perfect citizens, that it came so near being the "one place" where he was not to be found. Certainly, when there, he invariably "stood below" some "official" member's "position." But we do not envy the one who attemps the task of showing by evidence that he occupied this humble attitude very often. Outside the "one place" where wisdom and virtue are fabled to dwell, Washington spent most of the time during which he won position and fame such as Masonry could not confer.

SIGNIFICANTLY MENTIONED.

When an imperfectly informed Mason claims that every president has been a Mason and that no man could be president who was not one, he shows what he thinks of Masonry in politics. Better instructed members of the order may hope that the time will come when a presidential candidate must be a Mason. At the latest biennial meeting of the Supreme Council of Scottish Rite Masonry for the Southern jurisdiction of the United States, which was held in Washington, Sovereign Grand Commander Richardson remarked in the course of his review of the history of the order, that "there are more members of our bodies filling seats in the Senate and House of Representatives in Washington at this time than there were members of the rite in several states of our jurisdiction which I could name 25 years ago."

Probably the Masonic representation in Congress does not after all equal that hoped for on behalf of the Roman Catholic Knights of Columbus, namely: "A quorum on the floor of the House of Representatives."

In connection with the self congratulation of Masonry, it is in point to ponder the words of an experienced Mason who had abandoned the order, and who was once pastor of Tremont Temple church in Boston.

"I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt concealing and barbarous oaths are such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's master piece, a terrible snare to men. It sits at this moment as a nightmare on all moral energies of our government, and utterly paralyzes the arm of justice."

A QUESTIONABLE MESSAGE.

The Massachusetts S. S. Association issues a little quarterly magazine called *The Message,* and the summer number gave important information about the Summer School of S. S. Methods at Northfield. Along with much that is interesting and useful the magazine contains one signed communication which we are sorry to see, although it is evidently written by a sincere worker and in a good spirit. She begins by stating the condition which was to be met, saying: "How to interest and hold the older boys is a serious problem with which every Sunday school has to contend. Much has been said and written on the subject; many theories have been advanced; and yet the fact remains that the majority of boys slip out of Sunday school and away from its influence at a comparatively early age. This was the condition that confronted our class."

Difficulties are found here as in every good work; and in religious work it is always wise to overcome difficulties so far as possible by religious means, and always by means not inconsistent with religion. The method restored to by this writer suggests the text: "Wo to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong."

She says that "After considerable thought, it was deemed advisable to try organizing the class into a Castle of the Knights of King Arthur, meeting each Monday evening. The three degrees, Page, Esquire and Knight, with an appropriate initiation for each, give the boys something for which to work. The lodge idea of password, handgrasp, and regalia, appeals to them."

In the public school such appeals have been responded to with zeal, and educators have found the response one to which they have been themselves obliged to respond with loud remonstrance in which legislators have felt compelled to join. "Kid Frat" responses have been sternly silenced in many cities and in some whole commonwealths.

"It is expected that every boy who is identified with the Castle shall be an attendant at Sunday school," and if for the sake of attending Monday night lodge meetings he consents to be at the school on Sunday, there is in one view a gain. Yet there may not be real gain on the whole, if the evils teachers condemn in public schools are duplicated in the Sunday school. Besides, this three degree business may be a natural preparation for joining, a few years later, some lodge in which He for whom Sunday schools exist, cannot be named. A *"Message"* to the Sunday schools of a commonwealth, so full of questionable suggestions, does not seem sure to be a message for the best future interests of the church or the state.

WILL WORK IN THE DARK

The undergraduates of the University of Maine have at length succeeded in bringing the president to the point of resigning, though at the time of writing we do not know the probable action of the trustees with reference to the resignation. Last winter the students struck on account of rules made by the president; and just before graduating, the senior class threatened to leave the chapel if the president preached the baccalaureate sermon, though they afterward decided to remain.

In a statement made by the president himself the case is represented as follows. "On account of the publicity which has been given to the recent unpleasant action on the part of the students of the University of Maine, I think it is only right that I should give a plain statement of what has constituted the policy of the president and faculty. Our policy has been good scholarship, clean athletics, and manly character, with as little politics mixed therein as is possible in a state university. Supported by the will of the people of the state, we will not be forced to stand by low ideals, either in scholarship, morals, or manners. We expect the students who come here to behave as decent gentlemen should; and if they come with ideas to the contrary, they must find here an institution which will educate them along these desirable lines.

"We stand firmly on the basis that this is, first of all, an educational institution, and everything has been done to improve it as such. There is always an element to oppose this policy, always an element that cries out for snap courses and shady athletics, whose motto would be "Win at any cost, but win." This element will always work in the dark, and will insidiously and in subtle ways influence any young mind which it can reach secretly. There will always be an element, too, which stands for looseness of morals and, coarseness of speech; and this same element will enjoy the destruction of the state and private property, and care but little for educational ideals."

Reading between the lines, the inference is hardly far fetched that the trustees of the University of Maine are obliged to consider the question whether that state institution shall be run by frats or by professional educators. Unless the faculty has shown peculiarly weak practical judgment in seeking to secure good scholarship and good conduct, a difference between a university and a Greek letter society ought not to be hard to settle.

The college fraternity, according to Mr. Taft, develops loyalty to one's alma mater. It also develops the lungs in frats and produces insomnia in person living near frat houses.

One fault-mender is worth twenty fault-finders.—Earl M. Pratt.

THREE ARTIFICIAL WRONGS.

Henry Sterling is quoted as saying: "The existence of these three artificial wrongs, scarcity of employment, low wages, monopoly extortion, is responsible for the existence, not only of the trade unions, but of all the other striking social phenomena that distress and perplex us. That deep poverty which breeds ignorance, vice, brutality, crime and degradation, is the direct outgrowth of these wrongs which we ourselves have created. Consumption is one of the punishments of poverty. Intemperance with all its misery is another of its baneful fruits. People are not poor because they drink but rather drink because they are poor."

We think that the last sentence overstates a truth—or rather understates one. That poverty augments to some extent the tendency to drink is probably true, but that drinking tends to poverty cannot but be true. In some degree each of these evils aggravates the other.

The writer classes trade unions with "social phenomena that distress and perplex us;" yet one is left to wonder whether if trade unions had omitted the secrecy which apes Masonry, they could long have justified so well this classification. It may reasonably be doubted whether there is anything unavoidable in the organization of labor which could be distressing or perplexing to society in general. Naturally it should relieve distress and clear away perplexity. It seems not difficult to imagine such organization of honest and open labor as would aid in removing the three artificial conditions to which the existence of the present unions is attributed.

And would not this be the natural solution of the difficulty? Heretofore darkness has been antagonized by shadow; it might now be worth while to experiment with light. Perplexed by the three things complained of we have been doubly perplexed by the interposition of another wrong likewise "artificial." To substitute one natural factor for an artificial one would be to begin the solution of the perplexing problem.

It would be well to reduce the four evils back to three and begin over again in a natural instead of artificial and unnatural way. Labor has no shameful reason to hide its head; it has no occasion to plot in dark corners; it has no occasion to distrust open light and popular sympathy; it has no reason for concealing truth; it is under no stress that compels substituting for an employer's rules the dictation of a salaried delegate. Why then may it not rise out of the present condition and share the advantages that naturally belong to all?

Why should it not advance into the new light of the twentieth century instead of lingering in the perplexing shadows of the tenth? Cleansed from the dust of burrowing secrecy it could take its place and exercise beneficent power in the parliament of the world.

CONCISE, COMPREHENSIVE, DREADFUL.

The Boston Journal published, on the day when an execution took place, an account of the "History and features of Chinese murders for which five have been sentenced to die." When we reflect that the Chinese Tong—or secret society— and the Masonic order overlap by including the same members, and that the Chinese Tong member is familiar with Masonic death penalties which he is not unlikely to take seriously, and when we remember how close at hand the hatchet man is all the time, and how available as an executioner, we cannot be blamed for considering the possibility of mysterious disappearances or unexplained murders. Masonic language and Tong deeds are in accord.

We repeat the *Journal's* impressive resume of this terrible episode in the history of Boston.

"On Aug. 2, 1907, when the streets of Chinatown were crowded, the famous tong war, of which today's executions are the sequence, broke out with a volley of promiscuous shooting by a band of armed Chinese.

Four Chinamen, all members of the On Leong Tong, were killed: Lee Kai Nom, Chin Leet, Chin Mon Quin and Wong Shu Chung.

Ten members of the Hep Sing Tong, a rival organization, were arrested and nine of them were indicted for murder and sentenced to the chair. One, Warry Charles, an Americanized Chinaman, with a college education and an American wife, was indicted as being an accessory before the fact.

Of those indicted, Yee Wat died while the trial was on. Dong Bok Ling, Wong How and Wong Duck have been granted new trials. The case against Yee Yung was nol prossed.

Min Sing, Hom Woon and Leong Gong were sentenced to die the week of Oct. 10.

Warry Charles and Joe Guey ,who were sentenced to the chair during the week beginning Oct. 17, have been given a sixty-day respite by Governor Draper.

The case was unique in the following features:

It was the largest number of convictions in a capital case involving Chinamen in any court in this country.

It was the first time in New England that sentence of death was pronounced on five men at one time.

There were two trials. The first lasted five days, and ended in mistrial on account of illness of a juror. The second lasted thirty-three days.

The expense to Suffolk county was $340 a day, a total of $11,200.

The cost of the defense was about $10,000.

The jury agreed in two hours, while Judge Brown, who for the first time pronounced sentence of death, took five minutes in repeating the impressive formula of sentence to execution.

SIMILAR SOCIETIES.

The New York Herald of June 24, 1909, included the following in its news relating to the case of Elsie Sigel.

That murders and reprisals are in prospect in Chinatown is the belief of the police of that district and of leading Chinese who yesterday discussed results that may follow the murder of Elsie Sigel and the pursuit of her supposed slayer, William Leon. One faction of the Orientals will assist Leon to escape, another will give him up to the authorities as soon as he is seen. Whichever faction makes the first overt move probably will have one of its members slain, and in revenge members of the other faction will meet death.

Two Chinese, who would not allow their names to be used, stated that the organizations involved in this are the Chinese Masons and the Chinese Empire Reform Association. These organizations are hostile to each other. Leon, it was stated, once belonged to the Reform Association, which has rooms above the Port Arthur Restaurant. Then he joined the Masons, the latter not knowing that he had belonged to the Reformers. No man can belong to both if it is known, as their objects are entirely different. It is now said in Chinatown that the Masons will protect Leon and that the Reformers will deliver him up to justice.

When a man gits perfektly kontented, he and a clam are fust couzins.—*Henry Wheeler Shaw.*

One of the grandest things in having rights is that, being your rights, you may give them up.—*George Macdonald.*

"We are not saved by the sacrifices we make, but by accepting the sacrifice God has made for us."

"Frequently we have been on a train when we were slowed down and finally stopped. What was the trouble? A hot box. Too much speed with too little oil. God help us to keep well oiled spiritually."

Only to find our duty certainly, and somewhere, somehow to do it faithfully, makes us good, strong, happy, and useful men, and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

News of Our Work.

IOWA AND NEBRASKA.

Shall we hold conferences in your States to which all of the pastors and laymen shall be invited to consider the relation of the church and lodge? "If you have such a meeting, but few will attend from a distance!" True, probably, but our experience is that there is after all much more done for the State at large as the result of these State Conferences than is usually believed. In the first place there is a heartening of people throughout the State, who simply learn that the Conference is being held. It is our plan always to send notices of the meeting to pastors wherever we can secure their addresses. In the second place the voluntary workers who distribute tracts. and solicit CYNOSURE subscriptions are greatly strengthened and encouraged in their work by the fact of such a meeting in their state. Of course the ideal plan is for every pastor of every church to preach upon this subject and enlighten their congregation, but this is not done to any great extent except by some of the testifying churches. The great body of Christians outside of them must be reached, if at all, by some such efforts as we propose to make.

It is hoped that the Association will be invited to some place in Northwestern Iowa, possibly Orange City or Sheldon and that the Conference can be held in Iowa about October the 25th and 26th.

Where does our friend, Rev. Mr. Harder, of Lanham of Nebraska suggest for the holding of a Conference in his State? What do the friends in Lincoln think of that city? Can they secure a place for a Convention there in November? We trust that many, both in Iowa and Nebraska, will prayerfully consider this matter and write us at their earliest convenience.

It is our purpose to have Rev. W. B. Stoddard spend October in Iowa, and November in Nebraska. Write us what you will do in the way of praying for and aiding the Conference to accomplish its purposes.

Our appeal for funds in the last two numbers of the CYNOSURE was responded to by seventeen different individuals only. The results were insufficient to make it possible to continue the services of Secretary Sterling in the much needed field of the middle West. This number contains his last report for the present. We also hoped that the response would have been more general and liberal to the appeal made for the Widow of the late Rev. S. H. Swartz; not half of the amount needed has been received.

Funds for tract and field work should be provided by the friends and readers of the CYNOSURE as freely as possible. No home missionary work is more important than this. Consider how much you have given this year and whether or not that amount ought to be increased. Please advise us as to how much we may depend upon receiving from you within the next sixty days.

Another one of our faithful co-workers is Evangelist J. L. Davis, who has been holding meetings in Southern Illinois and northern Missouri. He reports that Satan lost some of his best supporters, or rather the Lodge which is the same thing. Brother Davis never fails to declare the counsel of God against organized secrecy.

A friend and co-worker writes from Toronto, Canada, for literature for the University. He learned from the local press that efforts were being made to organize a Masonic lodge in the University. It was said that the Lieutenant Governor had consented to be Worshipful Master and one of the City Ministers to be Chaplain, hence our literature was needed that he might bear his testimony and do what he could and save the young men. The organization of Masonic Lodges in the Universities and Colleges in this country is spreading quite rapidly. It is to be hoped that every such institution has some one like our Canadian friend to raise the standard against the enslavement of our future leaders.

Rev. F. M. Dalton, knows what it is to fight the good fight of faith in a church where Satan's seat is. It is a triumph of grace worth while to keep sweet and joyful and to courageously preach the gospel of separation and salvation, when one's foes are those of his own denominational household. Brother Dalton is giving a good account of himself under trying circumstances. Let us not forget to pray for him and his work.

Rev. B. E. Bergesen, formerly one of our Directors, now of Seattle, Washington writes: "When reading President Blanchard's quick answer to the general question, how can a person know the lodges are wrong without having been in them?" I know the contents of a swill pail are unfit to eat without tasting first; I thought of the pilot on a steamer along the dangerous shoalfilled coast of Norway, who when asked: "Do you know where every shoal is?" answered: "No, but I know where there is a clear course." Keep as far away from the doubtful as possible is a good rule.

It is well known to some that our southern agent, Rev. F. J. Davidson, is a colored Baptist minister, and that his labors are among the colored people. When he speaks of most of the pastors in New Orleans having joined the Lodge he means the colored pastors. In the city of New Orleans there is also a brighter side; for example there are fourteen Lutheran pastors, nearly all of them young men, and all free from Lodge connection. *The New Orleans Picayune* and the *Southern Lutheran* of July last showed very clearly that these Lutheran pastors and leaders had the courage of their conviction and gave no uncertain sound upon the subject of organized secrecy. The discussion on the Lodge question was to be continued, and we suppose was, in the September meeting of the Lutheran League of that city.

Rev. G. A. Pegram, formerly Agent for Michigan, has written offering to send the Cynosure to five different college reading rooms during the present year. Since receiving his offer we have had requests from three Colleges for the Magazine.

Honorable J. A. Conant, of Willimantic, Conn., is one of the aged ones who is fulfilling the Scripture in bringing forth fruit in old age. For the second time has he ordered a large number of the booklet The Moody Church Testimonies for ditribution in New England. He had an amusing interview with the Grand Secretary of the Grand Lodge of Connecticut. The former Masonic Secretary had supplied Mr. Conant with the Annual Report of the Grand Lodge from year to year, just as the Grand Secretary of the Iowa Grand Lodge sends each year a copy without solicitation to our General Secretary. When

Hon. Mr. Conant asked for a copy of the Grand Lodge Report of his state, he was asked if he was a Maon, he replied in the negative, he was then asked what he wanted of the report. To which he replied that he wanted to study it. "Have you any of the Grand Lodge Reports of former years?" he was told that he had quite a file of them. The Grand Secretary asked how he obtained them, to which Mr. Conant replied, "Through Masonic friends and the Grand Lodge Secretary in this office," He was then asked if he was an anti-Mason, to which he replied that he was. He was then told that as he would probably use the book against the interests of Masonry, he would not give him one, nor sell him the book.

Mr. Conant said that the reason seemed a strange one to him for if a sceptic should enter the office of a Bible Society, and ask for a copy of the Bible, he did not think that the Bible Society would refuse to give him the book because he might use it against the interests of Christianity.

FROM SECRETARY STERLING.

Dear Brother Phillips:

The work of the past month has been in Wisconsin at Sturgeon Bay, Sawyer, Marinette, Green Bay, Appleton, Oshkosh, Oostburg, Racine, and with country churches in Adams county.

Denominations addressed for the first time were Moravian, Norwegian Lutheran, German Evangelical and German M. E.

In one neighborhood my visit was in response to a challenge to prove statements made in a former lecture. I was glad to return, and I think the critics were satisfied.

I will relate one or two of many conversations had with pastors. An M. E. pastor of a large church said, "I am not a member of any secret society and intend never to be. I disbelieve in them for many reasons. Nevertheless of my Official Board of twenty members all but three or four are in the Orders: it would be madness for me to propose a lecture in my church."

A Presbyterian pastor said, "I do not believe in the Orders; they are an injury to the church. They are becoming the men's church. Nevertheless to speak against them would be the equivalent to resigning one's charge."

The wife of a Baptist pastor (the pastor being out of the city) said, "Yes, my husband frequently testifies against secret societies, as well as other evils. He says, 'He is hired to hit them, and he proposes to earn his salary.'"

A Layman said "So you are opposed to secret societies; then you must be opposed to me; I belong to nearly all of them, and have worked the state for some of them." I replied that I was not antagonizing persons, but principles. Presently he volunteered: "Well I am rather coming to wonder if they are not harmful rather than helpful." Then he spoke of the Knights Templars as coming to church once a year on Easter and then letting religion alone for a full year.

One Methodist Episcopal minister (of a large church) had left the Masonic lodge "for conscience sake."

In one large city I was invited to speak in a church and the lecture had been announced from the pulpit two weeks in advance when so much opposition arose in the congregation that the lecture was forbidden by the Official Board. The pastor explaining the situation remarked: "I was greatly surprised by the opposition I found against your proposed lecture. We have a few lodge members among the Official Board and they saw danger ahead, if the light of the Word of God were thrown on secrecy.

Very truly,
C. G. Sterling.

SECRETARY STODDARD'S REPORT.

New York City, Sept. 17th 1910.

Dear Cynosure:

I have given the month passed largely to work in the Empire State. From the Camp Meeting at Thompson, Pa. I went to the Weslyan Methodist Camp grounds at Houghton, N. Y. Prof. H .R. Smith, known to CYNOSURE readers as our Ohio representative for a time, heralded my coming and made provision for helping the cause all he could. I found his estimable wife in full accord with his reform views. Everything possible for my comfort and assistance was provided by these kind friends. The Camp grounds are splendidly located. The addresses were of a high order. No wonder the attendance was large. My messages, delivered before more than 1000 people, were well received and some 45 names were added to the CYNOSURE list. I was especially gratified to find a number of young men studying the Lodge question with a view to future reform work. Prof. Smith and his associates are a mighty force that will be heard from, God willing, in the years to come. From what I saw and heard I am assured that Houghton College will not only ring right on the reform line, but be among the leaders in aggressive conflict. Some spoke of having renounced lodges, while others spoke of their pleasure in securing the knowledge your agent could bring.

I could spend but a few days at the Conference of our Free Methodist brethren at the Silver Lake Camp grounds. There were over 500 tenters on the grounds and I judge this was by far the largest Camp meeting ever held by this Conference and notwithstanding church matters crowded for time, your representative was given a kindly hearing and the response was what would be expected from those in full accord with N. C. A . work.

I found a log cabin filled with relics of other years, and though the dark whiskers had turned to gray, I recognized in the care taker our old friend J. Edgerly, of Perry, N. Y., who was one of the founders of a New Baptist Church in that place some twenty-five or more years since. This church was organized that there might be a separation from lodge members. The photograph of our late honored friend and leader in this work, Franklin W. Capwell, is prominently displayed among those of the old settlers. It will be remembered that at the time of the Morgan abduction and murder the Genesee Conference of the Baptist Church became actively anti-secret, and for many years our best workers in the Empire State were found among its members. Some of the "old guard" remain. There are plenty of the younger men right in sentiment; who will move forward if there be a leader. Interest in other reforms is apt to overshadow unless there be the active agent.

During the week passed I have taken a run through the Cumberland and Lebanon Valley's in Pennsylvania; held some meetings and secured some forty subscriptions to the CYNOSURE.

We plan for the next Pennsylvania State Convention to meet in the Cumberland valley, probably at Chambersburg. Several seceders from various lodges promise to give their testimoney and there is a good interest manifest.

Last Sabbath morning I addressed a small company of loyal souls in the Otterbein U. B. church, Waynesboro, Pa. In the same town in the evening I was privileged to address some 500 in the church of the Bretheren. A collection of $9.00 was given in support of our work in addition to the usual kindnesses, and expressions of good will on the part of our friends.

After a conference with our General Secretary it seems wise that I give some time to convention work in the West. We will, I judge, have to postpone our usual N. Y. and N. J. Convention on this account. I plan to divide the two weeks remaining this month between New York and Boston seeking to lift the work there as best I may.

Surely we should be up and doing. We miss old workers each trip. Our time is now. Let us do what we may.

Yours in the work,
W. B. Stoddard.

FROM AGENT DAVIDSON.

New Orleans, La., Sept., 17, 1910.
Dear Cynosure:

I am here again at my old home and on my old stamping ground. I find the colored churches of this great southern metropolis as strongly, or perhaps more strongly, entrenched in the clutches of secrecy than it was twenty-five years ago. Practically all of the old pastors are dead or have moved away and their young successors to be popular with the masses, with perhaps three of four exceptions, are strongly bound to the lodge.

The great National Baptist Convention representing 2,300,000 communicants are in session here in one of the finest public halls in the city, located in the most fashionable section of this quaint old city. This speaks out in no uncertain tones of the very friendly relation existing between the races in New Orleans. Mayor Behrman delivered a favorable and impressive address of welcome. Every business house in the city is vying with the others in extending a friendly greeting to their colored visitors. The street cars are giving better accomodations than usual. There are 10,000 delegates in attendance from every state and territory of this country and from Cuba, Central and South America, the Phillipine Islands, Ceylon, Russia and Africa—all making cheering reports and pleading for more funds to more vigorously prosecute the missionary work. Masons, Knights of Pythias, Odd Fel-ows and the minor secret order pins are very numerous upon both ministers and aymen, demonstrating the fact that secret society Baal worship is spreading ill over the land quite as rapidly as is he true worship of God.

I have had an opportunity of placing racts in hundreds of hands, many of vhom received them with thanks, while thers threw them away or tore them up vith contempt.

I have secured a number of CYNOSURE eaders, which will accomplish much ood. Many at this great religious athering heard for the first time of the National Christian Association opposed o secret societies.

The Knights of Pythias (colored) ave built a fine seven-story temple here or worship and the practice of the rites f the order, costing $150.000.

I have preached and delivered lectures gainst the lodge since my last letter to ou, at the following places: Owensboro, Henderson, Kentucky; Evansville, Indiana; Centralia, Illinois; Fulton, Rives, Halls, Gates, Bridges, and Maury City, Tennessee; and Duncans, Stoneville, Greenville, Bovina, and Vicksburg, Misippi; Baton Rouge and New Orleans, Louisiana. I secured CYNOSURE readers nd left some tracts at each place. My ollections from churches have been from 15c. to $2.15, but at many places nothing at all. It is very hard for me to continue in the field on account of inadequate support, my expenses being so great for travel. I get but very little

I am, however, greatly encouraged with the success I am meeting in securing readers for the CYNOSURE and in winning many from the Lodge. I ask the prayers of the faithful that the eyes of my deluded people may be opened.

Yours sincerely,
F. J. Davidson.

MRS. LIZZIE WOOD'S LETTER.

Dermott, Ark.

Dear Cynosure:

Last week a temperance lecturer was sent to our town by the Women's Christian Temperance Union. He was a colored man, but was sent by the white women to tell of the curse of the open saloon to the colored people. He is a highly educated young man and one of the leaders among his people. I went out to hear him, and he made quite an impression on those who heard him.

I heard the young man say in his lecture that he belonged to the Knights of Pythias lodge and the United Brothers of Friendship. He said he wanted to meet the women of Dermott, so I invited him down to the dormitory. He was very much pleased and came early, so I had a chance to talk to him about the lodges.

I asked him if he did not know that secret orders were very wicked.

He said, "Well, I don't know very much about them, though I belong to two, the Knights of Pythias and the United Brothers of Friendship. I joined them to leave something for my mother at my death."

I began to tell him some of the secrets of his lodge, and he said, "I hardly ever go to the hall, but I am in it for the insurance."

He asked me where I learned so much about them, so I told him of the National Christian Association and handed him a copy of the CYNOSURE.

Then I said to him, "Won't you come out and take a stand for God?"

He replied, "I don't go to them, but I will take your paper for six months and learn something more about them."

Yours for the cause of Christ,

Lizzie Woods.

THE NEED OF N. C. A. LITERATURE.

Augusta, Ga., Aug., 1st., 1910.

Dear Bro. Phillips:

Your kind letter of the 15th inst., with accompanying booklet and tracts, was duly received. I do thank you very much for this valuable literature. I have already placed some of it where I hope it will do good.

You ask me if we have a Reading Room in our Institution. Yes, we have the beginning of one; tho it is not very fully supplied as yet. We are endeavoring to add to it as means and opportunity will permit. Hence we shall be only too glad to add the CYNOSURE to our little growing list of papers and periodicals. I am sure that it is just what our young people need to read. We have a wide field of usefulness in this place. We have about 50,000 colored people within a radius of about twenty-five miles. Their moral and spiritual condition is such as to demand a pure gospel. They have blind leading the blind.

National Christian Association literature can be used to great advantage and profit. We have over seven hundred students in this school; and I may say they are a wide-awake set.

Wishing you God's blessing upon your good work; and again thanking you for your kindness, I remain,

Yours most sincerely,

G. M. Elliot,

Chaplain, Haines Institute.

FROM COLORADO.

Dear Cynosure:

About the middle of June I received from the publisher some of my books. I started out at once to sell them among my old acquaintances in the country. I have had excellent success in puttin this little book into the homes of the people. I have had some very peculiar experiences as people learned that I was opposed to secret societies of every name and nature. I found people generally willing to read up along this line, but I found a few who were so bound up in the lodges that as soon as they learned what I was doing were so angry, that they almost pawed the ground. One man read the title of my book and said he belonged to two lodges and the church, and from personal experience he knew that both lodges taught and practiced better morals than any church on earth.

I was so interested that I asked him what lodges he belonged to and he said the Mason and Knights Templars.

I left the book with one of our leading business men for a week asking him to carefully read it. When I called he said "My wife and I sat up and read it about through aloud the first night; I belong to the lodge but am not so bound up but what I can read up on the other side."

Generally speaking if you want to know how popular you are, just go out, and circulate anti-secrecy literature.

Geo. O. States.

My Lodge Experience by Geo. O. States can be obtained by sending 15 cents to the Southern Publishing Association, 2119—24th. Av., North, Nashville, Tenn.

Rev. B. F. Heckman of the Brethren Church: I think our Bible school, the Bethany Bible School, on the West side, Chicago, owes the N. C. A. a vote of thanks. In the first place Brother Stoddard was at our school two or three times; he came on invitation to give us a talk on this subject, and we liked his lecture so well that we had him come back two times more.

I wish to say in the first place that the Brethren Church has stood from the beginning against the Lodge system, believing that the Lodge system is incompatible with Christianity. When anyone applies for membership in our church, the question is asked whether he is a member of any secret organization, and if so, he is asked to renounce it and stand against it or else not become a member. If he is not a member of any secret society he is asked to say then and there that he will not become a member, before he is taken into the church.

Perhaps we have been prejudiced, but I thank God that every last one of us has been prejudiced from this fact, that if prejudice keeps a man from the Devil's snares he had better be prejudiced. The policy of the Brethren Church is this: That we believe in making the Church service so interesting, we believe in making Christian association so appealing, that the young men and young maidens, with the boys and the girls will enjoy the Church and Sunday School associations so much that they will not want any other society to belong to, or to spend their time in.

J. R. Beveridge, Evangelist and Bible Teacher: I am glad to be here this afternoon, because I know what this fight against secret societies means. I am in it myself; they are putting it up hard against me, and I am fighting back hard.

I think I was initiated into the Odd Fellows, the youngest man that ever was initiated into that Order. These lodge defenders present talk about prejudice. I wish someone, in my life, way back in my boyhood, had sown the seeds of prejudice in me so strongly and so bitter that no power could have removed them. My father lived in the world of secrecy. It was his pride and ambition; and when on a Friday that I was twenty years old, I was initiated on the next day, Saturday, into the Odd Fellow's Order; and I became a devotee of it until God converted my soul, and then I stayed there for eight years fighting the full conviction and trying to make myself believe, by some means or method, that I would be able to win men to God by being in the secret society. You know that that is the way to catch a preacher: "Get into the secret society and you will get in touch with men." The fact is that the preachers are only stool pigeons, that is all. I have a picture in my memory of such a preacher that would make a man sick at heart: It is that of a funeral of a Mason and in the Masonic line were six Masons known to be libertines, and in the midst of them the M. E. preacher carrying a large bible. I said to him afterwards, "Are you not ashamed?" He said. "I want to get in touch!" I said, "You are like a clean thing rubbing against dirty pitch; you have got in touch, and everybody can see the smirch on you."

The lodge talk about benevolence. I received a letter a short time ago from a friend saying, "Will you please send me five dollars? it is the first time I have ever asked you for any money." I sent it and some time afterwards meeting the party I asked, "Why did you send for the money?" "I sent for it to pay my husband's dues in the lodge, but it was too late." This man was one week behind in his dues, and though he had been paying into that lodge for twenty years and yet because he was one week behind in his dues, his wife and children did not get anything! I went to the lodge and said, "Do you mean to tell me that that was honest and right when this man was up against it, and down and out, and after he had served you for twenty years?" The idea! They talk about charity, They don't know the first principle of charity. Do you mean to tell me it is charity when I pay them forty to fifty dollars a year for them to turn around and give me two or three dollars when I am sick a week? I myself paid into the lodge for eight long years. They never gave me a penny's worth of charity. I paid for everything; but if I should die tomorrow they would not turn their hands towards burying me because my dues are not paid up. I have done more charity in the last fifteen years than the lodge has ever done in its life. I take it out of my pocket and give it, and never expect a penny in return. When I hear the lodge talking about their charity it makes me angry. I have been in the lodge room when the committee said: "Paul Smith is sick." "Secretary, how does Paul stand on the books?" If Paul had not paid up, Paul did't get any money out of it. That is not charity. Suppose we church people talk charity like that, what would you think of it? Two weeks ago last Sunday I came up to the pulpit and handed a note to the assistant pastor and said, "There is a family I want you to look after, and in less than forty-eight hours, I got a letter from the pastor saying, "We have been to see the family and are looking after them." What does that church expect to get out of it? Not a thing.

I have no use for the lodge. They take my Bible in there and burlesque it. That Bible was given to the man of God to use, not to be burlesqued in secret societies. I took the oath at one time on my knees before the open Bible, but since I have been saved it has made me ashamed of myself that I, a man had kneeled down before my fellowman, and promised him the things I did promise before the open Bible. I would to God that somebody had prejudiced me, when I was a boy so that I would not have these things on my conscience today. I have been able, thank God, to stop a good many people from getting into secret orders. Of course I get it from the Lodge side. Sometimes I cannot hold evangelistic meetings; they won't let me you know. I have been holding meetings in some places when they have sent committees down to put me out; but they have never accomplished it. I do not believe in backing down.

I want to tell you that Jesus Christ has not an enemy on the earth that does more harm to His cause than secret societies. You can fight the saloon but you cannot get at this thing. It is getting so that men cannot buy and sell without being loaded down with badges. We cannot transact business in my City and escape lodge influence. I get so tired of men twisting this joint and that joint, and I say really has it come to this that you cannot have a Christian hand shake without some fellows saying, "Do you belong to it?" It is a fright. The preachers tackle every knuckle I have got. I get so tired of it.

I am glad today to voice my sentiments, to let you know where I stand, and that I stand against the Lodge to the finish, and am for putting out of business all secret societies.

Rev. J. Hiemenga of the Christian Reformed Church: It was said in the meeting here last evening that God is found in the Lodge. But a lodge cannot be a place for true religion. Satan is fully aware of the fact that we, who are called Christians, can do nothing when the place of religion is such a place as the Lodge is. Satan has in fact never objected to religion. Heathenism is a religion, and yet we know right well that Satan has not shown any antagonism to heathenism.

Obituary.

N. Keyser.

There died in Fresno, California, May 31, 1910, Nathaniel Keyser, formerly of Alamo, California, a native of Massachusetts, aged 86 years, 3 months, and 24 days. Brother Keyser found it hard sometimes not to fret because of the work of evil doers, but it can be said of him that he maintained his faithfulness, even though surrounded by the faithless.

Wm. H. Minton.

Through his daughter, Mrs. F. E. Munn of Bowling Green, Ohio, we are informed of the death of Wm. H. Minton, for many years a reader of the Cynosure, and a life long advocate of its principles. He spent much of his life at Bowling Green, Ohio, but died at the home of a daughter in Wichita, Kans., where he had gone on a visit. He was eighty-one years of age, a resolute man and one who fearlessly advocated what he thought to be right. He attended the Ohio Anti-Secrecy Convention held at Pandora some two years ago. His words of cheer and contributions to our work were much appreciated. "He rests from his labors and his works do follow him."

From Our Mail.

"Our special meetings with Dr. C. A. Blanchard were deeply spiritual and profitable. We had an accession of nineteen and more are coming. Dr. Blanchard's words spoken from time to time on the lodge have produced a deep thoughtfulness among the men and women and opened up the way to further work along the same lines." Rev. J. A. Alexander, pastor U. P. church, Crafton, Pa.

"While we number hundreds in our church not a man or a woman is a member of any secret society." J. Wesley Ankins, Philadelphia, Pa.

"We meet some, yes many, who seem very anxious to help build up the Kingdom of Christ, who shrink from helping to pull down the strongholds of Satan. One is just as essential as the other." Anna E. Stoddard, Boston, Mass.

"I do not believe a man can be a true minister of the gospel of Christ and remain in the lodge." Geo. W. Perry, Shippensburg, Pa., a seceder from the Lodge.

"While I'm read and known of all men as an anti and very pityingly excused as extreme, I see no evil fruit from my extreme views." J. C. Young, Degolia, Pennsylvania.

"Secret Societies greatly hinder the work of the Kingdom of Christ." Rev. T. H. Acheson, D. D., Pittsburg, Pa.

Rev. Wm. Harder, Evangelical Lutheran pastor, of Lanham, Neb., has a good word to say for our work. "The Cynosure is a need to me. I wish it would be read by every minister of the Gospel, but it would be better if everyone would read it."

"The work against the lodges is going forward so far as I can percieve as well as the general work of the church. It is only by faith that our churches are holding on, but if they do hold on by faith, God is certain to give victory in the end." President Charles A. Blanchard.

"We have a grand good preacher at King St. Radical U. B. Church, Rev. Wm. Bears, a man full of the Holy Ghost and power." J. S. Yaukey, Chambersburg, Pa.

Elder I. J. Rosenberger, of Covington, Ohio, says: "This anti-secret movement has a mighty foe to meet—in numbers, talents, and personal influence, but the claims of the anti-secret movement against the secret orders are well founded. There is no necessity for secret orders. It is not necessary to join a secret order to do good. The evil needs to be pointed out, its injurious effects named with the offense to God and his church.

Rev. J. A. Millard, of Little Rock, Ark., writes: "I have thought for a long while, that we do not oppose and work against the secret Empire from the right standpoint. We tamper with it as though they were great defects in the system, but do not treat it as sin and carnality." "To be carnally minded is death; but to be spiritually minded is life and peace." (Room. 8: 6)

"It seems to me that if we would emphasize the fact that it is the fleshly mind, and that it is not the spiritual mind that leads and controlls the victims of this whole pernicious system, a man would at once see his condition and confess the sin and forsake it as any other sin."

Baltimore, Md., August 2, 1910.

Dear Friend:

I read the Cynosure with great interest and usually pass my copies along to such as are more or less interested. Some of my friends are gradually acquiring the "Cynosure habit."

The Power of the Secret Empire

By Miss E. E. Flagg

XIX.

A Night in Batavia.

(Concluded.)

I quickened my walk to a run and joined the chase with two others after the flying incendiary. But it was a hopeless pursuit for he had the start at the outset and the imminent danger of being caught seemed to lend him wings. Panting and breathless the pursuers gave up the chase one by one and came back. One of the two, puffing and blowing and uttering most extraordinary ejaculations was—Sam Toller! But when I turned and laid my hand on his shoulder, in the excitement of the moment I came near being mistaken for an enemy.

"Hands off! Help!" shouted Sam, with a strength of lungs that brought his companion instantly to the rescue, prepared to give me rough treatment under the impression that I was an accomplice of the villain they had been pursuing.

"Why, Sam. Don't you know me —Leander Severns?" I said; at which the man who had collared me let go his grip, and the astonished Sam nearly shook my hand off in the vehemence of his surprise and gladness.

"Know ye ? Ruther guess I do. But how in the name o' creation should I think of seein' you here, this time o' night?" And I imagined a slight shade of suspicion in Sam's voice.

"But I wasn't thinking of seeing you either, Sam," I answered, coolly.

"Wall, I guess we're about even. How's the Captain and the rest of the folks?"

"Nicely, Sam. And how has life gone with you since you left Brownsville?"

"Ups and downs," answered Sam, philosophically. "That's what I take it life is to most folks. I've got a job at teamin' now. That kinder suits me, not havin' to buckle down to one place. We were calkerlatin' to load with flour early in the morning and start for the canal. And we'd just camped down in our wagons to go to sleep when we see the fire. It all happened providential like. Ye see there's a providence to a'most everything that does happen, if folks would only stop to think about it," added Sam, who had lost none of his old gift at moralizing.

The wood-work had been thoroughly saturated with inflammable material, while a quantity of combustible stuff, all ready to ignite as soon as the match should be applied, showed that the incendiary understood his business, for the fire had been set directly under the stairway, and nothing but the timely appearance of the two teamsters had prevented a serious conflagration. Some of the village people, roused by the alarm, now gathered about, while Sam and I indulged ourselves in a brief aside.

"I might ha' known you were too much a chip of the old block to go in for any sich rascally doings," said the former, when I detailed to him my experience with the suspicious looking stranger; "but I tell ye, Leander Severns"—and Sam, leaning up against his team spoke low but with mysterious earnestness—"if I ain't no Mason I've got a kind of open sesame, as ye may say, among them that are. And only the other day I fell in with a chap that axed for a ride on my team; I found out he was a Mason and gave him the grip and that loosened his tongue to talk about what Captain Morgan is doing. And that ain't the fust time nuther I've talked with Masons about it. And I tell ye I don't like this style of talk; its the round-about kind that goes all about the bush to say one word; and that word, to speak it out plain, is just *murder!*"

I was silent, for I too had heard plenty of such "round-about" talk among Masons and by this time had begun to surmise what it meant. Sam continued:

"I wouldn't give a four-penny for Colonel Miller's chance, nor Captain Morgan's nuther, if this thing goes on. Tain't in human nater to be all the time like a treed coon, and when they're off their guard, why then"—and Sam ended his sentence with a significant gesture, for it was nothing less than to lift his hand and draw it obliquely across his throat—the penal sign of the Entered Apprentice.

"Nonsense, Sam," I answered; but, I must confess, rather faintly. "The law of the land is against murder, I believe; and, mad as the Masons are against Morgan and Miller, I don't think they would take their lives and run the risk of hanging."

"Wall, I hinted as much to that Mason I told ye about, that axed me for a ride on my team, but softly like, ye know; I didn't want to mad him—and lawful sus! you'd thought to hear him talk that we were all governed by their Grand Lodge and Grand Chapters, and what not. 'What are yer sheriffs?' sez he. 'Who are yer jurors, and yer lawyers, and yer judges on the bench? Who are yer army officers? Who are yer constables and yer justices of the peace? Who's yer Governor? and hain't he got the pardonin' power, I want to know?' I knew it was jest so, and I laid my hand on my mouth. I hadn't another word to say, but I tell ye it jest stuck in my crop. Tain't a right state of things no how. Wall, I guess I'll camp down agin. I'm real glad to have come across ye, anyway. Jest give my compliments to the lodge, will ye? Tell'em I ain't quite ready to jine 'em yet till I see how this little affair is coming out."

And Sam again disposed of himself comfortably with his team, the excitement having in some measure subsided, while I pursued my way back to the tavern feeling very wide awake indeed. So this was Masonry! a mighty secret power that laid its plans in the dark and carried them out in defiance of every law both of God and man. But as yet my eyes were only half opened. I considered the whole thing as the work of low-bred scounderals, but at the same time I could not help suspecting that men to whom it would be scarcely truth or charity to apply such a term, winked at the lawless proceedings, if they did nothing more.

Of course the affair was duly discussed the next morning at the Park Tavern over an abundant breakfast, mine host moving quietly about, attentive as usual to the wants of every guest, but having very little to say himself except when obliged to reply to some direct remark. I began to watch this quiet, grave-faced man with a new interest, having learned accidentally from one of my fellow-lodgers that he was a third degree Mason like myself. What did he think of the institution? I wondered. That it was of direct heavenly origin and this attempt at arson a mere incidental freak on the part of some misguided member?—a view of the case which was being held forth with much ardor by a gentleman of ministerial dress and countenance, that "he was both a Royal Arch Mason and a Baptist clergyman; that he would as soon think of speaking against Christianity as against Masonry, and considered those that did no better than infidels."

"Ain't there something in the Bible," put in the jocular man previously mentioned, "about 'a strong ass crouching between two burdens?' One religion, I take it, is all human nature can stand under, and I don't blame any poor fellow unless he is an ass outright, for turning infidel when he has to shoulder two." And doubling up his flap-jack, the buttered side in, and cutting it across with mathematical precision, he proceeded to dispose of it in just four scientifically proportioned mouthfuls, while the other, not quite certain whether there might not be a personal reference intended by this allusion to the animal with the short name and long ears, looked as if he did not know whether it was best for his dignity to let it pass in silence or attempt a reply, and before he could make up his mind a sudden diversion stopped the conversation and converted the whole tableful into listeners to a startling piece of news—Captain Morgan had been kidnapped! Having rather imprudently left his boarding place, which was somewhat out of the village, a little before sunrise, he had been roughly seized, thrust into a carriage and driven rapidly off in the direction of Canandaigua—all to recover a shirt and cravat which he was alleged to have stolen when in that village the preceding May. So cunningly had the whole plot been laid that even those most in sympathy with Morgan could see nothing in it but a legal process that must take its course, however much it might be regretted that such a thing should happen at this particular juncture.

"Its all in the way of law, and that won't be interfered with, you know," said one. "It's just the affair of last August over again."

"But that was rather different," interposed another. "Who's to go bail for him in Canandaigua, fifty miles away? Here in Batavia he was among friends."

"And his poor wife and children," said another.

"That's too bad, of course," replied the one whohad first spoken, "but men with wives and chidren are arrested for debt every day. I don't see how it can be helped."

In all the excited exclamation and questioning I noticed that Mr. Greene bore but little part, yet to this day I remember the expression of his face on reception of the tidings—neithr startled nor disturbed, but outwardly calm—as a hero is calm, who, called upon to act in a crisis such as comes to few, stands prepared, fearless of consequences, to do his duty, cost what it may.

"You see it is all legal, perfectly legal," pronounced the Masonic clergyman. "Unfortunate circumstances usually do attend cases of this nature. That is always to be expected. We must not allow our feelings, which of course are right in themselves, to blind our judgment or make us wish to interfere with the law."

"Yes; I see, I see," said the man who had spoken of Morgan's wife and children, and who perhaps was thinking of his own.

And to this conviction all minds seemed to finally settle down. It was a pity, of course, but the majestic progress of the law must not be obstructed.

Meanwhile, to Morgan's young wife, with her two infant children, this was but the beginning of long, weary days of waiting and watching for a step that came not—that would never come again. God pity her!

XX.

An Exciting Scene.

After leaving the Park Tavern (which I was to visit under circumstances less memorable, perhaps, but with much clearer knowledge of many things, the character of my host included, than I then possessed) my intention was to transact my business as speedily as possible and resume my journey homeward without delay. But Mr. Jedediah Mills had gone to a neighboring village on some errand which would keep him till the middle of the afternoon, and, under the circumstances, though inwardly chaffing at the unexpected delay, I was glad to accept good Mrs. Mills' invitation to dinner.

Is the reader so fortunate as to hold in his remembrance the picture of a well-appointed farm-house kitchen of the olden times? Does he remember the huge oven, out of which came the smoking brown bread, the pumkin pies, the Indian pudding, baked to that perfection of comely toothsomeness which no modern "range" can ever hope to rival? Does he remember the whole-hearted hospitality that welcomed him, that heaped his plate with every goodly viand, and made him "feel at home" in the truest meaning of the phrase? If so, he can imagine the style of entertainment without more description, and I will proceed at once to introduce him to the family.

Mr. Jedediah Mills was a prosperous farmer owning a large farm in Tonawanda, which he tilled with his own hands and those of his two stalwart sons. In person he was tall, with keen eyes, a short, stubbed beard, thickly sprinkled with gray, and that peculiar development of head which is apt to mark an excess of the combative quality. Mrs. Mills, fresh-faced and motherly, assisted by her daughter, Hannah, with occasional seasons of "hired help," brewed and baked, pickled and preserved, and made butter and cheeese; and with all these multitudinous occupations found time to read and sew, to make broth for an invalid, or tidy up a neighbor's sick- room—all with the most perfect unconsciousness that they were doing anything in the least remarkable.

Hannah was just like her name, if the reader remembers the meaning of the old Hebrew derivative, "kind, gracious." She had none of Rachel's bright bloom and quick, imperious ways; she was not fair and spiritual like Mary Hagan, but was womanly and capable and something else besides. The soul that looked out of her honest gray eyes was that essentially **motherly** soul, which is the same in the maiden and the matron of four-score; one that as the years went on would "abound more and more" in good works and practical sense; cheerful, helpful, courageous ready to advise, whether it concerned some question of domestic economy, such as the best way to take out mildew, or how to cut a garment from a yard less of material than is usually required, or some perplexing matter of duty or conscience that a ripe experience and a loving heart can solve better than all the philosophers and theologians in the world. Anybody who has carefully studied the lives of reformers, will doubtless have noted the fact that their wives, either through some instinct of natural selection, or the kindly orderings of Providence, are apt to be women of this peculiar calibre—a remark whose connection with my story the reader does not probably see at the present moment. But I have a reason for giving him so special and particular an introduction to Hannah Mills, which will appear in due time.

"So they've actually took Captain Morgan off to Canandaigua;" began Mr. Mills, as soon as the "business" for which I had come was over and leisure allowed for other topics. "And on such a silly, trumped up charge. And then to think of their trying to set fire to Miller's printing office last night. Well, it **does** beat all what the world is coming to." And Mr. Mills looked decidedly sober as he felt it to be a very serious question indeed.

I asked him if he was much acquainted with Colonel Miller.

"I've known him these years; knew him when he was carrying on the publishing business in Saratoga, and I'll tell you how he happens to be against the Masons, though he has taken one degree, just as I was fool enough to do myself. It was about twenty years ago that he joined the lodge in Albany. He was going to bring out a new edition of an old book, I forget the name of it, that tells all about the secrets"—

"Jachin and Boaz" I suggested.

"O, yes—Jachin and Boaz—that **was** the name, come to think of it. So the Masons went to work to stop him by telling him Masonry was altered. Well, he joined and took the Entered Apprentice degree, and he found that all the difference was just a change in the grip or the password. Of course it maddened him to be so lied to," graphically concluded Mr. Mills, "and the Colonel has been dead set against Masonry from that day to this."

I had come to the conclusion that my entertainer, though a Mason of one degree, was not over friendly to the order, and now ventured to ask how long it was since he joined the lodge.

"Well, let me see. I guess it ain't far from thirty years, for I remember it was just before our twins died—Isaiah and Jeremiah. I was just through with a spell of typhus and was sitting by the fire feeling realy discouraged about making ends meet, when my wife's brother came in. He'd talked to me about joining the Masons before.

but I never took up with the idea at all till now I began to think it over, and I concluded if it really was as he said, the best thing I could do for my family to become a Mason, why, I was ready to do it. So I sent in my application right off and joined that very week. But, as I was saying,I had just been down to death's door with typhus fever, and I suppose I was a trifle weakly. Anyhow, after they had put me through the usual tomfoolery and went to take off the hoodwink I fainted dead away, so it was a good while before they could bring me to. And I haint been nigh the lodge since. My wife—she's at me now sometimes to know what made me have that fainting fit, but I've never let on. And its the first and only secret I ever kept from Mehitabel. I wish I had never bound my coscience in any such way, but an oath is an oath. Maybe when Morgan's book is printed she'll have a chance to find out."

And Mr. Mills laughed as if he considered it in the light of a joke. But I had little heart to join in his merriment, feeling that if Rachel once knew those horribly silly secrets I could never look her in the face again. So I took occasion to suggest that possibly the volume in question might never be published at all.

"Maybe not," assented my host, "for I believe they got hold of most of Morgan's papers when they arrested him last August. It's going to be serious business—serious business, I'm afraid."

And Mr. Mills sat for a moment seemingly absorbed in studying the texture of his pantaloons. I finally broke the silence by making some inquiry about the time for meeting the next stage.

"Now you ain't going to stir away from here to-night," answered the good man decidedly "Iwon't hear of it. I've got to go to Savin's Bend to-morrow. That's only a little this side of Brownsville, and I can take you along just as well as not."

I could do nothing but yield to such kindly despotism and about noon the next day we entered Batavia, that village lying in our route.

"I did calculate to make an earlier start," said Mr. Mills, as we set out, "but something has been happening all the morning, till I begun to think I never should get started. The minute I opened my eyes I remembered there was a weak place in the harness that ought to have been seen to before, and the boys were busy, so I had to see to getting it mended myself; and Merril —well, he's a good workman, but awful slow about taking hold of a job. Well, now, it is a queer thing, but I've often noticed it— if matters begin to go wrong with me before breakfast, accidents are pretty sure to keep happening all day, just like a row of bricks—you topple one over and the rest all go. But a bad beginning makes a prosperous ending, they say. We shall be in Savin's Bend by sundown, and you can take the coach from there to Brownsville."

And thus cheerfully conversing we arrived, as before stated, in Batavia, to find a new source of excitement agitating the village people. Colonel Miller had received warning from the same unknown source that, at the ringing of the noon bell, the Masons had planned to rally in a body and attack his printing office, and though in his first alarm he had prepared to have some handbills struck off containing an appeal for help from his fellow citizens in the crisis, he had been dissuaded from distributing them by the advice of his friends, who put no faith in the report.

"What do **you** think about it, Mr. Mills?" I ventured to ask, when our informant, who averred that the very idea of such a daring outrage in open day was utter nonsense, had passed on. Mr. Mills' answer was rather startling. It was merely to point with his whip down the street and utter the single ejaculation—

"There!"

A crowd of forty or fifty men beseiged Miller's printing office, armed with clubs cut from hoop-poles. I saw two men, one of whom I supposed to be Miller, the other I did not know, dragged into the street and carried off by the mob, and then I turned to Mr. Mills:

"What does this mean?" I asked. "Where are they taking those men to?"

"It is a lawful arrest on some charge or other," said a bystander, who, like us, was watching the proceedings. "Jesse French, the constable, is there so there must be something legal about it."

Mr. Mills uttered something which sounded very much like an imprecation, either on the law or its representative in the person of Mr. Jesse French, and giving his horse a sharp touch with the whip, drove on, the mob having left with their prisoners.

"You and I are Masons," he said grimly; and volumes could not have spoken more of the inward rebellion that was raging in his soul. To be sure there was a difference between us—the difference being a man who is only bound with one pair of fetters, and a man who is bound with three; but when the one pair is rivited and clinched beyond mortal power to break, what matters it, except for the added burden, whether the number be one or fifty?

We were but a little way out of the village when the horse began to limp. The law that accidents, like disasters, follow each other, which many people besides Mr. Mills have discovered in the course of their daily living, still continued to govern events, for the horse had loosened a shoe, and there was nothing to be done but to stop at the nearest blacksmith's. We were about to start on again, when up the road came a cavalcade of men, some in wagons, some on horseback—all seemingly animated by one common object, which was, as we soon learned, the rescue of Colonel Miller from the hands of the Masonic mob, who, under color of law, were bearing him off the same dark way that Morgan had gone the day before.

Fire flashed from the old man's eyes. He turned to me—

"Hang it all! I don't care if I am a Mason! I won't stand and see a man like Colonel Miller kidnapped in open daylight without lifting a finger to help him. But then," he added, hesitatingly, "seeing that you are a third-degree Mason, I don't know as I ought to do anything that will get you into trouble. And I suppose you are in a hurry to get home besides."

"Never mind me, Mr. Mills," I answered, for his spirit was contagious, "I am too far from Brownsville to be recognized. And they seem to be going the same way we are. We may as well join them." And so we two Masons, in company with the rescuing party, swept on up to Stafford, meeting the others where they had halted at a stone buliding, the upper part of which was occupied by a Masonic lodge into which Colonel Miller had been taken for safe keeping, the other prisoner, Captain Davids, having been released. A lawyer by the name of Talbot had accompanied the party from Batavia, and now demanded entrance into the lodge-room, which demand was refused. But the party pushed their way, Mr. Talbot leading, into the room, where a curious scene was transpiring. There stood Colonel Miller, a helpless prisoner, while one of his captors stood over him brandishing a naked sword over his head and uttering loud threats in which we heard the name of Morgan mingled as the door burst open.

"This is no court of justice," said Mr. Talbot, in a firm, clear voice, stepping up and taking hold of Colonel Miller's arm. "You must go on to Le Roy where the warrant was issued." And as the men of the hoop-poles, having laid so much stress on legal forms when they arrested their prisoner, could not well make resistance now their own weapons were turned against them. A way was cleared; Colonel Miller, closely guarded, was ordered into a wagon, and we naturally supposed that nothing now remained but to proceed directly to Le Roy.

But the opposing party were fertile in shifts and expedients. They were not in the smallest hurry to go on to Le Roy, knowing very well that the case would drop through as soon as they appeared before a magistrate. Colonel Miller was ordered out of the wagon, then ordered in again, then ordered out, in the most capricious manner, all apparently to consume time, while Mr. Talbot, in stern and angry tones, was demanding of the constable why he did not do his duty and carry the prisoner on to Le Roy.

"Easy enough to see why. They hain't got no case against him," whispered Mr. Mills, excitedly. "I'm afraid I've come about as nigh swearing these ten minutes past as a Christian man could and not do it."

And, apparently relieved by the confession, Mr. Mills leaned forward in his wagon to watch this extraordinary scene. But I was too much attracted by a face that I saw and recognized among the crowd of Masons, and which I was certain recognized me, to pay much attention to his remark. It was Darius Fox. How did he happen to be here, thirty miles from Brownsville, engaged in this evil work? But I did not mention my discovery to Mr. Mills, and after a while the whole noisy and excited assemblage moved on towards Le Roy with many stops by the way, till finally the party having Colonel Miller in charge halted at a tavern for supper, and after a brief consultation with Mr. Talbot we saw the former leave the wagon as if released and start off in the direction of Batavia. But there was a rush made headed by the constable French, and he was once more a prisoner. This, however, gave occasion for repeating the demand with greater urgency to take him before a magistrate. It was at last acceded to, and before Judge Barton occurred the strangest scene of all. The constable Jesse French, so active in arresting him, oddly disappeared, while neither plaintiff nor witnesses came forward to support the charge against Colonel Miller, who was accordingly set at liberty. But in a few moments after he had left the justice-room there was a hallooing and shouting down the street. Jesse French and his posse had reappeared and were trying to arrest him again.

There was a rush of Colonel Miller's friends to the rescue. And I have here to record a most extraordinary feat of arms on the part of Mr. Jedediah Mills who could by no means sit quietly in his wagon, but jumped nimbly out, forgetting his three-score years, and joined in the melee with as much ardor as if he had also quite forgotten the pressure of the cable-tow—which perhaps he had.

Three times there was a rush and a rescue. The third time right and might prevailed, and Colonel Miller was put into a stage and driven rapidly homeward.

Mr. Mills jumped into the wagon and wiped his heated brow.

"This is about the hardest afternoon's work I ever did. I'd rather break up new land all day. Well, I'm going on to Savin's Bend. I've been promising old Aunt Dorcas Smith a visit this some time. And she is given to entertaining strangers. She'll take you in over night and be glad to."

But I chose instead to take the night coach to Brownsville, and reached home just as the glow of dawn was flushing the eastern sky.

(To be Continued)

MASONRY IN COALITION.

The World To-day says that "The efforts made by the Roman Catholic bishops in France to arouse the people in behalf of the church at the general elections in April were unsuccessful. The bishop of Constance urged that united action by the Catholics would 'put an end to the crimes against religion and liberty which the coalition of Judaism, Freemasonry, and Protestantism, is committing.' The present ministry was however, sustained, Premier Briand being returned by a majority of eight thousand votes. The Republican 'Bloc,' as the combination of parties of the left is called, will remain in control of the government."

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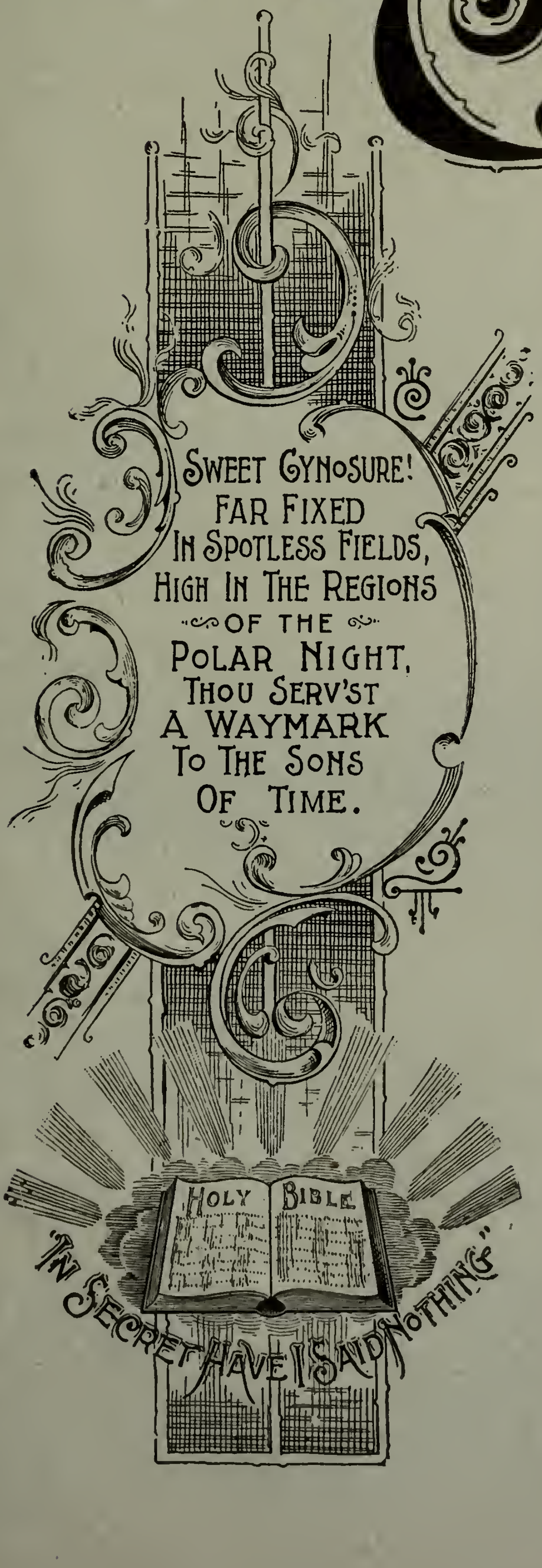
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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII CHICAGO, NOVEMBER, 1910 NUMBER 7

President James Fairchild of Oberlin College struck a true note when he declared that "the very idea of secret combination implies a barbarous age, or a state of social anarchy in which such arrangements are necessary for safety. There is no place for it," said he, "in a Christian civilization." Organized secrecy sworn between strangers of diverse conditions and interests is abnormal and implies an abnormal state of society. At best it is the barbarous defense of an outlawed tribe; often, still worse, it is a conspiracy.

Right here, good friends, in the padded cell is the man who invented the college yell. * * * * He grins at you with a vacant eye and thinks you're a brother of Pi Chi Si; he makes a sign that the brothers know and waits to see if it's really so; then he thinks you are, and his great lungs swell with a rush of air for the old-time yell * * * but you need not run from the frightful noise, for he's only one of our Rah-Rah boys.—*Saturday Evening Post.*

It is not among college girls alone that secret orders tend to social conditions, which in their case may be intensified. President Hitchcock of Amherst College said: "These societies, at different periods, have been fruitful sources of excitement, jealousy and heart-burning among the students." A lawyer who was an Amherst graduate, reported that the Alumni who had been away long enough to come to their senses and to care more for the whole college than for a little secret clique, were obliged to hold a meeting with the undergraduates in the gymnasium at one commencement, and there assure them that funds would be cut off if they did not stop weakening their athletic team, and insuring the defeat of Amherst on intercollegiate fields by their secret society log-rolling. Men were breaking records in that very gymnasium, yet Amherst was constantly coming home with colors trailing in the dust. The Wellesley trouble cannot be set wholly apart by itself as an outcome of female snobbishness, but must be classed—however modified for good or evil by sex—with the other outcroppings of an abnormal system.

OUR OWL'S NEST.

A big nest of Owls was hatched last week in Butler. It was done on prayer meeting night. There was no connection, only a mere coincidence. The past president is W. E. Leyland. Whether past means past redemption we know not. C. H. Johnson is invocator. A lot will be needed. Warden W. P. Dickey will hold the key of the cage and clean it on occasion. Sentinel J. G. Wagner, in case of pull, will hoot from the top perch. One of the Owls from the new nest, who had not got over the daze from his first flight, bumped into us on Friday and asked us to give the Owls a writeup. We are. Owls are birds of darkness. It is their natural element. Their deeds and plumage fit the night. "They that be drunken are drunken in the night." Owls hate the light, "neither come they to the light, because their deeds are evil." Owls are unclean birds. We have the Bible for that. The Bible puts the owl, the bat, the buzzard and the ass in the same class. There is a lot of truth in the Bible. What the Bible don't hit isn't worth shooting at. The owl is a favorite bird with the prince of darkness. Why? It hates light. Draws unclean associates. Hangs around the old haunts. Takes to snakes. And loves bad spirits. Owls take to offall. How do you know? The Bible says that when God hasn't any further use for a city he "casts it to the owls and bats." Any city is in bad odor when owls come to make their nest in it. Owls are not good for much. You cannot pick them for geese, eat them for meat, endure their song, or adorn with their plumage. When owls overfeed or drink, they throw up the lees of their gorge. What owls? Ask the chief. What is the prime feature of an owl? The big eye. What do owls do? Prey in the night and hoot. How does he get snakes? Out of the worm of the still. Why are his eyes so big? To fill the empty spaces of his head and make him look wise while otherwise. Are Owls a temperance society? Yes, the brewers'. Will they have a license to retail? No, wholesale. Why do they keep late hours? So as to have the whole street to go home on. Are Owls well named? See a Concordance. Are we to have a nest of Buzzards? That's next. Can a human be an Owl or Buzzard? Some can. How? It's their nature.

P. S. Dr. B. L. Ramsey is physician of the Nest. This is a splendid introduction of a new physician to a city. It shows that the Doctor wants to get in with a class of men who will not need or ask for any prescriptions for whisky. The Nest will not need prescriptions.

—*The Clean Commonwealth*, Butler, Pa., Oct. 7, 1910.

"If your lips would keep from slips,
Five things observe with care:
Of whom you speak, *to* whom you speak,
And *how*, and *when*, and *where*."

POLICE THIRD DEGREE.

Secret police abuse is treated in a startling article published in the February number of *The World To-Day*. Its author is Hugh C. Weir, and this is the second of his series of articles written under the general heading, The Menace of the Police. The special heading of the January article was Three Million Dollars a Day for Crime. In that article he severely exposed the meagerness of results: for instance, ninety-eight out of every hundred murderers go free, though there are ten thousand murders each year. Two hundred and fifty thousand persons engaged in the systematic pursuit of crime are never touched by law. "There is a certain wealthy Jewish resident of New York who owes his income to the fees of prominent criminals, who pay him to travel up and down the country as a 'fixer' between them and the police."

The second article is on The Bully in Uniform. It opens with a picturesque account of a visit to San Lorenzo, in the Panama jungle, where Mr. Weir went into the underground dungeons of the Inquisition. Here were rusty chains, leg irons, and littered relics of torture which filled the cavernous depth with shrieks of victims of the seventeenth century Italianism seconded by image worshiping Spain. "This was the Spanish Inquisition of the seventeenth century in the days when naked swords and naked passions ruled the world. The story which follows is that of the American Inquisition of the Twentieth Century. . . . It will reveal the horrors of an inquisition which rivals in its brutality and ingenuity even the underground sway of San Lorenzo.

"The Inquisition of the seventeenth century, men conducted in the name of century, men are conducting in the name religion. The inquisition of the twentieth of justice."

The writer still urges his claim that the American police are inefficient, by declaring that the "system of the Third Degree is followed generally by the American police" because failing in "skill and intelligence" they resort to brute force. "At its greatest exhibition of brute strength, it is an admission of most abject weakness."

Professor Munsterburg is quoted as recently declaring: "Even if nine-tenths of the newspaper stories of the Third Degree are exaggerated, a condition prevails which it is difficult for the average American to believe possible in our modern civilization."

Abuses perpetrated in secret, are illustrated by cases described by the writer, who has been editor of a paper in Dayton, Ohio, and who personally knows police abuse. He enters into almost incredible details, and shows that the innocent suffer tortures which no policeman would dare to perpetrate on the open street or in a court room. We sincerely wish that every decent citizen who notices our reference to this article would read what Mr. Weir graphically reveals. Is the country being prepared for a dominance sought through secret orders, governed by Jesuits and included in the Federation of secret societies?

ELK'S TRIBUTE TO HONORED DEAD.

We have before us the *Washington Times* of Dec. 6, 1909, containing an account of the memorial services for the dead Elks of the past year. While the character of this lodge has possibly improved since the formation of the Eagles as the special political and saloon lodge, yet it still has the reputation of being one of the most worldly and sporty lodges of the whole brood of the secret empire. No lodge, however, can be so unscriptural as not to secure some minister's services, to give it prestige in public. We notice in this account that the Rev. W. L. Lynn, pastor of the Gorsuch Memorial Methodist Episcopal church, "said the opening prayer and pronounced the benediction." A Mr. Sheppard of the order gave the memorial address, in which he eugolized the departed members "and in eloquent terms and with hopeful philosophy considered the subject of death in its many historical and personal aspects." In closing his remarks Mr. Sheppard reminded those present that those in whose memory the exercises were being held *"are not dead, but have entered into a higher life, which the grave cannot destroy. Their immortalities will blend in joyous immortality with their God."*

Accompanied by the band, the Elks' quartette and choir sang "Nearer My God to Thee," in which the vast audience joined. The use made of the cross was very ingenious. "On the left of the stage was a large cross covered with smilax and containing 119 electric lights, each one representing a member who had died previous to the services of last year. In the rear and at the right of the stage was an immense star, with an equal number of electric lights, and as the names of the members were called a light *on the cross* would be extinguished, while simultaneously one would be illuminated *within the cross."*

OUTSIDE INSURANCE LINES.

The Fraternal Monitor says:

"In these days of paternalism and centralization the following definition of a fraternal society, as given by Insurance Commissioner Tarbox of Massachusetts years ago, may not be inapropos as showing the underlying principles governing fraternal operation: 'A fraternal society is, in fact, a little republic in itself; it makes its own laws and the members are bound by them; the widest latitude should be given to fraternal societies, as they are semi-charitable, benevolent institutions and they have been, and should be, exempt from the general insurance laws and taxation.' "

But who would venture to let his insurance risk be carried with such an understanding? Suppose we do rule out these societies and exempt them from laws which protect the patrons of the regular business, what security have we then? Who knows what may be included within that "widest latitude" which is indicated? Would women insure in a ladies' sewing society, in a woman's club, in a season's whist party? Fiduciary affairs are better placed in the care of responsible rather than irresponsible agencies.

"Life is serious business, and nothing which pertains to it is either a joke or a trifle."

MYTH AS A LEADING S. S. IDEA.

A recent number of *King Arthur's Herald* announces a secret society pilgrimage to Great Britain. The *Herald* is the organ of a movement which transfers to the Sunday-school the juvenile secret system, that special object of execration in public schools which has at length been driven out by faculties, school boards, professional educators and state legislatures. Secret societies having been found intolerable in public schools are provided a refuge in Sunday-schools, and thus Bible study is associated in the minds of the young with what educators have vigorously denounced and forcibly expelled as a nuisance and an abomination.

Until now, the names Sunday-school and Bible school have been interchangeable, and leading ideas associated with either name have been religious. Heroes whose lives have been made impressive have been Bible characters, or if others have received attention it has been because they were followers of prophets and apostles of the true religion. No name was permanently a leading one, merely as that of a warrior or a statesman. Caesar might for a moment come into view because he happened to reign when Jesus was born or Paul was imprisoned; Lysias might win permanent record for a brief letter, by making its subject a Christian prisoner. Though a centurion shared a voyage, his shipwreck was the shipwreck of Paul.

Now, however, pupils of a Bible school, segregated as Knights of King Arthur, steadfastly belong to him, constantly think of him, form from the Arthurian myth their ideals, and fix their constant attention on an old fighting Briton, whose history is doubted, and whose existence is barely conceded, as their Bible school hero. In a school which seeks truth a separated secret clan pursues myth.

The founder of the society, together with the editor of the K. O. K. A. *Herald,* will accompany K. O. K. A. pilgrims this summer to supposed shrines or places of interest in Great Britain with which the name of Arthur has been associated. The founder has already gone over the route preparing himself as lecturer of this personally conducted tour.

No one would deny that an itinerary could be made out which would promise to all members of Sunday-schools—pupils, teachers, superintendents, and pastors—vast gains in knowledge and grasp of Scripture. Such journeys are made every year, and books based on them are written. After long residence, Thompson wrote his standard reference work, fitly naming it "The Land and Book." The land was the Holy Land, and the book that true and real textbook of Bible schools, the Holy Bible. The path of the Christian student would not wander too far though it nowhere crossed what are called Bible lands like Palestine, Egypt, or Greece, since so much of true and well-attested modern church history has been lived in countries like Germany, Switzerland, Scotland, and the Netherlands, that genuine knowledge of religious history and doctrine could well be advanced through acquisition and illumination due to travel in these lands. Time would not be lost in following heroes and martyrs of the Protestant Reformation, and of later periods far removed from what we call Bible times.

These lands and ages had their well-attested Christian heroes. Was Arthur, the reputed prince of Cornwall, one of them? Who was King Arthur? The question is a primary charm investing the difficulty encountered in answering this leading character of a secret order. He is by far the more available because dimly seen in the shadowy margin outside authentic history. His actual existence seems almost guardedly conceded. The time of his reputed career is characterized by Smith in his "Smaller History of England" as "a most curious example of a mythical period interposed between two ages of certain history." In the first of the six volumes of Hume's "History of England," we read: "The southern Britons, in this extremity, applied for assistance to Arthur, prince of the Silures, whose heroic valor now sustained the declining fate of his country. This is that Arthur so much celebrated in the songs of Thaliessen, and the other British bards, and whose military achievements have been blended with so many fables, as even to give occasion for entertaining a doubt of his real existence." Macauley likewise says in his first volume: "Hengist and Horsa, Vortigern and Rowena, Arthur and Mordred, are mythical persons, whose very existence may be questioned, and whose adventures must be classed with those of Hercules and Romulus."

A cyclopedia article treats of "Arthur, Artur, or Artus, a semi-fabulous British hero and king." The same article adds that "his fame and adventures were magnified and embellished by writers of various nations in the Middle Ages." Could anything be better adapted to a secret society than such a hero or such a period? Could anything be less adapted to a Bible school?

Connected with the fairy tale of this half-fabulous Briton, is that of the enchanter Merlin. That is the name given now to the lodge master—he is Merlin of the Castle. He represents Myth; if now he is also pastor, will the boys see him there through a haze of myth? Will he impress them as otherwise he could with truth?

Again, however a poet or a Sunday-school teacher may have refined the old fierce legend, the question of ideals and models may not be without serious point. Arthur has been an earlier ideal to those who still belonged to the Dark Ages demanding protest and reformation. The attitude of fighting, roystering, superstitious courtiers, not delivered from the blindness of the Dark Ages by contemplating this same model, is not what should be held by young Bible students five centuries later. May there not be a partial answer to the question in one of the earliest paragraphs of Froude's History of England where he says: "The aspirant after sanctity in the fifteenth century of the Christian era, found a model which he could imitate in detail in a saint of the fifth. The gentleman at the court of Edward IV. or Charles of Burgundy, could imagine no nobler type of heroism than he found in the stories of King Arthur's Knights"? Would this medieval gentleman be a guide in anything belonging to this enlightened age, or are his ideals fitted to a modern school of any kind?

However this may seem, it remains true that the boy whom the public school reforms or expels, and who has been stigmatized as "Kid Frat," has now been provided with his chance to have secrets, and be Page, Esquire, and possibly, Rector, or Merlin, even though disqualified to become Queen, or Lady of the Lake.

The man who takes life easy will take death hard.

Our loves shape our lives, but we shape our loves to our liking.

To be able to have the things we want —that is riches; but to be able to do without—that is power.—*Geo. MacDonald.*

"The fear of to-morrow robs you of force for to-day."

I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.—John 18:20.

Be not ye therefore partakers with them. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

For it is a shame even to speak of those things which are done of them in secret.—Ephesians 5:7, 11, 12.

"They are a great evil."—Wendell Phillips.

"Come out from the lodge."—Dwight L. Moody.

"Whatever in it is not babyish is dangerous."—Howard Crosby.

"We know no government save our own."—Grand Lodge of Missouri.

Contributions.

SELLING DEAD HORSES.

BY H. L. HASTINGS.

Paying for a dead horse is usually regarded as a very depressing occupation, but buying a dead horse would seem to be still less inspiriting.

Suppose, for example, a man says: "What will you give me for my horse?"

"Which horse?"

"Why, my black one; the one which cost me three hundred dollars."

"Do you wish to sell him?"

"Yes, I would be willing to."

"What is your price?"

"Well, that depends. If you will pledge me your word of honor that you will never under any circumstances divulge the particulars of the trade to any person, but will always conceal and never reveal anything pertaining to it, I will sell you that horse for one hundred and fifty dollars and take your note payable one year from date with interest."

The man considers the matter; he has seen the horse, knows it to be a stylish, high-stepping nag, and thinking the bargain a good one he makes the purchase, writes the note and hands it over, and is told:

"You will find the horse in the field back of the barn; go and get him whenever you please."

He goes, and to his astonishment finds the horse has been dead a week, and is frozen stiff as a rail. He comes back in great wrath and disgust and reproaches the sharper who has thus wronged him, but is met with an emphatic—

"Hush! Did you not promise me most solemnly, upon your word of honor, that you would not under any circumstances divulge the particulars of this bargain to any person?"

"But you are a swindler and a cheat, and I will never pay you the money."

"Be quiet, my friend," is the reply, "some one might hear you. You *promised* never under any circumstances to mention this trade, but always to conceal and never reveal the facts in the case. I hold your note for the one hundred and fifty dollars; I regard *your note as good;* I believe you to be a man of honor; I expect you will *pay the note* at maturity and make no fuss about it. Remember I have your pledge never to mention this matter to any person under *any circumstances;* and if you violate your promise in this respect, who will believe you in any statement which you may make? You will confess yourself a *liar* and a wretch destitute of honor and integrity, and thus will impeach your own character and discredit your own assertions."

A man who had been thus over-reached would probably consider himself in rather a disagreeable predicament. Whether he would pay the note and avoid trouble, or refuse to pay it and defy his adversary, would depend partly on how much courage he had, and partly on his estimate of the power his adversary possessed. If he found that the man who had over-reached him had sold the same horse to a hundred other persons and had bullied them in the same way, he might perhaps make common cause with some of them, and they together might resist the swindle. If, on the other hand, he found that nine-tenths of the men who had bought the horse had paid their notes to save disgrace and had concluded to reimburse themselves by the same trick and had been selling dead horses to their neighbors in the community, so that nearly every one of them had got his money back by swindling some other simpleton, and that they had bound and banded themselves together under the most solemn obligations and decided by every possible means to misuse and abuse those who divulged the particulars of their craftiness, it is possible, if he was a timid man, that he would deem it his safest course to get his hand out of the lion's mouth as easily as he could, pay his note, pocket the loss, and go about his business.

But no man looking at such a swindle in its legal aspects would counsel submission to it. Any lawyer would advise a man to refuse the payment of such a note as that if it remained in the hands of the person to whom it was given, and, if the claim was carried into court, to plead a want of consideration; and, furthermore, to prosecute the man for swindling and fraud and send him to the state's prison.

The business of selling dead horses sounds a little strange, but something remarkably like it prevails to a large extent. There are societies of men which profess to sell to their fellow-men great secrets, hidden depths of wisdom, honors, titles, and dignities which are of great value. The bargain is always made in secret. The purchaser is bound never to disclose the terms of the transaction; he must never tell what he purchased, nor the price he paid; the most solemn obligations are imposed and the most fearful penalties are appended in case those obligations should be violated; and thus a man having paid his money and given his note, his pledge, or his promise, receives in return, what? A dead horse? No, but certain secrets, grips, passwords, and similar useless flummery, concerning which on examination he finds that the secrets have been published to the world for years; that the terms of the bargain have been disclosed a hundred times; that the grips and passwords are thus known by multitudes outside of the association, and that the whole thing, so far as wisdom, knowledge, or value is concerned, is a deceptive swindle, compared with which the sale of dead horses may be regarded as an honorable transaction.

But under these circumstances the man finds himself bound by the most tremendous pledges, and under the sanction of the most awful penalties, never, on any account or under any circumstances, to divulge the secrets of the transaction, or the particulars of the obligations imposed upon him. He must abide by the bargain which he has made. He cannot fail in the performance of one jot or one tittle thereof; and he must furthermore see others hoodwinked and swindled in the same manner that he has been, and as he values life must lift no warning voice, and impose no obstacle to prevent the wrong that is being done. And if his conscience will not allow him to do this, then he must be branded as a false and prejudiced traitor, and no terms of reproach or infamy are too severe to express the detestation in which he is held by those who, having swindled him, are determined to swindle others in the same way.

Of course, a judicial review of the matter would at once liberate him from all obligations; he has but to plead a lack of consideration; he bought a *horse,* not a dead carcass; he paid for *wisdom,* not folly and tomfoolery; he purchased secrets, and not open and well-known matters which have been blazed and published from Dan to Beersheba. When he bound himself to keep the secrets it was with the understanding that there *were* secrets to keep. Said a Masonic minister to the writer:

"You cannot reveal the secrets of Masonry, no man can reveal them; how can you *reveal* that which has *already been revealed* and published to the world a dozen times?"

Twenty-five cents judiciously invested in Anti-masonic publications, will give more real knowledge of Freemasonry than twenty-five dollars invested in dead horses in the shape of initiation to Masonic degrees; only let purchasers be sure that they obtain *genuine* Anti-masonic publications instead of the spurious Morgan books issued by the Masons themselves for the purpose of misleading and deceiving the public. The dead horse flourishes. Whoever dares to expose the swindle is denounced as a "perjured villain," and if he does not imperil his life, everything which can be done covertly for his injury and embarrassment will not fail to be done. Let sensible men take warning; let young men look before they leap; let them make no secret bargains and buy no horses till they can first see for themselves whether they are dead or alive.

Repentance does not consist in one single act of sorrow, though that being the first and leading act, gives denomination to the whole; but in doing works meet for repentance, in a sincere obedience to the law of Christ for the remainder of our lives.—*Locke.*

My soul, never talk of the accidents of thy life. Never say that any spot, however deserted—that any pillow, however stony—has come to thee by chance. The stone thou rejectest may become the head of the corner. The stray moment which thou despiseth, may be the pivot on which thy fate revolves.—*Sel.*

DISLOYAL SECRET OATHS.

BY JOSEPH COOK, BOSTON.

The late Joseph Cook gave an address in April 1890 in the First Methodist Church, Chicago, on Disloyal Secret Oaths, which was very popular and had a wide circulation. It has been out of print for some time, but inquiry for it and also its intrinsic value has decided us to republish it in the Cynosure.

If I am not mistaken, Mr. Chairman, and ladies and gentlemen, there are two kinds of secret societies—the gilt-edged and the guilty edged. The former are made up chiefly of fuss and feathers, regalia and pewter swords; we are too much in earnest to pause to discuss them now. But the latter are dipped, sometimes not merely in sacrilege; they actually touch blood. My chief topics to-night are Mormonism, Clan-na Gaelism and Jesuitism—all of the disloyal species, so that I might say that my central subject is disloyal secret oaths. Every piece of cordage in the British Navy has a red thread running through its center. Disloyal secret oaths run through all the worst kinds of secret societies, and it is the worst kind that we are here to discuss chiefly.

There have happened lately three very important legal events: first, the exposure in this city of some of the secrets of the Caln-na-Gael society and its allies; next, the exposure in Salt Lake City of the secrets of the Endowment House oaths; and thirdly, the justification, by the decision of the Supreme Court of the nation, of the famous Idaho Test Oaths, disfranchising Mormons. The Supreme Court has gone so far as to assert that any one who is known to have taken the Endowment House oaths should not be naturalized, and, if he has been naturalized, should be disfranchised.

As our population grows, and political prizes in America become vaster, the danger from disloyal secret oaths will increase.

This nation is very small in numbers compared with what it must be in time. We have 65,000,000 of people governed by about 13,000,000 of voters. Of the 13,000,000 about 3,000,000 fail to vote in every closely contested election. They are stay-at-homes. When the margin is narrow these absentees easily determine the result. Now, what have you left? I hold up my hand to represent the 10,000,000 voters of this country. Two millions of those are illiterates; and more than 2,000,000 are members of secret lodges of various sorts. I shut the two smaller fingers of my hand to represent the general effect of illiteracy and of the secret lodge system upon our national politics. In any closely contested Presidential election, either of these forces alone might determine the result. Here you have the great Satanic thumb of the Whiskey Ring, with its allies, the brothels and gambling dens. They clasp themselves over the illiterate classes, and have a good deal of help from various of the worst kinds of lodges, in spite of the entire freedom of some of our secret organizations from alliance with the Whiskey Ring. I do not charge them all with such alliance, but in politics some lodges form such alliances frequently. Here you have the Democratic and Republican parties, the two great fingers of this hand. Here is this powerful combination, and you notice what power that combination may have upon these two fingers. Politicians are good arithmeticians. When the margin is narrow there is nothing for those fingers but to stoop down and get votes from this combination. It is over and under, and over and under, and over and under, and things are immensely mixed. This is the grip that is on the throat of every great municipality of the country. And here is your Republican party that has done wonders in some States for temperance and morality, but which, when it meets in this city as a national organization, forgets until the last day of its session to say anything upon the chief mischief of our time—the chief mischief that has more money behind it and has caused more trouble than ever slavery caused. On the last day of your Republican Convention it passed a timid resolution in favor all judicious measures for the promotion of temperance and morality. As a national organization, it is not under that thumb; it is over it and under it, and over it and under it.

Now, the solemn truth is that already three-quarters of our public officials are members of secret societies. It is supposed to be very essential to the success of a politician that he have the support of the lodges. I am asking you to look at this combination of forces in national politics in order that you may make a calculation in your thoughts of the ultimate danger of disloyal secret oaths. This topic should be discussed, not only for to-night, to-morrow, next week, next month, and the next year, but for the next century. If these are the postures of our parties and politicians in the present hour of a thin population, what will be their postures when we have a hundred and fifty and two hundred millions, and when the national grab-bag is a thousand times broader and deeper than at the present hour?

If, at this hour, it seems somewhat dangerous to a man's popularity and influence to oppose the system of lodges or disloyal oaths; if I, for instance, run considerable risk in uttering myself candidly to-night on this topic, what will be the risk if we allow the deadly upas tree to grow until it has attained its full height? In the present combination of forces and politics, so much force and power can be exercised by secret combinations that almost no politician dare oppose them. What may be the power exercised by them ultimately in a population compared with which our present masses altogether on this Continent are a mere sprinkling? If it is already impossible for any one to speak out on this topic without being shot at, or shot into by the arrow of slander in ambush, then it is high time to draw out the fire of the enemy and know where we are.

It was my fortune in Salt Lake City some years ago to speak very candidly on the mischiefs of Mormonism. I made some attempts to discover the secrets of the Endowment House. Of course, I could not enter that great Bastile. There it stood with its walls twelve and nine feet thick, with its narrow windows and its guarded doors. The building was not finished when I was first in Salt Lake City, and yet it had the appearance of a structure intended to be a fortress as well as a place of secret asylum. I was told by some judges of the United States Courts that the Mormon Endowment House oaths contained distinctly disloyal pledges. Various pamphlets had been issued on this topic. I gathered everything I could put my hand on that was in print. I cross-examined a parlor full of gentlemen one evening, some of whom were seceded Mormons, as to the character of these oaths. In short, I obtained from various sources almost the information which has now come before the public as a result of judicial proceedings of the most careful kind in Salt Lake City.

What could I do with that information? It was not official, it was not legal; it was information gathered by travel. I personally credited it, but you can say of a seceding Mormon that he has been embittered by his experience, and is not to be trusted. You can say, as Mormons did say, that rightly interpreted, the oaths were all loyal. You can say that the seceding Mormons have been misled, and that they have not gone through the whole scale of Mormonism and do not understand it to the top, and that real loyalty abides at the summit, however much disloyality might be in the roots of the tree. I found I could not do anything with that information, and yet I had as much information as I have now.

You cannot get a hearing for hearsay on the subject of secret societies in this country. You must have actual, legal evidence, and that is the reason why to-night I have resolved to put my foot down on nothing but absolutely legal evidence received in the courts. When I come to the topic of Masonry I mean to say nothing that has not been justified over and over by investigations conducted in a legal manner in our courts of law. As to the Endowment

House at Salt Lake City, we have now obtained full information through the courts, and the public is convinced that there is no longer any doubt about the disloyal character of the Mormon oaths. The very highest judicial tribunal has settled the question once and for all that a man who has taken these Mormon Endowment House oaths should not be naturalized, and that if he already calls himself a citizen he should be disfranchised.

It has been shown that the public information on this subject, gathered from the best sources, none of it likely to be authoritative to the whole public, was after all correct, and that what we heard from seceding Mormons was the truth. What we gathered from judges, who had shrewd surmises as to the character of these oaths, was correct. We ought to take a lesson from this as to some other subjects connected with secret societies where we are rebuffed by being told we know nothing about the matter. We knew something about Mormonism before this legal evidence came to us, and I maintain that we know something about the vaunted secrets of some societies amongst us. We have other good evidence to produce from sources outside the courts: nevertheless, I mean to stand on the legal evidence. Let us not allow ourselves to be intimidated by being told that we have never been members of secret societies. Some of us have been. But there has never been any great secret society in this land that has any secrets it can keep long. The reporters of this country are an omniscient class, and not under any oaths to keep secrets. I am convinced that our impression of the oaths taken in secret societies of the land is about right, and yet I will not assert that this is the case, for I wish to stand on strictly legal evidence. Our experience with the Mormon Endowment House oaths should convince us that the shrewd surmises of our best scholars, our best legal minds, our best editors, are after all very near the truth, and that legal investigation will probably justify our position.

Let me take up next, this topic with which you are so familiar in Chicago, the murder of Dr. Cronin. I want you to look at the atrocity of such proceedings as were brought out in detail before your court, the atrocity of the conspiracy hatched in a hotbed of faction in a vast organization extending across the Continent. Let our population be doubled and trebled; let political prizes be increased; let the attempt to bring on a contest here between factions and a war there between sections of some secret organization be increased in virulency in proportion to the increase of the size of the prizes, and you can imagine that many a secret murder might occur, traceable to just such organizations. The death of Dr. Cronin was providential. The absolute infernality which lies in the principles that led to the murder of Dr. Cronin may grow to a serpent twining around our Republic as the serpent twined around the Laocoon of old. Our duty is to seize that serpent by the throat while he is young, and unwind his coils from the body politic and social and religious, and then hurl the viper back into the chaos where he belongs.

Many ministers have gone into secret organizations. Numbers of our best citizens are in them. I am not assailing any man's motive. An organization is one thing, but the men in it are another. There may be good men in it. I suppose there are a multitude of really excellent men in the different secret organizations of this country that really do not know the characters of the organizations or have not reflected on them. If they find themselves deceived after they join a society, sometimes for fear of trouble they do not leave it. Very often, however, they do leave. There are very many secret organizations in this country with thoroughly good men in them who rarely attend the meetings, but pay their dues. Only about one out of five of the Freemasons, it is said, is regular in attendance. I am not classing the Freemasons with Clan-na-Gael people, because I believe they are on a much higher plane; but I shall have enough to say about the possible abuses of Masonry.

Your Clan-na-Gael people have been proved to be dangerous to society. In view of some of their principles it is not improper to affirm that those who are loyal to them are disloyal to the Republic. I mean by a disloyal secret oath, an oath that is not authorized by the public law, or that tramples on the authority of the state or of the church, or of both together. I maintain that a secret oath of that sort ought to be illegal, and ought to be regarded by the church as reprehensible.

The statutes of Vermont up to 1880, —I suppose up to the present hour—made such oaths illegal. I am discussing Clan-na-Gaelism, and you will not think that Vermont is narrow or bigoted because she puts a penalty of $50 to $200 upon every secret oath not authorized by public law. Here, I say, is the red thread in the center of the cordage. Put an end to secret oaths and you put an end to all societies founded upon them. Vermont has made secret oaths, not provided for by her statutes, illegal and punishable by fine, and so has actually uprooted all societies founded upon such oaths. In the Revised Statutes of Vermont, as published here in the edition of 1880—a friend of mine very kindly obtained this law book for me this afternoon—is the following:

> "A person who administers to another an oath or affirmation or obligation in the nature of an oath, which is not required or authorized by law, or a person who voluntarily suffers such oath or obligation to be administered to him, or voluntarily takes the same, shall be fined not more than $200 and not less than $50; but this section shall not prohibit an oath or affidavit for the purpose of establishing a claim, petition or application by an individual or corporation, administered without intentional secrecy (this shows that where secrecy is intentional the oath is illegal) by a person authorized to administer oaths, or an oath or affidavit for the verification of commercial papers or documents relating to property, or which may be required by a public officer or tribunal of the United States, or of any state or any other country, nor abridge the authority of a magistrate."

That is the law of Vermont and I beg you to notice that the penalty here mentioned has been doubled since 1833. You say the excitement at the time of the murder of Morgan naturally caused competition between politicians to catch the Anti-mason vote, and that in the swirl of the public excitement Vermont was ready to pass this law. That law was originally passed in 1833, but the penalty was only $100. In 1839, six years after, Masonry has been superseded by anti-slavery as a topic of great prominence in politics. Vermont doubled the penalty, and here she has kept the penalty on her books fifty years—$200 the highest fine for taking an oath or administering an oath not provided for by the laws of the commonwealth.

Now, I maintain that in Mormonism, in Clan-na-Gaelism and in Jesuitism, it is high time that we carry the Vermont principle, of making secret oaths illegal, through all our States; and, in fact, through Freemasonry also, if you please, for the Vermont scythe would cut up Freemasonry. To use the admirable metaphor of the eloquent gentleman (Dr. Wallace) who has preceded me, Here is a scythe that mows through the whole swamp of the pestilential growth of oath-bound secret organizations. The keen blade of the Vermont Revised Statutes I wish to see in use everywhere.

I brought to the platform a legal opinion from no less a man than Daniel Webster, given when Massachusetts had passed a law like that which is now in force in Vermont. It is astonishing what weight Webster could put into a few sentences, and how a whole topic would be covered on its many sides by half a dozen of his judicious clauses.

> "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are natural sources of jealousy and just alarm to others, and especially unfavorable to harmony and mutual confidence among men living together under public institutions, and are dangerous to the cause of civil liberty and justice. Under the inuence of this conviction I heartily approve the law lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

Webster, according to that opinion,

would justify this Vermont law, and all I stand for here to-night is just that principle in its entire natural application. If Webster was a fanatic, if the legislators of Vermont for fifty years have been fanatics, then we are fanatics for justifying this central principle.

I now come to Jesuitism, and I beg leave to say that I do not wish to attack any man's religion. I would speak of Catholicism as a religion with all due respect. I am not here to discuss that topic to-night. But Romanism as a polity is another matter. Political Romanism is under the management of an oath-bound secret organization called the Jesuit body. Now, as cool an authority as the *Encyclopedia Britannica* says, in its last edition, that Jesuitism at the present hour, as a secret oath-bound organization, is a naked sword with its hilt at Rome and its point everywhere. That sword has been drawn of late for the destruction of the American common-school system. Our Republic rests its chief weight on a tripod, of which the three supports are a free church, a free school, a free state. The tripod is of such a nature that when you break either of the supports the whole tumbles. It is beyond controversy that the arm of the most powerful ecclesiastical organization known to history is lifted with that Jesuit sword in its hand for the purpose of cutting to pieces the historic, absolutely priceless American common-school system. I say, paralyzed be the arm that is lifted for such a purpose!

The power of Jesuitism is in its secret oaths. It is said that ten men with an understanding with each other can manage a hundred men in almost any assembly. Jesuitism in this country is like the ten men who have an understanding among the hundred who have not. You say it is not very powerful in this Republic. It is supposed at the present time that the majority of the Jesuits are here. They have been driven out of France, out of England, out of Germany. Of course they have tried to return and recover their supremacy, but they are here in larger numbers because they have been expelled from other countries. They have been driven out of large parts of South America. Near my blessed summer home in the Adirondacks, at Lake George, there was an immense fire last summer and rattle-snakes and other inhabitants of the woods were driven into a ravine. So much territory was burned that all the wild things in that region were frightened away to a certain quarter to which they naturally fled as the flames followed. Now, Europe has been burned over again and again; many South American states have been burned over again and again by flames of indignation against the political intrigues of the Jesuits, and the exiled serpents have come to the United States. Their power is in their secret organization.

You are told that it is dangerous to discuss this topic. It is dangerous not to discuss it. Many newspapers have Catholic editors and reporters. I thank God that the great dailies here in our noble city of Chicago, however, have lately been telling much truth about Jesuits, and have been defending our public school system in a manner for which I make my best bow to the public press. I have been known to criticise the press, but I praise your Chicago *Inter-Ocean* and your Chicago *Tribune* for discussing the relations of political Romanism to our common schools, and for defending distinctively American ideas in that connection. But the Jesuits are not disheartened; they know the power of secret organization.

What have we done in Boston? We have gone back to Daniel Webster's principle. We have gone back to that underlying thought of the Vermont law. We have gone back to the old doctrine of Massachusetts, that every official shall take an oath that he renounces all allegiance to every foreign prince, prelate, state or potentate. We want every Jesuit in the land to take an oath of such renunciation, and any Jesuit or any citizen who will not take an oath affirming that the civil law is in his opinion superior in authority to any ecclesiastical law or to the mandates of any secret organization, shall be disfranchised or shall never be naturalized. In this way we may disencumber ourselves of real aliens. We think there is reason for returning to the view of our forefathers. The Massachusetts people are beginning to see that their fathers were none too cautious.

There is a Boston Committee of One Hundred that has been doing highly valuable work in connection with the defense of the common school system. I hold in my hand a pamphlet which they have just issued and of which the Secretary of the Association, Dr. Dunn, a very scholarly gentleman, is the author, in which the doctrine is published with the full concurrence of the Boston Commitee of One Hundred, embracing many distinguished names, that a man who cannot take such an oath as that should never be admitted to the right of suffrage. We stand here on the principle that disloyal oaths should disfranchise the taker. The judge who gave the decision concerning these Endowment House oaths would give, I believe, a similar decision as to the famous —I might have said infamous—oaths of Jesuitism. No man can be a good Jesuit and also honest and take the oath once in use in Massachusetts to renounce allegiance to foreign potentates and prelates. I fear, however, the Jesuits will take that oath and violate it as often as the interests of their order require.

There was issued, not many months ago, an encyclical by the Pope of Rome in which he says that it is the duty of every good Catholic to be guided by the political wisdom of the Vatican. I have the language here before me. When the church has spoken on any matter of faith and morals, the church members obey; but Cardinal Manning says that "morals" includes the field of education and politics. Jerome Bonaparte, a relative of Napoleon Bonaparte, married in Baltimore. A descendant of his, Charles Jerome Bonaparte, made a speech at the recent convention of Roman Catholic laymen in that city. In it occurred this sentence: "The Pope of Rome may be a prisoner or an exile, but he can never be a subject." That Baltimore convention of Roman Catholic laymen adopted a platform of principles, and in the last paragraph asserted that any government which passes any law affecting the interests of the Pope acts without authority, and that convention denied the right of any government to pass any such law without the Pope's full previous consent.

What has all this to do with secret societies? The Jesuit order at this moment is supreme in Rome. The Jesuit order is an oath-bound organization, and its oaths are actually disloyal in substance and form. I make myself responsible for that statement, without making myself responsible for asserting, that this or that pretended text of the Jesuit oath is the actual tex; there is great debate about what the text is. But I maintain that no Jesuit can honestly take the oaths required of him by the clerical party and remain loyal in the American sense to our institutions. I maintain that Jesuitism does divide the allegiance of the Jesuit who takes those oaths honestly.

The proverb in Rome is that there are a Black Pope and a White Pope. The Black Pope is the head of the Jesuit order, the White Pope the head of the Roman church. Whenever they disagree the Black Pope has his way, and whenever they agree they rule the world. The Black Pope is the more important pope, and the Black Pope is the head of an oath-bound secret order. I am for applying the Vermont statute to that organization. I am for applying that principle of Webster and of the Boston Committee of One Hundred to the whole range of the pestilential, disloyal oaths. Vicar-General Preston said, in New York City, not many months ago, "The Catholic who will take his religion from Rome, but not his politics, is not a good Catholic." There are a multitude of good Catholics who resent this. I am not bringing this as an imputation of disloyalty against good Catholics, but I will not vouch for the loyalty of the clerical party as a class.

Enlightened Catholic parents know very well that our schools are better than parochial schools, and that the attack upon our schools is organized chiefly by this Jesuit society. The Roman Catholic laymen themselves will be grateful to us for leading in an onset which will deliver them at last from bondage. South American Catholics have shaken off the Jesuit yoke. In Chili there is a fine for sending a child to a Jesuit school for instruction. In the Argentine Republic the parochial schools are put under close supervision. That republic is so filled with the modern spirit that it will not submit to Jesuitism for a moment. In all the republics of South America the yoke of political Romanism has been shaken off, although the Catholic faith of the people has remained. Many of our Roman Catholics, devoutly attached to their faith, are still ill at ease under the power of this secret society in clerical form; and if we raise a huge wave of popular indignation, I have no doubt will take advantage of it to assert their own liberties in the United States as they have in South America and in Mexico. Parochial schools are abolished in Mexico. In this foreign attack on your common schools you have an exhibition of disloyal secret oaths setting up a power within a power and introducing here actual alien authority. Cardinal Manning, of London, himself well understanding the power of the secret organization of the Roman Catholic church, says,—and he said this in public to Roman Catholic ecclesiastics —"It is your mission, Holy Fathers, to bend and to break the will of an imperial race." I say from Chicago here, the city of the Great Lakes , to Cardinal Manning, that we have now, thank God, no slave and no king on this continent, and we shall never go into bondage to any king or prelate on the other side of the sea. But you are in danger of having a struggle on that matter, because you under-rate the power of the Jesuit oath-bound secret organization.

In the few minutes left me, what shall I say of Freemasonry? It is an oath-bound secret organization. There are many good men in it. It has not been guilty of high crimes and misdemeanors as Mormonism or Clan-na-Gaelism or Jesuitism has been; and yet it was asserted at the time of the Morgan excitement that the skirts of Freemasonry were dipped in blood. I think we know pretty well what Freemasonry is. I am not a bit curious about its secrets that are said not to be discovered. There is a certain childishness about the pretense of secrecy in Freemasonry that amuses us. We understand thoroughly well what Freemasonry is, and many of us who have friends in the organization dislike to hear the full mischief of secret oaths discussed. But where does our Vermont scythe swing? Vermont repealed the charter of one of these grand lodges. She took away from each chapter of that State all power to hold property. The law was aimed at Freemasonry as well as at other organizations; and aimed chiefly at Freemasonry in 1833. That law, if carried out everywhere, would sweep Freemasonry out of this country.

Well, you would say a good deal of good would thus be struck off. It is a benevolent society. It takes care of a good many people. Freemasonry confines its benefactions to its own members, and unless you pay up your dues and take three degrees you do not get a handsome burial; and it is not certain that your widow will get much attention. On the whole, the benefactions of Freemasonry do not amount to a third part of the fees paid in by the different members. It is said that the Oddfellowship is a more expensive institution than Freemasonry. I think, on the whole, that each of these organizations can afford to be tolerably benevolent to its own members. They take in so large an amount that they may well give out a small amount. I do most solemnly believe that all the good that Freemasons and Oddfellows do might be better accomplished without any secrecy at all. I have no objection to their benevolent purposes. I have no objection to several of their minor principles. But hear the facts ascertained on legal evidence. One of the Masonic authorities—a leading member and sometimes called the Poet Laureate—is quoted by Prof. King as having said that, in 1830, 45,000 out of 50,000 Masons then in the land abandoned their lodges, and by so doing substantially confessed that Morgan's account of the oaths and ceremonies was correct. Think of forty-five out of every fifty abandoning the lodges after that exposure! That was one of the most stupendous pieces of testimony ever given concerning the oaths of Freemasonry. I do not care what the special phraseology is—there may be dispute about that. Here are actions that speak louder than words,—honest men going out of Freemasonry because it has been practically admitted that certain revelations concerning it were correct. We have had adhering Masons three or four times give testimony in the courts as to the character of their oaths. We have had seceded Masons do this again and again, so that there is in existence good legal evidence as to these oaths. It is uncontroverted and incontrovertible that the Masonic oaths are such as the law does not call for. They would be all forbidden by the Vermont test. Swing that scythe and you cut down all these oaths, because they are secret and illegal.

You now and then obtain very frank expressions from some Masonic official. You find, for instance, an official of a Grand Lodge in Missouri saying in his report of 1867:

> "Not only do we know no North. no South. no East, no West, but we know no government save our own. To every government, save that of Masonry, and to each and all alike we are foreigners. We are a nation of men bound to each other only by Masonic ties. as citizens of the world, and that world the world of Masonry; brethren to each other all the world over; foreigners to all the world besides."

Now, if that is not buncombe and braggadocio, it is treason. Perhaps it is both. It would not mean much if an ill-balanced man, some unauthorized writer, were to utter sentiments of that sort; but every now and then sentiments of that kind crop out and they are not repudiated. They are adopted and printed and scattered all over the land. The time has come when we must notice such threats as these. If disloyalty of this sort is anything but mere brass, it might lead to blood.

What I maintain emphatically is that Masonry in itself thus sets up certain standards which cannot safely be recognized by loyal men. I do not say the Masons are disloyal. A great many of them take the first oaths without knowing what comes with the other oaths. The idea of that double kind of humiliation! Taking an oath that you do not quite understand ,and taking an oath not to reveal secrets that have not been revealed to you! That is tying a noose around your own neck with your own hands. It is a degree of humiliation that I cannot conceive of a person of manliness submitting to. How men do it I do not know; but they do it.

Take the religious side of Masonry. It is said, and it is denied, that the name of our Lord is excluded from the reading of the Scriptures in the Masonic lodges and from prayers in the presence of Masonic saints. It is affirmed distinctly that the name of Christ is always shut out on these occasions. Here I hold in my hand the order of exercises for initiation of a member in a Chicago lodge, and among hymns which are given here you have some with Christian titles: "My Faith Looks up to Thee," "Near the Cross," "Lead Kindly Light," and one entitled "Christ, our Passover." The pill is gilded; and by opening the mouth wide and shutting the eyes tightly enough you can swallow it, even if you are a minister. But, for one, I do not envy the condition of the stomach that is filled with medicine of that kind. I cannot think that the breath of the Gospel would be sweet when the Gospel is preached after a mass of those nauseating ingredients have been swallowed by the pastor.

Of all I wish to say of secret societies, this is the sum:

Secret oaths—

1. *Can be shown historically to have often led to crime.*
2. Are natural sources of jealousy and just alarm to society at large.
3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.
4. Are dangerous to the general cause of civil liberty and just government.
5. Are condemned by the severe

denunciations of many of the wisest statesmen, preachers, and reformers.

6. Are opposed to Christian principles, especially to those implied in these three texts:

"In secret I have said nothing."

"Be not unequally yoked together with unbelievers."

"Give no offence in anything, that the ministry be not blamed."

7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar. In Prussia, Poland, Russia and Spain Freemasonry is prohibited by law.

8. Are forbidden to church members by some Christian denominations, and ought to be by all.

The following denominations are committed by vote of their legislative assemblies, or by constitution, to the exclusion of Freemasons from church membership: United Presbyterians, united Brethren, Seventh-Day Adventists, Christian Reformed Church, Primitive Baptists, Seventh-Day Baptists, Scandinavian Baptists, German Baptists or Dunkers, Friends, Norwegian Lutherans, Danish Lutherans, Swedish Lutherans, German Lutherans of Synodical Conference and General Council, Mennonites, Moravians, Plymouth Brethren, Associate Presbyterian, Reformed Presbyterians, Free Methodists, Wesleyan Methodists, Hollanders of the Reformed Church, and various State and local associations of Baptists and Congregationalists.

Mr. Emerson says that the creed of Episcopacy in England is that by taste you are saved. Now, I fear that there are some people, some very excellent people, who believe that by the good things in Freemasonry we are saved. That is an immensely unsafe creed. I do not say that Freemasonry teaches nothing but deism. Freemasonery claims that it does not deny Revelation; but, I suppose, it eliminates some things from the New Testament when it uses Scriptural extracts before a lodge. "It cannot be denied," says the impartial *Encyclopedia Britannica*, "that the German, Dutch, Belgian and French magazines of the craft occasionally exhibit a tone which is not favorable to Christianity, regarded as a special revelation."

Many will say: "Go into a lodge. There a hundred who are not church members in that lodge; you may do good there. The more church members of you who are there, the less likely the lodge is to do mischief." But you may be bound hand and foot in the lodge to measures that you detest and your oaths make it important for you to submit to the majority. How are you to maintain there your Christian standards? Many of you leave when you find the lodges going in unchristian courses. Why cannot you help keep young men from going into the paths that you find so rough? Why cannot you open your lips and say to all who are out, Stay out.

If Euripides, who was once nearly torn in pieces by an Athenian audience because supposed to ridicule certain mysteries of ancient secret societies, were here, he would advise those who are outside of secret societies to stay out. If Socrates was here, he would advise you to stay out. If the Apostles were here, they would say: "Be not unequally yoked together with unbelievers." "Give no offence, that the ministry be not blamed." If Christ, our Lord, were here, he would say: "I spake ever openly. In secret I have said nothing." The experience of many generations justifies those churches which oppose secret oaths, and those commonwealths that have made them illegal, and the scores of eminent statesmen, preachers and reformers who have warned the world against them. As Wendell Phillips used to say, a secret society under our free government is not needed for any good purpose and can be used for any bad purpose. Let those who are outside of oath-bound secret societies stay out. I exhort you to stay out in the name of personal independence; stay out in the name of patriotism; stay out in the name of Christianity. And to you who are inside oath-bound organizations, I say, Come out as patriots; come out as Christians; come out as unmanacled men.

Editorial.

NATURALLY SUSPECTED.

"Send us a good story of the race. At the crack of the pistol begin sending the actual scenes of the track, describing in detail any accidents as they occur," telegraphed the news editor of the *Los Angeles Times* to the news editor of the *New York Times.* Almost as soon as news of the Vanderbilt Automobile race began to come into the Los Angeles office from New York, the editor again sent by operator Sawyer a message: "Watch close for accidents. Send them and other important incidents in takes; do not lose a minute in their transmission."

Presently the circuit was broken; then it closed, at the main office in Los Angeles. The *New York Times* operator began calling TS, TS, for the *Times,* but the operator in the main office replied: "Poor old Sawyer will answer no more. The *Times* has been blown up, and the building, a mass of ruins, is now being consumed by a raging fire."

In that fire the linotype men, trapped on the second floor, were burned. Chief pressman Bentley was with his associates in the press room in the basement, when with the roar of an explosion came the fall of the floors overhead. Dust and smoke filled the room; flames were at the doors and ventilators. For a moment, Bentley thought his men were doomed to die with him; but one of them remembered that for some temporary reason a hole had been cut near the sidewalk. Blind and almost suffocated, they yet found this way of escape and crawled through.

That day, in the hospital, the night editor, wounded and burned, lay and died. His wife who hurried back from San Francisco, sank into collapse.

At the ruins, men were working with shovels; hoping they would reach the body of his father, the son of a linotyper waited until he became helpless. The newspaper memorandum of the dead often included "married," or "married, one child." What miscreant had caused all this agony?

The sound of the explosion had but just died away, when it was as if far and near had been raised the cry, "Trade Union." At the opposite side of the continent it was said: "No sane man doubts, from the evidence thus far uncovered, that there was a secret connection between this outrage and the contest of the trade unions and General Otis. . . . It goes without saying, that none should be more interested in solving this mystery than the officers of the trades unions. . . . Such a duty devolves not only on the Typographical Union, whose was the initial quarrel with the publishers of the paper. Organized labor at large, many branches of which have been drawn into the contest, should be at the front in denunciation of the act, and not merely with denunciation, but with determined effort to clear its cause of any direct responsibility."

In a statement which he issued, General Otis said:

"More than all else do I deplore the sad loss of life. I, with my co-owners in the *Times* **property,** can endure the physical loss which the destruction of the building involves, with its expensive plant of modern printing machinery. We can stand this loss with comparative complacency, and with the courage and endurance of men who know what it is to meet the ordinary disasters of business.

"But we are overcome with sadness by the fact that so many of our loyal and faithful workmen were slain by the hands of conspirators and assassins, for this infamous deed was in fact an act of assassination. We can repair the physical damage done and restore the great property destroyed, but we cannot restore the life taken away. And this is the great burden which weights on our hearts in the face of this frightful calamity."

In the opinion of an Eastern newspaper, "the outrage at Los Angeles will arouse the American public to a clearer apprehension of the menace of the boycott and the sympathetic strike, and to the necessity of curbing industrial warfare and of providing such means for the protection of society at large as will prevent industrial disputes from spreading beyond their proper bounds and becoming actual warfare between classes. . . . "Not the original controversy between the employer and his employes, but the means which were employed to extend that controversy, to create a prejudice akin to passion and to make a cause which should inflame organized labor throughout the country is, we believe, actually responsible for Saturday's violence. It is another appeal to the public to demand that the crime of the boycott shall no longer go unchecked and unpunished."

Even a neighboring paper which had hitherto sided with the union, now felt obliged to advise promptly calling off all strikes. One Eastern newspaper took a rose colored view however, and argues from the presumption that no printer could be such a criminal. As a class, no doubt printers are naturally far removed from such crimes; but so are other men who have yet destroyed propetry, and acted outrageously when secretly led on to deeds they would not have perpetrated alone. A secret order is in its nature half conspiracy and half mob. Men will do as mobs what they could not think of as individuals. Like others, printers expose themselves to distortion of ideas and confusion of principles when they join secret orders of various names—business orders or social. The notion that the intelligence or virtue of an adherent of a secret order is all that need be known and depended on, has often proved a surprising fallacy. We have heard secret society murder approved privately, and separately, by a Baptist Sunday school superintendent, and by a Methodist pastor. When a secret order has taken position as a government or a religious system, its penalty begins to seem like a lawful punishment of crime.

While, then, we cannot accept at full value the plea made by the paper to which we refer we do use here what it says, as evidence that the system of trade unionism, bearing the needless burden of secrecy, has sunk in the opinion of the public to a level where it requires an apology based on an alleged exception to be written in the present emergency. The comparison is made as follows, between the "more reasonable and intelligent" printers and the "average group of organized workingmen." It may be noted that this apology does not include members of any other union represented in Los Angeles, when the editor says:

"We never knew a printer of whom it is possible to imagine that he was capable of committing the devilish act by which the office of the *Los Angeles Times* was blown up. We never knew one who, in our belief, could approve that act. There may be a different breed of printers in Los Angeles, where there has been a mean and cruel fight on for years between that office and the typographical union. But assuming and believing that human nature is much the same there as here, and the printers there as here are more intelligent and more reasonable than the average group of organized workingmen, we are entitled to doubt the responsibility of union printers, either as an organization or as individuals, for the dastardly crime.

"Until evidence comes to the contrary, we are more willing to believe that it was the act of some sympathizer with their cause, or generally with the cause of union labor, who lost his balance under the excitement that has been raging in that city off and on for years over this question. We hope the determined effort to find the real criminal will be successful and that public opinion, the majesty of the law, and the right, under the law, of freedom in business as well as in labor, may be vindicated. We doubt very much whether printers of the kind we know approve of or sympathize with the ugly insinuation of President Lynch of the international typographical union that the accident was 'due entirely to unsanitary conditions of the *Times* plant.'"

Of the seriousness with which this grave crime is regarded and the resolute earnestness with which it is treated, an index can be discerned in a paragraph taken from an editorial page of high standing:

It is natural that indignation against the dastardly Los Angeles outrage should take the form of large rewards for the conviction of the criminals. It needs, however, to be remembered that too large a reward may defeat its purpose by tempting the unscrupulous to manufacture false clews. Many a poor wretch with a bad record has been railroaded to the gallows for a less tempting reward than $100,000. Beyond a certain limit the offer of money does not help the administration of justice.

Wherever responsibility may finally be laid, nothing can now obliterate the record of wide distrust shown toward the secret labor combination, and of prompt impeachment laid at its door as the most natural place known. It is time to ask whether an open organization of workmen could not win popular favor and aid, and whether openness would not settle confidence where secrecy excites suspicion.

"The heights by great men reached and kept,
Were not obtained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

"They incite a passion for trickery and wire-pulling."—Mrs. A. J. Gordon, President Boston W. C. T. U.

"By it Christ is dethroned and Satan exalted."—Rev. Edward Beecher, D. D.

"I was completely converted from Masonry to Christ."—Pres. C. G. Finney.

"Their plan is to keep out any one who is likely to need anything."—President C. A. Blanchard.

"Are dangerous to the general cause of liberty and are opposed to Christian principles."—Joseph Cook, of Boston.

ACCESSORY BEFORE THE FACT.

"The Watchman" a religious paper published in Boston, closes an editorial relating to "The Los Angeles Tragedy" as follows: "It is not necessary to believe that these crimes were deliberately planned by a labor union as an organization, to see that organized labor cannot avoid a measure of responsibility for them. It was the methods of opposition to non-union labor, which incited the actual perpetrators of the crimes; and therefore, in legal phrase, organized labor cannot avoid the responsibility of being accessory before the fact.

The abuse and violence of union men to non-union men; the hostility of unions to the executives of the law; the refusal of labor unions to allow any member to be also a member of the militia; and the persistence of labor unions in the boycott and in picketing when forbidden by law; create the impression that labor unions are not averse to illegal and even criminal attempts to injure non-union men and anti-union enterprises.

We do not charge the unions with these acts; but it is significant that these attempts to destroy property—like that in Los Angeles—and atteempts to blow up bridges and buildings under construction, are always made against anti-union enterprises. Such uniformity cannot fail to make an impression that the methods of the unions, if not the unions themselves, are responsible for these crimes.

And we repeat what we have before asserted, that for their own best welfare and for the attainment of their ends, trades union's ought to change their attitude toward the militia and the executives of the law, and toward non-union men and enterprises. The same liberty which they claim, to unite, they must allow to others to refrain from uniting. Unions must gain their ends by the merits of their work and results, and not by violence and injustice toward those opposed to them."

Why does not the *Watchman* cut to the root and say: They must drop secret society characteristics and methods?

FAMILIES, CHURCHES, SENATES AND JURIES.

Are They Secret Societies?

Let us examine the apologies for the secret lodge system, of which Masonry is the mother and type.

Its defenders are wont to say, families, churches, senates, juries and camps have their secrets; and these justify the lodge.

The answer is: Secret societies are not families or churches. The lodge is human; the family and church, creations of God. They rest on the words of Chrits, "What God hath joined let no man put asunder;" and "This do in remembrance of me." On the contrary secret societies rest on art, and only appeal to God to enforce the contrivance and give fealty to the clan. The first family was a church, and worshiped; and the proper principle of both is love. The artificial motive of the lodge is terror. The family swears one man and one woman to love and keep to each other; the lodge binds a promiscuous body of men together by penalties and pains to be enforced or inflcted by unknown hands. Wedlock begins and is perfected in love. The lodge commences, like prostitution, in a joke, is sanctioned by blasphemy, and ends in swindling and secret advantages. Therefore, to call a family a secret society, as many do, is to put the veiled sanctities and pure blandishments of a home on a level with the rollickings of a brothel, and confound the mercenary grimaces of a hunger-pinched harlot with the pure blushes of a bride. This is to mock God who made the family.

Nor are lodges senates. True, to avoid peril, senates close their doors, as men lock their trunks when thieves are looking on. But the injunction of secrecy is taken off when the peril is passed; while the lodge demands concealment till death, seals the Mason's lips, and makes his silence perpetual.

Again, secret societies are not juries. A jury is a band of independent men, sworn by their "verdict," or true word, to do justice to their equals and the equals of each other before the law; being amenable to the independent God, who cannot be bribed, and who will not bribe. The lodge is a body of superiors and inferiors, sworn to concealment, the upper from the lower, and all from the outside world; not to do justice, but to get and give secret advantages. And they are amenable to a "Master," who is amenable to a "Grand Master;" who is amenable to a "Sovereign Grand Commander;" each of whom is a frail, needy, and selfish man like themselves.

True, the juryman during the trial must be shut from those whose silver might turn him into a Judas Iscariot. But the seclusion of the jury is not the secrecy of the lodge. If Barabbas is a Mason the lodge requires the jury to find for Barabbas and condemn Christ.

Nor again, are lodges camps. "The Cincinnati" and the "Grand Army" were contrived after the fighting was done. Battles, it is true, must have their concealments. But the private exploits of the veteran become the stories of his children, while the secrecy imposed by the lodges, brigands and banditti, are perpetual.

Thus the lodge is neither family, church, senate, jury nor camp. It is a civil and religious fungus; no more like the church or state than a wen or cancer is like the human body, which it disfigures and destroys. And to justify the sinister secrecy of Freemansonry from its semblance to the wholesome privacies of the household, church or state, is as illogical and irrational as to reason from the semblance of "proud flesh" to flesh in a healthy man, in order to prove that cancer is health.

Silence is the mother of truth.—*Earl of Beaconsfield.*

A good name is rather to be chosen than great riches.—*Solomon.*

The greater our dread of crosses, the more necessary they are for us.—*Fenelon.*

The true way to solace one's troubles is to solace those of others.—*Mme. de Maintenon.*

Some temptations come to the industrious, but all temptations attack the idle. —*Spurgeon.*

News of Our Work.

Rev. W. B. Stoddard did very valuable work in Iowa last month. The Convention at Orange City occurred too late for a report in this number.

An Iowa pastor of a Methodist Episcopal church wrote us under date of October 17th: "I saw the evil works of the lodge (Freemasonry) during the war of the Rebellion.

"I have never seen a real work of grace where the lodge ruled in the church."

Rev. A. B. Bowman, President of the Michigan State Association, writes that they hope to hold a Michigan State Convention the last of this month, though time and place cannot be definitely stated in this number. He has announcements out for five meetings where he will discuss secrecy in its relations to the cause of Christ, and at the same time seek to advance the interests of the State work and raise money for the State Treasury. We hope Michigan friends as far as possible will send contributions to him at Wheeler, Michigan.

Grace Gold made a pleasant visit to this office a few days ago, bringing words of commendation for our work, and encouraging reports from various parts of the country gleaned from women active not only in the temperance and evangelistic work, but also as homekeepers, whom, she says, are almost universal in their condemnation of secret societies.

A movement has recently been made by the women to ascertain, if possible, the causes of so many divorces; and the lodge as a cause scores more than all the other causes combined. Grace Gold is a believer in organizations, but condemns in the most scathing terms all secret oath-bound societies, which, she says, are contrary to the laws of God and man. She says the Devil secures a mortgage on the soul of every man, who take those profane and blood curdling oaths; and when a preacher or professing Christian enters these societies, he enters the ranks of the enemy of God; and as he swears to stand by such brethren—right or wrong, it is the highest possible form of treason, and a disgrace not only to the man, but to the cause of Christianity.

One of the most faithful Christian ministers of his day was the Rev. Isaac Hyatt, whose departure occurred August 18th, 1910. We have not received any further notice of his life work. He has been a reader of the CYNOSURE for many years, and a very faithful and constant Christian minister. We expect to be able to publish in the next number a more extended notice of this great and good man.

A friend of the anti-secrecy movement has made it possible for the United Brethren Publishing Establishment of Huntington, Indiana, to send out a booklet of 96 pages and cover, free. Send to the above address a two cent stamp for a copy of "A Light to the World."

On October 5th we received $5.00 from some one in Albion, Nebraska. No name was sent, and we suppose that the $5.00 is for the work of the Association, to which it has been credited.

The *Chicago Tribune* of October 10th is authority for the statement that King George of England is not a Mason, that he always resisted his father's recommendation that he should become a Freemason. The article also goes on to state that the present Emperor of Germany has also kept similarly aloof from the Masonic fraternity.

It was stated in the same article that Napoleon III. was a Freemason and that, notwithstanding, it was the Masonic element in French politics, more than anything else, which contributed to the overthrow of the French Empire.

The *Tribune* correspondent declares that a recent canvass of the two Houses of Congress at Washington had revealed the fact that 87 per cent of the members of the Lower House and 80 per cent of the members of the Senate belong to the Masonic fraternity.

SECRETARY STODDARD IN IOWA.

Orange City, Iowa, Oct. 18, 1910.

Dear Cynosure:

Here I am on the Western border of this great prairie state. I find here as elsewhere a needy field. This is the county seat of a very rich farming community.

The Hollanders, who first settled here, builded better than they knew. Their native thrift, with the blessing of God, had made this what we find it today—the country wonderful. The snake got into the Garden of Eden, and the lodges are pushing into Orange City. The Dominies here are awake to the danger, and are insisting that their church members keep out of such snares. The English speaking church has not been so careful. I am informed it has those of many degrees in the Masonic and other lodges.

I secured the City Hall, which is large and well located for the Convention and there are indications that this gathering is to be very helpful in giving needed light.

On Sabbath I spoke to over 1,000 people in Sabbath School and at the special meeting in the Christian Reformed Church. Seven dollars was contributed by these friends in aid of the work.

Since my last report I have participated in services in the Second R. P. and First U. P. Churches, Boston, Mass., the Third Christian Reformed Church, Peterson, N. J., Friends Meeting, Washington, D. C. I visited a conference of the Missouri Lutheran Pastors and friends on Staten Island, New York, and visited other gatherings of less importance in the East.

At Des Moines, this state, I was given a splendid welcome at a conference of the Swedish Mission Covenant Brethren. After a brief address our work was most heartily endorsed by a rising vote. These brethren are awake to the need and are asking for help. Lectures were delivered also, while in Des Moines, in German Lutheran and Brethren Churches. When passing through Clinton and Cedar Rapids I found kind friends glad to contribute in aid of our work. A brother there said that a local paper has objected to the organization in their midst of a lodge of the Frogs on the ground that candidates would be liable to drown themselves. Cedar Rapids is burdened with lodges. Thos inclined to folly may become Elks, Eagles or other animals if they so choose.

While in a barber shop in Des Moines I overheard a conversation between two young men, who had joined the "Five W" lodge: "We Wont Work Will We" being the full name. They spoke of a man who made the paddling very severe. From the conversation I learned they thought the brutal initiation great sport. Surely, "Fools make a mock of sin."

In Sioux City I was given a splendid opportunity to address a union meeting of our Scandinavian and Swedish friends. The union meeting is held once a month for the purpose of discussing topics of public interest. The meeting was held in the Swedish M. E. Church. Our old friend Pastor Norrborn of the Lutheran Church presided and after my address called for an expression, and a hearty vote of thanks and endorsement of the address resulted. $5.00 was given in aid.

Several meetings are arranged. I speak in the country five miles from here this evening; in Rock Valley, Iowa, Thursday eve. "Christ the Light of the World," is to be my theme in the First Reformed Church here in Orange City (D. V.) next Sabbath eve. A long list of appointments follows our Convention if the Lord gives the strength needed.

It is thought wise to give much of the month of November to the field in Nebraska. What say the friends out there? Can I be of help to you? Write to the Cynosure office.

Pastors and others are giving support to the Convention effort. We are looking up and pushing forward. Fine weather and big crops in this section.

Yours in the Work,

W. B. Stoddard.

FROM AGENT DAVIDSON.

Greenville, Miss., Oct. 15, 1910.

Dear CYNOSURE:

Since I last wrote you I have doubled my trip back to some of the former points. I have preached and lectured against the lodge at the following places: Martin, Jackson and Memphis, Tenn., Pulaski and Mound City, Ill., Duncan, Greenville, Itta Bena, Quito, Belzonia, Jackson and Vicksburg, Miss., Monroe, Preston, Shreveport and Alexandria, La.

I find that the CYNOSURE has silently and quietly planted seeds which are yielding a wholesome fruit harvest. I have distributed tracts and secured a number of CYNOSURE subscribers. I have received very little cash at places where I have preached and lectured, but the Lord has made the necessary provision for my expenses. These poor people believe that I am receiving $200 to $300 a month from the N. C. A. and that I don't need their financial help, and indeed some of the preachers said plainly: "Well, since you are being well paid by a white northern society you ought to be satisfied with an opportunity to lay your reform work before our people." (Why not tell them the facts about your income from the Association?)

I am gratified at the results of the reform work among our people. The secretists are greatly exercised over the growing opposition to their false worship, but God's Word is supreme over all human inventions and man made institutions. A young local preacher who had been reading the CYNOSURE three months said last week, "I will never pay another cent or attend another lodge meeting as long as I live; my eyes have just come open to the wickedness of the lodge."

Hon. John W. Strauther, President of the Negro Bank here, and Grand Master of the Exchequer of the Knights of Pythias of Mississippi, died very mysteriously and suddenly under very suspicious circumstances last night, between 11 and 12 o'clock. There is great exitement and confusion throughout the city and "Dame Rumor" is sending all kinds of reports throughout the city. The coroner and city physician and the lodge diginataries have been holding an autopsy all day, the consensus of opinion being, "he was poisoned." Mr. Strauther is the fourth State Grand Lodge dignitary to die in this state within the last 12 months, viz.: Hon. Mr. Smith, Hon. E. E. Perkins, Bishop E. W. Lampton and Mr. J. W. Strauther.

The negroes are as loyally and reverently worshipping idols, calling it religion, in and through their secret lodges, as Jereboam did when he caused Israel to sin. These false altars of Baal worship must be broken down and their paraphernalia burned by the fire of the Holy Ghost. I ask the prayers of the faithful that the eyes of my poor deluded and blindfolded race may be opened through the study of God's Word.

Yours sincerely,
Francis J. Davidson.

A VIRILE LETTER.

Sioux City, Iowa, Oct. 18, 1910.

Rev. W. B. Stoddard,

Dear Brother: I am indeed sorry that I am compelled to cancel my date with you on account of a wedding in my congregation. You made a mistake, or I misunderstood you. I thought you said on Wednesday afternoon I was to be on the program, but I see it is Tuesday, the day set by a couple to wed,

I have my speech all ready, but it will be impossible for me to cancel my engagement to officiate at said wedding, and come to Orange City on Tuesday. I join in wishing you a most blessed Convention and sincerely hope and pray that much good may be done through this gathering. It is the Lord's work and I know he will not fail to be present with you. My prayers are for you and the Convention. It is a line of work that has been neglected too much in the past, and it is too bad that some of our honorable clergymen belong to organizations that undermine the moral and spiritual life of our nation.

May God hasten the day when we

shall clean up along these lines in our churches and especially among our clergy.

Your brother in Christ,
(Rev.) A. H. Meyer.

CONVENTION NOTE.

Mr. Blanchard: Now I will have to tell you a story that Brother Morrison once told. The story was this: When they were wrecking the old custom house, there was a man in charge of the wrecking crews whose name was Schneider. He was an expert man and they paid him eight dollars a day, forty-eight dollars every Saturday night, and he was broke every Monday morning; the saloons, brothels and gambling hells got all of that forty-eight dollars. Well, Brother John Morrison is an officer in the Moody church and he went to him to get him to be saved. Mr. Schneider said, "No, I am not going to join your church." He thought they wanted him to join their church, but they wanted him to get saved. "I am not going to join your church; I belong to the Masons, and if I joined your church, I would have two things to live by, and I can't live by the one, I won't do it." He went to San Francisco. When he got to San Francisco, he was just as miserable as he was in Chicago, so he thought he might get better if he got out on the Pacific, and he took passage in a ship that was bound for the islands and two day's out in the sea he fell through an open hatch-way and struck on the rock in the hold. Two men went down and picked him up, bloody and bruised and brought him up on deck; they supposed they would find him dead, but he was alive, and they brought him back to Chicago and Brother Morrison went to see him, and Brother Schneider said to him, "Brother John, when I tumbled over that hatch and went down in the hold of that ship, I was as vile a man as there is in this world, but when I went over the side of that hatch, I remembered what you had said to me in Chicago, 'The blood of Jesus Christ His Son cleanses us from all sin,' and I believed it, and when I hit the rock at the bottom of that ship, I was a Christian." Then he pointed to the woman who kept house for him and he said, "John, do you see that woman? She has been my slave for fourteen years, and I never had the decency to marry her. God only knows what she has suffered at my hands. You see that child there? She is twelve years old; she is my child, she has no right to my name. Now, John," he says, "we have to begin things all over again." They got a preacher; he was married to that woman who had been his slave for fourteen years; gave that child twelve years old a right to her father's name; and in place of keeping that wife and child in a house that a decent old farmer would not keep pigs in, he kept them in a Christian home; and that is what the blood of Jesus Christ does for men, and that is what we of this Convention are standing for.

We have seen a minister wear the Royal Arch keystone in a Christian church, and it looked to our eye like an open confession which, in words, would be something like this: "I have sworn to keep all secrets of a Mason of the R. A. degree without exception, after having in several preceding degrees sworn the same thing respecting members of other degrees—making in those cases the two exceptions of murder and treason. Now I am sworn to be silent about those two crimes. I have furthermore promised and sworn that I would aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, whether he were right or wrong." Does not the token of such confederacy with criminals seem startlingly out of place in a church representing Christian morals?

The most delicate, the most sensible of all pleasure consists in promoting the pleasure of others.—*Bruyère.*

God discovers the martyr and confessor without the trial of flames and tortures, and will hereafter entitle many to the reward of actions which they had never the opportunity of performing.—*Addison.*

The Power of the Secret Empire

By Miss E. E. Flagg

XXI.

THE MYSTERIOUS CARRIAGE.

Rachel was by nature and habit an early riser, and as I came up to the house in the gray dusk of morning, she herself stood in the open doorway breathing in the sweet, fresh air; and then, suddenly turning her head, she saw me coming up the walk, and uttered a quick cry of pleasure.

"I really began to feel worried for fear something had happened to you, Leander," she said. "We were expecting you home sooner."

And I, not caring to enter into a detailed account of the strange scenes of yesterday, only laughed as I returned her kiss of welcome at what I called "her foolish fears," and told her that I had been unexpectedly detained.

At that instant a low rumble of approaching wheels made us both turn our eyes to the street, and we saw a common hack carriage drive by, the curtains closely drawn and the horses looking weary and jaded as if from a night of hard travel—this latter circumstance being the principal thing that attracted our attention to the vehicle, although Rachel remarked as she leaned forward to catch a last glimpse as it was disappearing around a curve of the road—

"Strange that people want to travel such a beautiful morning as this with all the curtains down."

For it was one of those delicious mornings that sometimes come in September, cool and dewy and fresh as any in early June, though it promised to be hot further on in the day when the sun should reach its meridian. Still, there was nothing in the appearance of the closed carriage unusual enough to excite more than a passing comment. And then Rachel hurried in to see to the breakfast, while I took a general view of matters and things about the farm, and thought over yesterday's events in Batavia, finding a constant and ever-recurring source of uneasiness in the fact that Darius Fox was there and saw me in the party of Miller's friends. It was easy enough to say that "I didn't care, and it was none of his business anyhow," when I knew perfectly well that I did care, and how easily he could make it his business if so disposed.

"Now do tell me what detained you so," said Rachel, as soon as we were seated at the breakfast table. "Not bad luck, I hope."

And considering that she would probably hear sooner or later what was going on in Batavia, I related the whole story, to which she listened in wondering silence, only giving her head an emphatic nod of approval when I told her of my own share in the events of the day.

"You were on the right side, Leander—just where I always want to see you."

"But it might get me into trouble," I said cautiously (I had concluded not to say anything to her about my seeing Darius Fox, the valiant, armed with his hoop-pole, in the company of Masonic rioters), "if it should be known by the lodge that I was one of the party that rescued Colonel Miller."

"Why?" asked Rachel quickly. "Of course, what Masons were engaged in the affair must have been of the baser sort. They can't hurt you any."

O my innocent Rachel! But it was not easy to undeceive her when I was not more than half undeceived myself, and still considered the outrages on Morgan and Miller as the work of misguided individuals, rather than what it really was—only the deliberate carrying out of the principles of the institution. For though I had seen enough of Masonry by this time to fear its power to vex and annoy, of the iron hand that could smite in secret, and, most horrible thing of all, so enslave the souls and consciences of men as to make even ministers and deacons consenting to the bloody deed, I knew nothing as yet.

"I don't like the way things are going on, Leander," was my grandfather's comment. "These lawless proceedings only dishonor Masonry. No good institution needs to be defended by violence and fraud. As I was telling Elder Cushing only the other day, if Masonry is of God, neither Morgan nor Miller can overthrow it. And if it isn't"—my grandfather came to a pause, and there was such a look on his face as that old Roman might have worn when he delivered up his erring and yet darling son to the ax of the executioner—"if it isn't, then it is of the devil, and the sooner it is thrown back on his hands the better."

And having uttered this startling sentiment my grandfather closed his lips and said no more.

Neither Rachel nor I thought again of the strange carriage we had seen in the morning till it was referred to by Miss Loker.

"It must have been the same one Miss Lawton was telling about seeing. She was standing at her chamber window and saw it drive up and stop a little way from Deacon Brown's on the back road —a yellow carriage with gray horses. And she see the driver get off and go somewhere after a couple of fresh horses, and when he came back with them they looked just like the deacon's new span. And that ain't all. My brother's wife's cousin, Nathan Leach, that keeps the toll-gate up at Platt's Corner, says he knew the driver, one of the foremost men of the place, and a man that wouldn't be likely to turn stage driver without there was some very particular occasion for it. And the queer part of it was, he handed Nathan the toll without saying a word and then walked off quick to where the carriage was standing two or three rods away. And he didn't answer even when Nathan said, 'How d'ye do?' You see, it was in the night, and the carriage drove up kinder softly and mysterious with the curtains all down, and no more sound of anybody inside than if it had been a hearse. Why, it gave him a real ghostly feeling, Nathan says. And he hollered out loud enough to wake himself if he was dreaming, 'What's the matter?' 'Nothing,' says the man, never stopping or turning his head; and then he mounted the box, and the carriage drove off just as it had come."

But my grandfather only uttered an energetic "Pooh!" when Miss Loker had ended her uncanny recital.

"Maybe Nathan was fast asleep. I wouldn't wonder. Now I remember that when I was Captain of the Martha Ann, the crew was frightened half to death one night by something they thought was a ghost in the forecastle. Well, it did look just like a woman in white, with her hair floating about her face, and turned out to be nothing after all but a mischievous trick of one of the midshipmen."

"But there was certainly something very queer about it—the carriage, I mean," persisted my mother, who did not feel quite satisfied at so easy a disposition of the subject.

"Well," answered Miss Loker, who was not addicted to smoothing down hard facts, either in Scriptures or human life, "Nathan says, if it had been a stranger instead of a man so well known to him, as a church member and a town officer besides, he wouldn't have had a doubt but what he was on some evil errand. And says I, 'Nathan, you'd better take your Bible and read about David, before you warrant a church member for not committing murder and adultery, if the Spirit leaves him to himself. It's only by the grace of God that we stand a minute without falling into sin, even the best of us!' says I."

"That is very true," answered my grandfather, seriously.

And there ensued a period of silence such as usually follows the utterance of one of those great, mysterious, awful truths that hedge in our finite weakness with the eternal strength.

Through town and village and hamlet all that day and night the closed and silent carriage drove—horses and drivers supplied as if by magic so as to cause scarcely more than a moment's detention in the whole route of one hundred and twenty miles. And within sat a man, gagged and bound, who knew that every step of the way was leading him to death—not on the scaffold where friend and foe alike might witness his last heroic stand for truth, but a death in secret, bitter with prolonged suspense and agonizing uncertainty, and all that could add poignancy to the martyr's doom.

Who shall say what thoughts filled the bosom of that pale, silent man, as the faces of wife and children rose before him on that strange journey! Were there moments of weakness when he half regretted the awful sacrifice?—moments when flesh and spirit failed him, when the tempter whispered, "You have thrown away your life and what have you accomplished?"

Doubtless there were, for William Morgan was human like the rest of us, but surely the noblest of earth's martyrs and heroes never rose more grandly triumphant over mortal weakness than the man would say to his foes, with a cruel death staring him in the face, *"I have fought for my country, and as a soldier I would die for her."*

* * *

The scene changes. Betrayed under the mask of friendship, taken from the jail where, however illegal and unjust his imprisonment, he was at least under the protecting arm of the law, he is whirled farther and farther away from wife and child and friend, till finally a gloomy prison house rises to view over which floats the stars and stripes, as if in bitter mockery of him who, because he has dared, with a patriot's noble scorn of consequences, to expose the dark, secret power which is plotting against his country's free institutions, is thrust into its gloomiest hold never again to see the light of day—for when he is taken out it is a moonless, starless night, fit shroud for the tragedy which follows, as the river closes dark and chill over the hapless victim, and the murderers chosen by lot for the horrid deed of blood row back swiftly and silently to the shore, and, disbanding, go their separate ways. William Morgan's wife is a widow, her children fatherless.

Verily, Thou art a God that hidest Thyself, or else would the wicked triumph, and law and justice be foiled at every turn, while over the martyr's name and memory, Falsehood, that familiar spirit of the lodge, is busy erasing, defiling, destroying—till at last a generation rises to whom Morgan's story is an idle tale, a mere myth of the past? The deadly wound of the beast has healed, and again his worshippers ask boastingly and tauntingly, "Who is like unto the Beast? who is able to make war with him?"

But there is One who in righteousness doth judge and make war, and ranged under his banner I see a small but faithful host, who, counting not their lives dear unto them, have gone forth to attack the monster in his stronghold. He chafes and rages, but the archers wound him sore. The fiat has gone forth against him.

* * *

I look again. In Batavia's quiet cemetery where the martyr has slept for over fifty years in his nameless and unhonored grave, I see a monument rise to his memory. It is crowned with his statue, and I look once more on the grave, noble, thoughtful face seen so long ago in the Canandaigua stage coach. It is the free-will offering of men, women and children. The hard-earned pennies of the poor and the dollars of the rich have gone side by side to help build it, and the dark system of falsehood trembles to its foundation, for like the trump of doom in its ears is the witness William Morgan bears once more through those lips of stone.

Thank God that I live to see the day!

But let me wake from these dreamings, remembering that it is not in 1882, but in 1826, that the scenes of my story are now laid.

Contrary to my fears, no notice was taken by the lodge of my share in the rescue of Colonel Miller—a reticence on the part of Darius Fox at which I silently marveled, little thinking that my mischievous brother Joe was all the time holding over his head a wholesome fear of that particular mode of punishment threatened by Scripture on the crafty who lie in waiting for their fellow-men—"He shall be taken in his own snare."

The fact was he had once been a suitor

for Rachel's hand, and when he found that she would have none of him, some coolness of feeling towards his successful rival might be naturally expected to spring up, while on my part, dislike to a certain arrogance of manner had widened the breach, though we still preserved an outward semblance of cordiality.

Elder Cushing reported in the lodge "that effectual measures had been taken to suppress Morgan's book, and though he was not at liberty to state, there and then, precisely what those measures were, all good and faithful Masons might rest assured that no further alarm need be apprehended of any publication of Masonic secrets to the world, and he trusted that all true brothers and companions would join him in a fitting tribute of praise to the great Architect of the universe who had been pleased to bring confusion on the adversaries of their ancient and glorious order."

Though I saw nods and winks pass between particular members of the lodge, the awful meaning couched under those smooth-sounding words was as yet a sealed book to me; but when the hour for "refreshment" arrived there was an unloosening of tongues, and a very curious style of talk succeeded the Elder's speech.

"I say," said one, "there's big game in Niagara River for anybody that wants to go fishing there."

A laugh chorused this statement, while another inquired—

"What sort? Bass or sturgeon?"

"Well, it is an awkward sort of fish to handle and not very common, so they say," answered Darius, coolly draining his tumbler. "I understand there are parties out already with their nets and lines, but if they ever haul it to shore they'll be good fellows."

I had listened to the talk at first with a mere feeling of wonder as to what all the chaffing could be about, till the thought flashed over me with a suddenness that made me turn sick and giddy: *They were talking about Morgan!*

"What do you mean?" I asked of one of the speakers as carelessly as I could.

"Our young brother seeks for more light;" answered Darius, with a slight sneer.

"A most laudable desire, but at present he must be content to learn the truth in riddles," said Elder Cushing, who, though not one of the group, stood where he could overhear the talk, and had once or twice joined in the laughter. And what wonder that the dark suspicion melted suddenly away under the genial influence of the Elder's benign smile!

I was going home from the lodge when I heard quick steps behind, and turning round saw, to my astonishment, for it was a bright moonlight night, Mark Stedman.

"How did you happen not to send us word you were coming?" I asked, the first salutations over. "But Rachel will be pleased enough to see you."

"You know I am fond of surprises," was the rather evasive answer. "They don't know anything about it there at home. I am coming to see you and Rachel first."

I ushered him into the great comfortable kitchen. Rachel was not in the room, but a candle was burning on the table, and as its light fell on Mark's face I saw that it looked worn and haggard.

XXII.

MARK RELATES HIS MASONIC EXPERIENCES.

Rachel, hearing our footsteps, came hurriedly in from another room, but stopped short with an exclamation of glad surprise as soon as she saw who I had with me.

"O, Mark! How does this happen? Did you work so hard all the holidays that you have to come home in term time to be nursed up, you poor, foolish boy?"

"I have come home for good, Rachel," answered Mark, quietly. "I have lost my situation; but Masonic influence gained it for me in the first place, and I have nothing to complain of if I lose it by the same means."

Rachel and I sat down in astonished silence by Mark's side and waited for him to explain. But instead of doing so he turned to me with the startling inquiry—

"Leander, do you know what the Masons have done with Captain Morgan?"

"No."

"Do you have your suspicions?"

"Yes."

"Well, I know where he is."

Now, in Brownsville, as well as through all the region generally, the sudden disappearance of Captain Morgan had become the one exciting subject of talk. It was known that on arriving in Canandaigua no case was found against him, and the magistrate had ordered his discharge, when he was again arrested on an alleged claim of two dollars and thrown into jail, from which he had been taken on the night of September 12th, and carried off amid his struggles to escape and cries of "murder," in the manner described in the last chapter. In un-Masonic circles there was a general hope and belief, shared by not a few in the lodge, who, like myself, were not admitted into its secret counsels, either from a suspected lack of Masonic zeal, or because they had not advanced far enough in Masonic mysteries, that he was kept concealed somewhere in Canada, and when no further danger was to be apprehended from the publication of his book, would be set at liberty—rumors of this kind being very rife, though if their origin had been carefully traced out, a paragraph from some newspaper in the interests of the lodge would have been found to be in most cases their starting point. For this reason Mark's words aroused more curiosity than surprise.

"I was told the other day that Morgan's place of imprisonment was discovered, but I hardly credit the report."

"Leander, his prison is one whose doors will only open at the sound of the last trumpet; Captain Morgan lies at the bottom of Niagara River."

Rachel uttered a low cry of horror. I was silent—struck dumb with the reflection of Elder Cushing's speech and the coarse, horrible jesting which had succeeded it. Every allusion made by Darius Fox and the group of which he was the center, most of them Royal Arch Masons like himself, grew clear as daylight. They were talking about the murder of Captain Morgan. Elder Cushing knew it and that benign smile and smooth speech were intended to blind me as well as some others to a truth it was thought best not to have us learn too suddenly.

"How do you know Captain Morgan has been murdered?" I inquired at last.

"From the best authorities possible—Masons themselves. Full five weeks before he was kidnapped in Canandaigua, I heard the subject discussed at a meeting of the Chapter, in a way that left no doubt on my mind what the fraternity intended. A minister of the Gospel, a Royal Arch Mason, gave me my first information that Captain Morgan was writing out the secrets of Masonry. He said that Morgan had forfeited his life by the act, and he himself would be willing to be one of a number to put him out of the way, for he believed God regarded the Masonic institution with so much complacency that he would never allow his murderers—his executioners was the word he used—to suffer for the deed. I understood from a reliable source that Morgan and Miller were both apprised of this danger and prepared for defense or I should have sent them warning."

"But how does it happen—"

"That I know so much more about this horrible business than you?" said Mark, anticipating my unuttered question. "You are only a Master Mason; you have promised to keep every secret of a brother Mason, murder and treason excepted. But I am a Royal Arch Mason;[23] I have promised to keep all a companion's secrets, murder and treason *not* excepted. Furthermore, I am what they call a high Mason; as high as Elder Cushing himself. I took the Ineffable Degrees in the city of New York. I am a Knight Templar; I have drunk of wine from a human skull, and over the horrible draught I have invoked in awful terms a double damnation on my soul if I violate the least of my Masonic obligations. You and Rachel look horrified. I don't wonder; but I speak the words of truth and soberness when I affirm that this is actually what I and every other Knight Templar has done. It is called the 'sealed libation,'[24] because it seals all other obligations the candidate has taken or will take. Henceforth he is bound by double penalties—a horrible death and perdition of his soul, both invoked by his own lips. What wonder that the secret[25] of Morgan's murder can pass safely and silently from one Knight Templar to another without the smallest fear of disclosure!"

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[23] Note 23.—"None that deserve the name can ever forget the *ties* of a Royal Arch Mason."—*Pierson's Traditions*, p. 339.

"But if this is so, Mark, how dare you"—and again I stopped, while Mark completed the unfinished inquiry:

"How dare I reveal all this, you mean? But it is a very small part of what I intend to reveal to the world should God spare my life. I am Masonry's slave no longer; I am Christ's freeman. And if the foul institution whose hands are red to-day with the blood of Morgan should require my life also, may He give me strength not to shrink from the sacrifice!"

"But O, Mark! my brother, be careful!" cried Rachel, turning pale, while I put in a word or two of caution. "Don't go to throwing away your young life, Mark. You can bear testimony in a quiet way, and do just as much good, perhaps more than by testifying publicly."

But when once the martyr spirit is fully roused in man or woman, words of merely worldly prudence will go as far towards quenching it as water poured on Greek fire.

"Ah, Rachel and Leander, you both love me, but you must forgive me if I have already taken counsel of a higher wisdom than yours. Why should I continue to deny the Lord that bought me? If I have let fear and shame govern me in the past, must they hold a base dominion over me all my life? Never!"

"But Mark"—

"He that loveth his life shall lose it. He that hateth his life in this world shall keep it unto life eternal;" answered Mark, solemnly. "I have learned not to fear them which kill the body. And if you want to know where, it was in an encampment of Knights Templars, when I saw the sword of every Sir Knight in the room drawn to charge upon me, a poor, shivering, helpless wretch, because I refused either to drink wine from a human skull or take the blasphemous oath required of me, and was told by the Most Eminent—'Pilgrim, you here see the swords of your companions drawn to defend you in the discharge of every duty we require of you. They are also drawn to avenge any violation of the rules of our order. We expect you to proceed!' For one instant I thought I would submit to anything, even death itself first. And then a clergyman, who was an acquaintance of mine, and who had accompanied me—all the rest were utter strangers—stepped forward and told me that he and the rest of the Sir Knights had taken the oath and drank of the fifth libation; that it was all perfectly proper, and would be qualified to my satisfaction. Fear accomplished the rest. I drank the cup of a double curse, but better I had died a martyr's death on the points of those naked swords than have done it! Satan desired to have me that he might sift me as wheat; but now that I am converted shall I not strengthen my brethren, bound in these terrible meshes—longing to escape, yet seeing no way of deliverance? Shall I not by revealing all I know of this monstrous system save other poor souls from being fooled and betrayed as I have been?"

I looked at Mark in a wonder which was due to the fact, that, while his Masonic obligations to secrecy seemed to rest on him with the lightness of a feather's weight, I felt them as binding as ever on me, and did not understand how he, with his more delicate moral sense, could dispose of them so easily. Mark must have understood the look, for he continued—

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[24] Note 24.—"Libations are still used in some of the higher degrees of Masonry."—*Mackey's Lexicon, Art. Libation,*

[25] Note 25.—"One of the most notable features of Freemasonry—one, certainly, which attracts more than anything else, the attention of the profane world—is that vail of mystery—that awful secrecy, behind which it moves and acts. From the earliest periods this has invariably been a distinctive characteristic of the institution; and to-day, as of old, the first obligation of a Mason—his supreme duty—is that of silence and secrecy."—*Sikel's Ahiman Rezon,* p. 61.

"Not a single one of those unholy vows has the least binding force on my conscience. Once they bound my whole soul and mind and will as with fetters of adamant, but now the law of the spirit of liberty in Christ Jesus hath made me free from the law of sin and death. Those vows were made to Satan, and not to God. Shall I by continuing to regard them acknowledge his authority over me? Shall I have secret fellowship with the unfruitful works of darkness because too cowardly to come out boldly on the Lord's side and expose them? Shall I give the god of the lodge even a silent worship?—for it has a god, and lately I have found out his name. Not Jehovah, maker and preserver of men; not Jesus Christ, our blessed Redeemer. His name is Baal, the sun-god of ancient Moab and idolatrous Israel. And in every lodge all over the land are practised rites borrowed from the old pagan mysteries;[26] the same that Ezekiel described in his vision: 'Behold at the door of the temple of the Lord, between the porch and the altar were five and twenty men with their backs toward the temple of the Lord and their faces toward the East.' You and I, Leander, did exactly what those old idolatrous Jews did when we were conducted round the lodge three times with our faces towards the east. We, too, were worshiping the sun,[27] or, call it by another name, Baal."

"But how did you find out all this, Mark?" said I, in mingled astonishment and perplexity, greater, if possible, than when I sat in Benjamin Hagan's cabin and listened to the honest backwoods preacher as he weighed the boasted morality of the lodge in the scales of the Ten Commandments and found it—wanting.

"The murder of Morgan was the first thing that opened my eyes, and this little book," added Mark, at the same time drawing a small volume from his coat pocket, which he handed to me, "has, under God, been the instrument of converting me forever from the worship of this false, unclean, red-handed deity of the lodge."

I turned it over. It was entitled: "An inquiry into the Origin and Nature of Speculative Freemasonry, by Elder John G. Stearns." Mark continued—

"Quite as much for the crime of introducing this book to the notice of some of my Masonic acquaintances, as for my outspoken abhorrence of Captain Morgan's murder, a hint was soon dropped me by the Faculty—all high Masons—that my resignation would be acceptable. Of course I resigned at once, though I let them know at the same time that I understood perfectly well the reason of my dismissal. Now you and Rachel know the whole story. I have come home a humbler, wiser, and I trust better man than when I went away. I believe the Lord has a work waiting for me. Till He shows me when and how to take it up I shall go back and fill my old place on the farm. And now, Leander, I have a question to ask. Are you content to remain longer with the institution that has taken the life of Morgan?"

"No; and may heaven bear witness that I leave it henceforth forever," I answered, solemnly. And then Rachel, who had sat silently hitherto, gazing in blank bewilderment from one to the other, as what woman would not on discovering that her nearest male relatives have been secretly practicing heathenism, turned to me with the quick tears of a sudden joy in her eyes—

"Now you are mine, Leander, all mine! Nothing to come between us more. Thank God!"

I clasped her hand silently, and it was like a second sealing of our marriage vows.

"Leander," said Mark, as we were parting for the night, "I know your grandfather is a zealous Mason. What does he say about this affair of Morgan's?"

---

[26] Note 26.—"In the rite of circumambulation we find another ceremony borrowed from the Ancient Freemasonry that was practised in the mysteries. * * * In making this procession great care was taken to move in imitation of the course of the sun."—Pierson's Traditions, pp. 32-33.

[27] Note 27.—"The Worshipful Master himself is a representative of the sun."—Morris' Dictionary, Art. Sun.

"Very little; but I think you will find it hard to convince him that Morgan is not alive and safe somewhere in Canada," I answered. For the fact was, my grandfather, though hitherto the most easy and good natured of beings, had developed of late such a strange testiness in regard to this one particular subject, that I hardly knew what to think of him. He refused to listen to the least hint of any suspicion on my part that Morgan might have possibly fallen a victim to Masonic vengeance. "Don't talk nonsense to me, Leander," was his invariable way of disposing of the subject, and after a few attempts I finally shut my mouth and talked no more of the objectionable "nonsense."

The next morning we went over to see him. There had been a sharp frost during the night, and my grandfather, who suffered much with rheumatism, and felt keenly the sudden oncoming of cold weather, we found seated in the kitchen —which no one *au-fait* in the domestic economy of those primitive days will need to be informed was, in ordinary cases, the family sitting room—enjoying the warmth of the bright fire blazing in the huge fire-place. He shook hands heartily with Mark, and the latter, after replying to sundry surprised exclamations and inquiries from my mother and Miss Loker, took a seat beside him and quietly told the awful tidings.

But contrary to all my expectation there was no impatient outburst of disbelief on my grandfather's part. He sat for a moment not speaking a word, his head bowed and his eyes fixed on the floor.

"I can bring proof, if that is necessary," said Mark, who felt as I did, at a loss to interpret his silence.

"Proof! I want no proof." And my grandfather rose up, tall, straight as in the days of his youth; and taking off the glistening Masonic badge that he had worn for so many years, he walked up to the fire blazing on the hearth and deliberately flung it into the flames, while my mother and Miss Loker looked on, amazed.

"I want no proof," he repeated. "It is all there—in the Entered Apprentice oath. Fool that I was never to see it before!"

And tottering back to his chair, the excitement over, my grandfather bowed his gray head and wept.

(To be continued.)

NOT OFFICIALLY APPOINTED.

General Secretary Cooper of Washington, Y. M. C. A., who formerly held a similar position in Springfield, Mass., not long ago he attended a banquet which was given by Springfield lodge of Masons. The speaker said that relations between Masonry and the capital of the country had always been very strong. Alexandria lodge across the Potomac from Washington, "has played as important a part in United States affairs as any body of men not officially appointed to do so." He claimed that this lodge had the "implements used by President Washington," showing that he was superstitious as a Mason much as others are toward relics of saints, since it is certain that Washington had no use for implements in a lodge in which he held no real office, and probably no real membership. Not once in all that first year of its existence—when no one need deny that the lodge called him its Master —did he attend a lodge meeting. If any one used the "Implements," it was the deputy who invariably presided. The Y. M. C. A. secretary could tell Masonic devotees that Washington was a "devoted Mason," but established history, including Masonic history itself, proves such a statement preposterously untrue. He was far from devoted, and peculiarly inactive.

As it is never too soon to be good, so it is never too late to amend; I will, therefore, neither neglect the time present, nor dispair of the time past. If I had been sooner good, I might perhaps have been better; if I am longer bad, I shall, I am sure, be worse.—*Arthur Warwick.*

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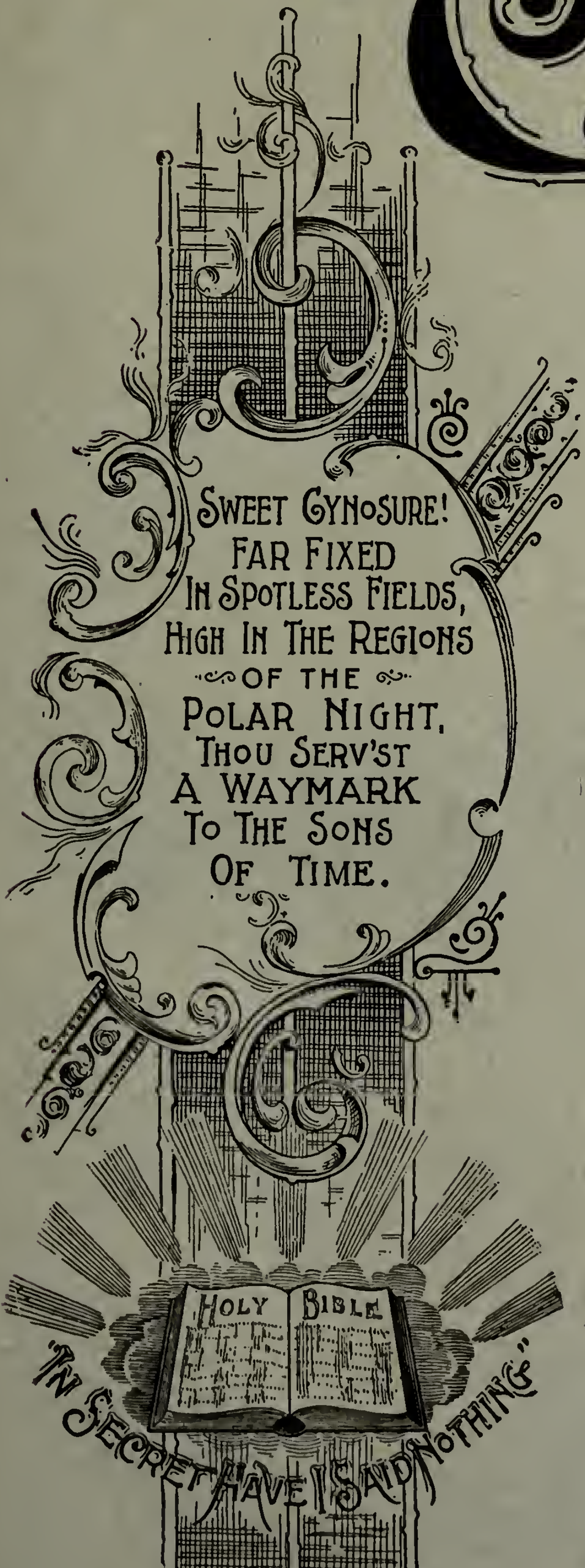
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OF THE
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A WAYMARK
TO THE SONS
OF TIME.
HOLY BIBLE
"IN SECRET HAVE I SAID NOTHING."

LUTHER.

That which he knew he uttered,
Convictions made him strong;
And with undaunted courage
He faced and fought the wrong.
No power on earth could silence him
Whom love and faith made brave
And though four hundred years have gone,
Men strew with flowers his grave.

A frail child born to liberty,
A German miner's son;
A poor monk searching in his cell,
What honors he has won!
The nations crown him faithful,
A man whom truth made free;
God give us for the easier time
More men as real as he.

—Marianne Farmingham
in Lutheran Herald.

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VOLUME XLII CHICAGO, DECEMBER, 1910 NUMBER 8

The Elks.

Requests for information as to the Elks have been so frequent as to exhaust the numbers of the CYNOSURE containing it, and hence we republish some facts and in addition give some account of the Grand Lodge gathering of the Elks in Detroit last July, calling especial attention to the editorial in the *Detroit Journal* of July 16th, 1910. The editorial is long but it brings out the moral and financial phase of the wreckage that follows these lodge carnivals and is hence worthy the space and a careful consideration.

ORDER OF ELKS.

Its origin is given in Allen O. Meyer's history of the order as follows: "In 1886 the Legislature of New York passed excise laws that closed up all saloons, theaters, etc., on Sunday. Actors are a social class, and this law deprived them of friendly intercourse [?] on the only day in the week they could call their own.

"They looked around to find some way to evade this law and enjoy themselves as they saw fit on the day of rest. A few of them raised a purse by small contributions to pay for a room and buy [liquid] refreshments and a lunch for the company.

"The credit of founding the order is given to Charles Algernon S. Vivian, an Englishman, an actor, and a son of a clergyman of the established church.

"The real founders of the Elks, those who shaped its destinies so as to make it one of the leading brotherhoods among the few not founded on political or financial considerations, may be safely classed as Freemasons; for the ceremonial of the Elks, although it has been changed several times, still presents features familiar to workmen from the quarries. One of the more conspicuous evidences of this is or has been found in the use of aprons by Elks, and in 'Lodges of Sorrow.' "

"The notion that the order is made up almost exclusively of members of the theatrical profession is erroneous. While many actors are Elks, the order contains members from all the leading walks of business and professional life. [The Seattle, Washington, press claimed as Elks five of the pastors of that city in 1908.]

"Elks' Memorial Day occurs annually on the first Sunday in December, when memories of departed brethren are revived and fittingly referred to."

ELKS ANNUAL REPORT.

MEMBERS.

The annual report (1910) of the Grand Secretary requires two hundred pages. Thirty-four lodges have been added to the list with a net increase in membership of 26,442. The last numbered lodge is 1206 and the total membership is 331,288.

The report shows that during the last year members were received by initiation or affiliation to the number of 40,040; suspended or expelled, 208; stricken from the roll for non-payment of dues, 11,081, and demitted, 6,345; deceased, 3,206, or a total of 21,840 members.

There are 31 lodges with a membership of over 1,000, making a gain of 10 over last year. Grand Rapids, Mich., is one of those 10. Brooklyn, N. Y., stands at the head of the list with 2,841. New York second with 2,745, New

Orleans next with 1,741, Philadelphia noses Detroit out with 1,600, while Detroit gets fifth place with 1,337.

FINANCIAL REPORT.

As to finances the report shows that the total receipts of the Grand Lodge from all sources exceeded those of the previous year to the amount of $5,503.22. From per capita tax $66,108.80 was received; for dispensations for new lodges, $1,950; for charters, $2,350, and from the profit and sale of supplies, $6,257.87; the interest receipts show a gain, the total amount received being $5,963.92. The total expenses were $93,427.50, or an excess over revenue of $10,359.66. The surplus is now $286,451.80, a decrease of $8,573.88 over the year 1909. The surplus June, 1908, was $302,307.08.

"There are 926 lodges having in connection the club feature; 544 of this number support a buffet," it continues. "To-day we have 474 homes, in the aggregate the property amounting to $17,799,282.42. During the past year 79 homes have been erected. There are 12 lodges that have an initiation fee of $100; seven whose fee is $75; 139 at $50, and 725 with an initiation fee of $25; 436 lodges charge $12 yearly dues; 238, $10; 139, $6; 14, $20.

"During the years from 1880 to date $3,347,228.08 has been given in response to requests for charity."

The smiles of the world are the feasts of her fools.

ELKS' GRAND LODGE IN DETROIT.

The city of Detroit, Michigan, on Sunday, the 10th of last July, was a swarming beehive of incoming Elks, with their bands of music and the tens of thousands of Detroiters out to see the show. Detroit spent $91,000 preparing for and entertaining the Elks, of whom there were estimated to be present in the city about 12,000. In addition to the money grant a great amount of space was given to the affair by the Detroit press, but these accounts are tiresome reading. There were parades and sight-seeing and dancing and a great deal of drinking. Those chiefly profiting from the Grand Lodge meeting were saloon keepers. Different classes of the criminally inclined were said to have flocked to Detroit. A former mayor of his city and another brother Elk had each a woman in a place of entertainment and during the time the ex-mayor discovered that he was short $55.00. An exciting scene followed. One young Detroit husband went to the police station to report the disappearance of his wife, whom he believed had been abducted by the Elks. She had left a note for him that she was going downtown and that was the last he had seen of her. "The police tried to discourage his suspicion," that the Elks had stolen his wife. It was a great saturnalia. One proprietor of a saloon said "Look at the bottles, will you. Just look at them bottles. Here are fourteen men working all the time icing beer and then we can't shovel it out to the people fast enough." The press said that thousands of bottles of beer at 15c and 20c a bottle were sold to men and women sitting on the greensward at the lower end of Belle Island waiting for the fireworks, though it was contrary to the city ordinance. The Atlantic City Elks were reported by the *Detroit News* to have "Brought along eighty barrels of liquid refreshments to entertain their visitors." It also stated that Anheuser-Busch people had two great trucks—one drawn by six horses, the other by six mules—to carry their free beer to the weary, thirsty Elks. On the evening of the meeting of the Grand Lodge, relates *The Detroit News,* as the clock in the tower of the City Hall boomed out the hour of eleven all the Elks assembled in the Grand Lodge lifted their hearts and glasses to the sentiment "To our absent brothers." And in their silent pledge tens of thousands not members of the fraternity reverently joined. Voices were hushed, heads were bared, lights were dimmed and movement was stilled as all those thronging downtown Detroit at that hour manifested their sympathy in the rite then being performed by the city's guests. On the silence floated the tenor of a singer carrying the solo of the toast:

"Here's a health to the fairest!
We pledge; quaff it at beauty's shrine,
Pledge it, oh, pledge it
In cups of golden wine!
Here's a health to all that's fair!"

And then the full throated chorus:

"Here's a health to the bravest!
We pledge; quaff it at valour's shrine.
Crown ye the brow with a wreath of verdant vine.
Here's a health! Here's a health to all that's brave!"

The last lines were drowned by the tolling of the bell in the clock tower. The lights flashed on, then a tumultuous cheer—and the revelry was on again full sway.

Senator Burrows, of Michigan, who is an old Elk as well as a politician, was among the distinguished office holders present to welcome the Elks to Detroit. He is reported as saying:

> "I was never so impressed with the dignity of its character as tonight," he said, referring to the lodge. "The world has an erroneous impression of this great organization and I consider it fortunate that I have been able to be present on this occasion. The dignity comes from the lofty sentiments of the organization—the lofty sentiments of the human heart."

The Detroit press in part sought to cover criticism, but it seemed to be impossible to keep the lid on. One complaint was that Detroit Elks allowed unescorted women, some of them of none too spotless reputation, to sit in the lodge bar-room and add their voices to the revel.

This was denied by Exalted Ruler of No. 34, who claimed that he himself sent 14 such women out of the Temple and tried to prevent others from coming up. The Grand Squire of the Elks resented the public criticism in the following:

> "I was, up to Saturday night, very much pleased at the way the papers had helped us out and thought them an admirable institution generally. But when, on that evening, I saw some of the articles that appeared, I was very, very sorry that I was forced to withdraw a portion of my esteem."

To this the *Detroit Journal* of July 18th replies:

> Indeed, Mr. Davis as a member of the visiting body only shares some of the feeling of disappointment of the hosts. The people of Detroit thought the Elks an admirable institution generally. But on witnessing the exhibitions of the past few days and nights, they too have been "forced to withdraw a portion of their esteem." The merchants whose business has suffered even after the sacrifices they made so gladly, were likewise "forced to withdraw a portion of their esteem." Those of our women who for the first time encountered incivility and hooliganism in their own streets, the private citizen whose peace of mind was shattered, the general public which had the notion that all this expense and trouble and sacrifice of money and time was going to do somebody some good, and a large number of our own Detroit Elks were all "forced to withdraw a portion of their esteem."

LESSONS TAUGHT BY ELKS.

(Editorial in Detroit Journal.)

Phew, what a week it's been! To be sure, we anticipated lively and unconventional doings—and we got 'em.

We set out to entertain our Elk visitors, and we flatter ourselves that we did it up lavishly and neatly. But we had no precedent to prepare us for a violation of all rules of decorum and propriety quite so riotous as this.

We expected our guests to have "a good time"—the staidest middle-aged citizen invariably has a good time away from home and home restraints and acquaintances; but we scarcely expected to see so many intoxicated men and—it's not a nice incident to record—so many tipsy women.

Without a doubt, it was "all good-natured fun," but even in the liberty of carnival week it is disturbing to have our wives and daughters spoken to hilariously by strange men and importuned to take motor trips. It is not a usual proceeding nor an entirely safe precedent. Moreover, tumbling girls, whether they're willing or unwilling, into motor cars in the public streets is not good form.

Socially, our Elk guests evidently had a good time; but to us hosts it was, to be frank, far from stimulating or elevating.

That is the social aspect of the week, now that it's over. We did our share, and we can make a reckoning of the wreck left by revelry.

We must look squarely at the sordid

profits—what profits there are to look at. They aren't many or impressive. Beguiled by promises that there would be 100,000 "strangers within our gates," as the mayor and city officials in an ecstasy of hospitality and poetry phrased it, we "loosened up" with fingers trembling in eagerness. The delighted aldermen appropriated $36,000 of the taxpayers' money. The business men of Detroit, equally beguiled, passed the hat and collected between $60,000 and $80,000 more. There were two kinds of donors, the taxpayers, who gave without knowing it, and the business men, who gave under a misapprehension and a misrepresentation. Both were deceived—and realize it.

The 100,000 guests promised did not materialize—not by 75,000. There were exactly 6,961 in the parade—and it was a corking parade, too. Stretching the figures to the snapping point, not more than 25,000 Elks and families registered. So we paid about $4 per Elk—man, wife and child. That's a pretty stiff price for the privilege of entertaining.

Let us see what we got for it. The merchants and the steamboat companies didn't get anything for it. In fact, it badly demoralized the retail, wholesale and manufacturing business of Detroit for a week. We were forced to close some of our large stores for a day, the day of the parade. The route of the parade was cleverly and effectively arranged to insure a complete stagnation of business. It closed up the main thoroughfares of the city and drove everybody into the grandstands, which were sold out thriftily at $1 per seat. The Elks are officially very thrifty. Even had the Woodward avenue merchants been allowed to open their stores that day, they would not have transacted any business with visitors. Our 25,000 guests were not purchasing goods, but wet goods exclusively. And the native customers were averse to shopping under such conditions.

Our hotelkeepers and restaurateurs subscribed liberally and joyously, and at the end of the week dolorously contemplated empty tills and empty rooms. Our heart bleeds for poor little Windsor. Windsor jubilantly prepared for 3,000 and entertained 125 Elks. It takes an Elk to beat Windsor. Hundreds of disgruntled Detroiters are offering unused cots for sale. Our saloonkeepers alone are complacent and grateful.

In that same ecstasy of hospitality we gave permission to use the city voting booths for "information stations" and leave to erect stands in the city parks and on the streets. Those licensed stands—licensed by the city—were sold out to fakers, who swarmed in by thousands. The Elks are so thrifty.

All this, however, isn't the worst feature of this reckless week. The aldermen's appropriation of that $36,000 of the taxpayers' money was illegal. The city charter provides that not more than $3,000 shall be appropriated for entertainment purposes. So the aldermen called it "a permanent improvement" and put it into the road fund. The "permanent improvement" is the lane of wooden columns that line Woodward avenue. We paid $75 apiece for them and they cost probably $25. It may be contended, more or less logically, that this deliberate evasion—rather, violation, of the terms of the city charter, is serious, even dangerous. Anyway, the quiet acquiescence of Detroit officials is indeed a compliment to the political sagacity and political influence—the "pull"—of Detroit Elks. It was well done.

Of course we got entertainment out of it. That parade was worth a good deal, if not quite $36,000, to us. It was more or less educational. It's instructive as well as diverting to see just what sort of an ass a middle-aged man can make of himself when he's in a strange city and his dignity and self respect are unshackled. We must remember that when we ourselves go away next time. All in all, maybe it is just as well that we didn't receive the full 100,000—"full" having only the numerical sense. If 25,000 can demoralize a city of 450,000, what would 100,000 Elks have done?

We paid the piper all right. We may call it being deceived, or being "good fellows" or just simply and vulgarly "getting stung."—Detroit Journal, July 16, 1910.

In many cities lodge politicians have been diligent in securing ordinances allowing appropriations for just such lodge revels as that of the Elks in Detroit. Entertaining grand lodge meetings by general taxation of the people is, we suppose, a kind of lodge charity. The Detroit aldermen had the right by ordinance to appropriate $3,000.00, but they appropriated $36,000.00!! What is the use, however, of "brethren" on the council unless they heed a cry of need? We wonder how the many antisecret taxpayers of Detroit enjoy being assessed for the benefit of Elks. When this lodge met in Philadelphia its city council appropriated $50,000.00. It is one of the penalties that we pay for having lodgemen as rulers.

ELKS' MEMORIAL SERVICE.

"Lead kindly Light," sang the quartet in the memorial gathering at the Elk clubhouse Sunday afternoon. The roll of members who had died was read, and at the end of the list of names the Esquire responded "Absent." The chaplain prayed or recited a prayer, the choir responding "Still, Still with Thee." After the performance of a ritual, an orator from a neighboring city was introduced by the Exalted Ruler, who said:

"We all are gathered here to pay tribute to the departed, not in a mournful way, for sweet and comforting is the thought that as we speak of them, they, too, are congregated in a celestial home and that they bend low and extend their greetings to us. It is a time when we stop all earthly pursuits, put aside all personal affairs and in spirit, truth and fraternity come with open hearts and minds to listen to a brother speak appropriate words to us."

"Let us go forth knowing that the souls of our departed brothers are safe in the keeping of the God who gave them life, and that, though seasons come and seasons go, though the storms of summer and blasts of winter sweep over our earthly sepulcher, yet we know that when the last trumpet shall sound and the dead shall rise, we will find them sitting on the right hand of God."

ELK INITIATION.

According to the story told by the Elks of Spokane, Washington, James Neill, the well known actor, refused to go on with his initiation, and tearing off the blindfold he left the lodge-room.

The matter getting into the papers, Mr. Neill permitted a letter about the matter written to a friend to be published. We print extracts from it and also extracts from a defense of the Elks in the same paper, *The Anaconda Standard* of February 4, 1902, Anaconda, Montana.

THE LETTER.

Butte, Mont., Feb. 3, 1902.

"Mr. T. D. Rockwell, Attorney at law,
Spokane, Washington.

"My dear friend Rockwell: I have had time to think over and sleep over the events of Saturday afternoon. Reflection convinces me that my protest against personal indignity and coarse buffoonery was timely and entirely justified. For the first time in its history a member of my family has received an insulting blow and been powerless to resent it. I am grateful to the young man who, in the discharge of his lofty functions, wielded the stick with which, while blindfolded, I was struck from behind at the moment of my first entrance into your inner sanctum, for his courtesy in afterwards apologizing to me in the ante-room."

"I know that the word indignity you have protested against, but I have been so far unable to find a softer word to describe the infliction under the circumstances of a blow with a stuffed club. I congratulate myself that I was not intimidated into the customary cowardly submission to indignities, the first, and probably the mildest of which, was sufficient to make me declare myself and withdraw."

"I wish you to bear in mind that you and other officers and members of your lodge, immediately prior to my entrance into the chamber of initiation, had assured me that no undue liberties would be attempted; that I would be treated as a serious-minded gentleman who had placed himself for initiation in the hands of other gentlemen. I assured you in the ante-room, when I declined to remove part of my clothing as a prelude to adopting the highwayman's mask and night-gown, that I should resent any assault upon my person or any low buffoonery. It was only because of the solemn assurances I received that I permitted myself to be led blindfolded into your lodge-room. The responsibility of my indignant declamation and savage rebuke rests not with me."

"Permit me to say that I am convinced, when time and sober reason have removed the last vestige of the undignified and debasing practices that disgraced the order in its primitive days and which have unfortunately survived in part until to-day, that I shall be asked again to present myself before your Exalted Ruler. Until then I prefer to preserve my personal dignity and American manliness. The flag that adorns your altar should be a platform upon which men and gentlemen may meet together in fond fellowship, in brotherly love and patriotic enthusiasm, *and it ought not to be necessary for a candidate to wear a highwayman's mask and an old woman's nightgown as a fitting garb in which to approach that altar.*"

"I am bound to say in all sincerity that I believe that every man who wears an Elk's badge, if that badge was earned with the wages offered me, comes out from the ordeal less of a man than when he went in. No lodge could give enough to any man to make up for what is lost in self-respect."

"I cannot any more in September, than now, consent to be made a clown of in order to glut the coarser instincts of men whom I believe, outside of this vaudeville department of your order, to be gentlemen and dignified citizens."

"If the matter is dropped and allowed to be forgotten, you may rely upon it that I need no oath to bind me to silence as to what I saw and heard, or I am ready now, or when you will, to take your serious work and obligations and become a member of your lodge. But it must be with my eyes open and under conditions that shall impress upon me the fact that I am being received into a dignified secret order."

"With sincere good wishes, I am very cordially yours,"

James Neill.

THE ELKS' DEFENSE.

"What on earth was Mr. Neill looking for? Did he expect to be carried into a secret society on a silver platter? Is it possible that he has lived this long and not known that, whenever a society of that character initiates, there is going to be fun, and the more dignified and reserved a candidate tries to be the greater will be the fall thereof? If Mr. Neill got nothing worse handed to him than a stuffed club he was getting off lucky."

"From his open letter it is to be inferred that Mr. Neill considered his membership in the Elks such a condescension to that organization that he would be taken in on a bed of roses. Mr. Neill is a good man and a pleasant actor. But he is no better man than Fred Warde or Louis James or T. Daniel Frawley or hundreds of other actors of distinction. Better men and greater men, both in and out of the theatrical profession, have taken the initiation and never squealed. Has Mr. Neill already become so great that he must have a special dispensation?

"I suppose the Elk initiation is a good deal like the initiation in other secret societies in this country. The one good thing about them is that they are great levelers. A great man in an initiation ceremony is no better than anybody else. He gets back to earth mighty quick if he has been soaring in the clouds and happens to be meditating on his own importance. A secret society which would play favorites ought to be wiped off the map. It would have no place in American life. In a society initiations all are alike. The rich man gets just as much handed to him as the poor man, the congressman gets the same as the bricklayer, all receive the same warm welcome. There are no special privileges for the gentleman of dignity. In fact, the man of great prominence and surpassing dignity usually gets a few extra frills. The society which would pander to a rich or prominent man and not give him all that's coming to him, the society which would be bribed, by omitting certain initiation features in order to gain membership, should go out of existence. It has no business in American life."

"Mr. Neill claims that he was submitted to indignity. Yet Mr. Neill says in his letter that he consented to be clothed in a woman's nightgown and a highwayman's mask. When he consented to that he himself surrendered his own dignity. How could he expect to maintain his dignity through an initiation ceremony when he entered the hall with a nightgown on? If his dignity was so precious he should never have consented to the donning of that robe. By the way, that must have been awfully ludicrous! The idea of Mr. Neill prancing into the hall incased in a nightgown! Who could forbear hitting him with a stuffed club if he chanced to have one handy?"

"My boys, whatever you are, don't be pikers. Don't squeal. If you are not willing to take whatever is coming to you stay out. Don't look for special privileges, for the world is looking, with a stuffed club, for the man who is seeking them. If you are not willing to play the game, don't get into it. If this world isn't good enough for you, go off and make a new world of your own."

"If you get into a game, my boys, don't squeal. Play your share with the rest. Be a good fellow if it kills you."—From *The Anaconda Standard.*

The earthly pleasures that we deny ourselves for God's glory are more than made up to us in true heavenly blessings which he bestows upon us as rewards.

The doctor's drugs will prove feeble *defense* where unnatural living is a great *offense.*

A COLORED ELK.

George E. Scott says, that, when he put in an appearance at the meeting of the lodge convened to put him through the initiatory mysteries, he was caused to be blindfolded and to remove the greater part of his clothing. Members of the lodge then conducted him to a chair, he says, which had been equipped with a tin bottom and a lighted candle placed underneath, for the purpose of heating the bottom.

He alleges that he was forced to sit in a red-hot chair, and was thereby "scorched, burned, blistered, seared, fried and cauterized," while being initiated into Rose City Lodge, No. 11, Improved, Benevolent and Protective Order of Elks of the World, on November 16, 1909. He has therefore filed in the Circuit Court a suit against the prominent members of that organization, which is made up of Afro-Americans, for $2500 damages.—*The Evening Telegram,* Portland, Oregon, Jany. 19, 1910.

Edward W. Curry, Chairman of the Democratic State Central Committee, was killed in 1896 in a Des Moines lodge of Elks while being initiated. He was seated in an electric chair and tortured. It was said that his trousers were burned off and that he was fairly cooked alive, of course not purposely.

SECEDED FROM THE ELKS.

Rev. E. P. Kuhl, Congregationalist, a seceder from the Elk lodge, says: "In most Elk lodge-rooms to-day you will find a sideboard for liquor; and those who desire have a private compartment in the sideboard that is stored with their personal liquors, and upon the sideboard are glasses and the things necessary for the fixing up and mixing of the drinks. How do I know? Because I have drunk there. There is nothing like seeing. You know there is a great deal of that Missouri characteristic in me, 'Show me.' Well, I have been shown! When I tell these things about the Elks, I know what I am talking about."

"Now, that was the Elks. The saloon men finally flocked to the Elks and it became a great saloon order. There came a time in the life of the Elks when they began to see this would hardly do, and they got nasty nice. They put out the saloon men, but kept the bar in their lodge-rooms. I do not say that all the lodges have the sideboard, but I say a large number of them do."

"Did you ever attend a social session of the Elks? I have, and at that session I saw the lieutenant-governor of a State, and the majority of the members of the legislature of that State (it was in the State capitol) all there, drinking beer in that social session; and some of them got so drunk before the session was over that they took them home in carriages. I was there. If a man should go through a threshing machine, and live to come out at the other end, he would know something about what it was to go through a threshing machine, would he not? He would know something about it if he lived to come out. Well, figuratively speaking, I went through the threshing machine; and it was only by the grace of God that I got out alive."

LODGE MORALS.

"If I live up to the morals of the Lodge, I do not need church or Savior." Who is there that has worked against the Lodge for some time and has not heard this from Lodge men? The Elks so debauched Detroit during their annual convention there, that even the daily papers, which otherwise favor the Lodge, reproached the Elks. The Masons some years ago were offered "wine and woman" in a printed invitation from the local lodges. Now comes news, that at a Norwegian Lutheran meeting against the Lodge at Windom a shot was fired through the church window. Lodge morals! What better argument against the Lodge could there be than that bullet fired against the house of God?

Rev. Fjeldstad, author of "The Lodge in the Light of the Word of God" (in Norwegian), had just delivered an address answering the question, "Why can I not be a Christian and a Lodge man?" with these four reasons: Because as a Christian I have promised to "forsake the Devil and all his works and all his ways" (part of the Lutheran confirmation vow). Because I, as a Christian, must "walk in the light;" because the Lodge is unchristian and does "the work of darkness" by practising a Christ-denying religion; because the Savior says: "No one can serve two masters." Rev. Holm then recommended the above-mentioned book, and a hymn was sung in closing. During this hymn the shot was fired.

(Rev.) B. E. Bergesen.

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A good man is indisposed to insult me; and a bad one is unable to do so. A wise man has too much sense to wrong me, and a fool has too little.

The Power of the Secret Empire

By Miss E. E. Flagg

XXIII.

AN EVENING IN THE LODGE.

Though Captain Morgan's fate was by no means definitely settled in the popular mind, the suspicion grew stronger day by day that he had been foully dealt with; and the low-muttered groundswell of that coming whirlwind of indignation which was to lay low every lodge and Chapter in the land, had already begun to make itself heard in the ears of the startled fraternity. As a result, a special meeting of Brownsville lodge was soon called—about a week after Mark's unexpected home-coming. To this meeting the latter announced decidedly his determination to go.

"For pity's sake, Mark! What for?" I asked in surprise. "I should think you might have had enough of their confounded foolery by this time. I don't care if they summon me fifty times over; I am not going."

"Nor would I, Leander, were it not that I feel called of the Lord to bear my testimony against the abominable wickedness of Captain Morgan's abduction and murder. It is like a fire shut up in my bones night and day. And what better place than right here in Brownsville lodge, among friends and acquaintances, to stand up and testify?"

Now this "testifying" spirit in Mark had already begun to make me uneasy, with the fear of what might follow if it were allowed to have its way unchecked by a little prudent advice, which I accordingly proceeded to administer.

"O, come, Mark; it won't do the least bit of good. You'll only stir up a hornets' nest about your ears. And as to their being old friends and neighbors in Brownsville lodge, you know precious little of human nature if you think it will make any difference with their reception of what you have to say. They will only be ten times more bitter and abusive on that very account."

All of which was hard matter-of-fact truth, but it failed to move Mark an iota. The Lord had given him a message to speak in the ears of the lodge that would probably make them tingle; that would alienate some and anger others; but of all such merely human considerations he felt that sublime carelessness which belongs to intense conviction. For wonderfully had Mark advanced in spiritual life since his soul burst the lodge fetters, and soared at one glad, exultant bound, into the full liberty of a child of God.

"Let them abuse me if they will!" he answered, his eyes kindling. "I shall go and bear my testimony. I know there are some in the lodge who will hear me."

"Now, Mark," said I, "I'll tell you just the way this matter stands. Brownsville lodge has its disaffected members who believe that Morgan has been foully murdered, and detest the crime; who feel just as I have felt many a night when I have been to the meetings of the lodge, glad from the very bottom of my heart to have seen the whole abominable thing blown sky high the next day. But the mischief is, there won't be a soul of them there to-night. They are ashamed of their connection with Masonry, but are afraid to come into open collision with it. And the consequence is all such ones will stay at home just as I was intending to do, and only the part that are bound to stand by the institution through thick and thin will be there to hear you."

But none of these things moved Mark. He rose with quiet determination and proceeded to put on his coat and hat, saying as he did so—

"Anyhow I'm going. It is the only way I can free my mind and conscience. Silent withdrawal from the lodge is not enough. There must be a testifying;

and whether they will hear or whether they will forbear is none of my concern."

"Well, old boy," said I, as his finger was on the last button, "it's no use talking, I see, so I may as well make up my mind to go along with you. I'm no hand to make speeches myself, but I should be sorry to lose yours. And if I am not mistaken you'll need a friend to back you up and see that you have fair play before you get through. But I must tell Rachel that I am going." Accordingly I stepped to the door of the buttery where she was busied in some household avocation, and said—

"Rachel, you told me once that you could imagine circumstances that might make it my duty to go to the lodge. Now nothing will satisfy Mark's conscience unless he goes and 'testifies,' as he calls it. Shall I go with him or stay at home? What do you say?"

Rachel covered up the batter she had been setting to rise over night, and was silent for an instant. Then with a look which I told her afterwards was quite Deborah-like, she answered—

"Leander, I never wanted you to go to the lodge before, but I say now, to you and Mark both, fear God rather than man. Go, and do your duty."

And thus strengthened for the fight as only the strong, brave words of a true woman can strengthen a man, Mark and I went forth to find the brethren assembled ready for business as soon as the usual preliminaries should be gone through with. Which preliminaries, for the enlightenment of the un-Masonic reader, I will state consisted in calling up the lodge by three distinct knocks of the Master's gavel, and a series of catechetical questions and answers between the latter and the two principal officers of the lodge in which might have been learned several instructive facts—for instance, that "his obligation makes a Mason;" "that the Junior Warden stands in the south like the sun at high meridian, the beauty and glory of the day;" "that the Senior Warden stands in the west like that same luminary at its close;" "and as the sun rises in the east to open and adorn the day, so presides the Worshipful Master in the east to open and adorn his lodge"—allusions which Mark had said were clear proofs that Masonry was identical with ancient sun worship[28] practiced among the natives of antiquity under the name of the mysteries of Baal among the Jews and Canaanites, of Osiris among the Egyptians, and Eleusis among the Greeks. (See Note 19.) Then came a prayer to the unknown god of the lodge, the Great Architect of the Universe; at which some bowed their heads decorously, while others assumed all those curious varieties of attitudes congenial to the undevotional mind—Mark himself sitting like a statue, his arms grimly folded, his eyes looking straight before him, and on his face such an expression of silent scorn and contempt as Elijah's might have had when listening to the prayers of Baal's prophets. And the lodge was declared open for the regular dispatch of business.

First in order came the reading of the minutes of the last meeting by the Secretary, which as it of course included Elder Cushing's report, naturally brought up the business of the present hour— what should be said and done in relation to the widespread excitement about Captain Morgan's fate?

Deacon Brown was the first one who took the floor, and his views, as stated to the lodge, amounted in substance to this: "Let it alone and it would die down of itself. Our ancient institution had always been subject to the malice and hate of ill-wishers who did all they could to impose on the ignorant and bring the craft into disrepute. In his opinion the wisest policy for all Freemasons at this critical juncture was to preserve a discreet silence, remembering that a silent tongue was always and everywhere the chief jewel of faithful Masons."

Another old and respected member of the lodge then rose: "He was sorry to differ, even slightly, with the Deacon, but would like to express his view of the case. Morgan had forfeited his life by attempting to expose the secrets of Masonry, but whether or not the penalty of his violated oath had actually been visited upon him, there was one unanswerable answer for those who would charge his death upon the lodge. *Where was the proof?*"

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[28] Note 28.—"The identity of the Masonic Institution with the Ancient Mysteries is obvious from the striking coincidences found to exist between them. The latter were a secret religious worship, and the depository of religion, science and art."—Pierson's Traditions, p. 13.

Mark was on his feet in an instant, and a flattering hush of attention succeeded. For the lodge was inclined to take some pride in Mark Stedman as a rising young man of talent and worth, and a high Mason besides; and as his change of opinion had not yet become known, young and old prepared to give respectful heed to whatever he might say.

"I have proof, positive proof," he began, speaking with calm, deliberate utterance, "that Captain Morgan of Batavia was murdered somewhere about the 19th or 20th of September, by being drowned in Niagara River. This proof I am prepared to furnish to any brother in the lodge who may not feel satisfied in his own mind that so great a crime has actually been committed. But for the majority of the members now present I believe that no such proof is necessary. Lodges and Chapters through this entire section of country, in conjunction with the Grand Lodge and Grand Chapter of the State, have planned and plotted— not as distinct bodies, but in groups lyingly termed committees, in reality conspirators—the murder of Morgan and Miller. Miller has escaped, but the blood of Morgan is on the heads of the entire Masonic fraternity; and he who seeks to cover up this unholy work instead of exposing and denouncing it, but lays up vengeance for himself against the great day of final doom."

Up to this point Mark had been listened to in perfect silence, but it was a stupefied silence. He had taken the lodge completely by surprise—the more so as his calm, slow utterance had at first acted as a partial disguise to the scathing denunciation contained in his words. But as his meaning fairly broke on the startled assembly, looks of contempt and anger took the place of satisfied complacency, and murmurs which broke at last into audible hissing, filled the hall. Mark had roused the lodge dragon. My prediction made before starting had been fulfilled with disagreeable exactness. What a comfort the mere sight of Luke Thatcher's honest face would have been in that sea of scornful, contemptuous looks!

Elder Cushing and one or two other members tried to quiet the disturbance, and so far succeeded that when Mark again rose to speak in response to a call, half in earnest, half derision, for his proofs of Morgan's murder, there was quite a profound silence.

"If I should bring forward my whole array of evidence, beginning with the first intimations that I received of the conspiracy against the life of Morgan last August, and the numerous conversations held with Masons on the subject who both acknowledged and justified his murder, I should trespass on the time of the lodge. My proof is nearer home. Sheriff Fox"—and Mark leaned forward with a look that was swordlike in its keenness—"you, a minister of the law whose business it is to punish the guilty and shield the innocent, you have helped forward this work of blood. Deacon Brown, you have done the same. And must it be said that against you, Elder Cushing, I have the same damning charge to bring? God knows that as my pastor I have loved and revered you; that I have been sincerely grateful for all your many kindnesses to me, but though every word I speak is like an arrow in my heart, God's truth must be uttered without respect of persons. On the night of the 14th of September there was held in Lewiston an installation of the Royal Arch Chapter. That meeting decided Morgan's fate. You were present and consenting to his death."

There was something in Mark's face and voice that seemed for an instant to awe the lodge. Even Darius Fox was content with silently looking his rage and defiance, while Deacon Brown, a kindly, well-meaning old man till his fanatical devotion to Masonry made him a murderer, fairly cowered in his seat. Elder Cushing flushed almost purple, but he rose to reply.

"Some allowance must be made for

the rashness and presumption of youth. Brother Stedman, in thus venturing to accuse his elders and superiors in the lodge, shows his ignorance of the very first principle of Masonic law: unquestioning obedience, and the swift execution of its penalties when violated. Masonry has its system of laws and the right to punish their infringement as much as the State or the Church. And what crime more detestable than treason? To what government under heaven can you point, however humane or enlightened, which does not punish it with death? Morgan was a traitor to his Masonic vows, and if he has died the death of a traitor, if his throat has been cut from ear to ear, his tongue torn out by the roots and his body buried beneath the rough sands of the sea where the tide ebbs and flows twice in twenty-four hours, he could not complain of not having justice done him."

"Amen. Amen. So mote it be;" was the response all through the room to the Elder's speech. Mark took in the scene with eyes in which a deeper fire was slowly kindling, and when he once more rose to speak his voice was low and solemn as with a prophetic burden of approaching doom.

" 'Because ye have said, we have made a covenant with death and with hell are we at agreement; when the overflowing scourge shall pass through it shall not come nigh unto us, for we have made lies our refuge and under falsehood have we hid ourselves. Therefore thus saith the Lord: Your covenant with death shall be disannulled and your agreement with hell shall not stand; when the overflowing scourge shall pass through then ye shall be trodden down by it.' From this unholy institution whose authority is based on deception and terror, whose morality is a lie, whose laws are murderous, whose oaths are high-handed blasphemy, I withdraw forever. God shall yet judge her, and if there be among you, as I would fain believe, some who do abhor and detest this great crime which has been committed, I call upon all such to stand up and unite their testimony with mine against it, that they be not partakers in her doom."

I had sat in silence fairly appalled at Mark's daring till now, but true courage is always contagious, and amid the storm of hissings, hootings, cries of "traitor," and threats to send him after Morgan, which interrupted his speech, with one thought of Rachel I rose and stood beside him. But no one else stirred in the lodge. It was an awful moment. Neighbors, friends, with whom we had held pleasant social intercourse all our lives, glaring upon us with looks of scorn and hate, abusive epithets hurled at us from lips that heretofore had never anything but kindly greetings! At this moment I can shut my eyes and see it all, then open them shuddering as if from a dream of hell. But Mark stood unmoved, brave as a lion; and when a slight lull in the clamor allowed his words to be heard he again spoke:

"Threaten us if you will; carry out those threats if you dare; but remember that there may be consequences you will not care to face. I have spoken freely against the principles of this institution. I believe it to be anti-Christian and a dangerous foe to our republican government. For holding and expressing these opinions you murdered Morgan; but I shall not be deterred by his fate from holding and expressing them too. Freedom of opinion. the liberty of the press and the right of free speech I will never surrender to the bidding of any earthly power. They are rights given to me of God, purchased by the blood of my fathers; I inhaled them with my first breath—I will only lose them with my last. Remove my objections to Masonry if you can, when these very threats you utter against me to-night prove their truth as no mere assertion of mine can possibly do. But till then, as I said before. I withdraw from all connection with the institution, and disavow every obligation taken in blindness and terror. I bow no longer at an altar defiled with human blood; I own no High Priest save Him who has passed into the heavens; and no Worshipful Master but Jesus Christ my Lord."

Mark had said his say; the lodge had not. For two or three hours the stream of invective and abuse continued to flow, and then the meeting broke up after certainly one of the stormiest and most exciting sessions Brownsville lodge had ever known.

(To be continued.)

Editorial.

The Moody Bible Institute of Chicago is broadening its work for women by a course of training for deaconesses, which will be introduced with the new year. It will add to the present instruction in the Bible, Gospel music and Christian work, a systematic course of instruction in household science, domestic arts, industrial work for children, and nursing as well as the discussion of practical social problems from the New Testament point of view.

Like its other work, all this will be free to students of every denomination, and from every part of the world.

Since the last report of Secretary Stoddard he has delivered thirty-six addresses to audiences that, in general, have been unusually large, several of four and five hundred and one of at least a thousand. The contributions which he received for the work have been encouraging. He secured one hundred forty new subscriptions to the CYNOSURE. Christians ought to be encouraged to pray for our agents and for the people that they may realize the vital importance of this work.

Quack medicines, quack secret insurance orders, and quack mining schemes find such religious journals as will give them space a valuable agency for capturing unwary victims.

To have a love and care for the students under him that not only seeks their intellectual welfare, but their salvation, and also aims to send them out prepared for resisting the solicitation of their most industrious foe—the secret Lodge—marks an ideal teacher and a man of rare vision. Such an one we believe to be Prof. H. M. Smith, Jr., of Houghton, New York.

A BEAUTIFUL CERTIFICATE.

"A colonel? well, that's something," says madame in the "Lady of Lyons," and an insurance certificate is surely something if it is really "beautiful." Far be it from us to presume that the beauty of the certificate ends with its appearance, and fails to reside in its value as the representative of substantial funds. It ought to be good, to warrant the insertion of its electrotype advertisement in the *Western Recorder*. For the *Recorder* is a religious paper of an orthodox Baptist type. Directly beneath its name are the words—"Faith, Hope and Love, these three," and under these, quoted from Jude 3d, "Contend earnestly for the faith which was once for all delivered unto the saints." To the first page of this Louisville, Kentucky, paper our Chicago pastor, Rev. A. C. Dixon, D. D., contributes a suggestive article beginning "The book of Hosea is God's message to the backslider" On the later page where the advertisement is found, is an article by a frequent contributor to organs of his denomination, Rev. Arthur S. Burrows, of Worcester, Mass., and the subject he writes upon this time is "The fellowship of Jesus Christ." On the opposite corner of the same page is the electrotype that advertises a "beautiful certificate." We have not examined this one, but we have seen other certificates that did not fully certify. "If you should die to-night" begins the advertisement, in large, heavy type mournfully underlined, "would you leave your wife wealth or poverty?" That is a serious question, and the questioner proceeds: "Face the question squarely. Do not dodge it." On he goes in similar strain, but at length comes round to the way in which one can answer, "Wealth!" That way is shown in the plain admonition, "Join the International Liberty Union of the World." Some remarkable words are joined in that sesquipedalian name. And as for what bears it, that is "The greatest, grandest—most glorious fraternal order ever organized." In the community, your being a member will add to your "standing and prominence." Ordinary life insurance would hardly do that, but it seems that this greatest, grandest affair will operate like a charm. "The secret signs, grips, and pass words, will protect you—help you—and gain you friends and assistance in many places."

Yet even this is not all: there are "Wanted—everywhere—men and women organizers $100.00 to $150.00 month." Experience is unnecessary, for the Literature "makes it plain why every man and woman between 15 and 60 should become members." If the literature does that, it is wonderful; no other literature can show how a single man, or "every" one, can become many "members" of anything. This literature is stimulating to curiosity—this which shows how "every" man can become "members," yes, and "every" woman too. We wonder if a woman can become as many as a man.

"First member from your community gets the appointment—*so hurry*—Write *quick*." If you send ten cents you will get a magazine three months, and the magazine will tell you how to get not only a Beneficial Protective Membership but also an agency appointment—and don't forget that inexperienced men and women organizers, whose task the Literature will make a sinecure, appear to be wanted for $100 or $150 a month, and they get a beautiful certificate besides.

AT LAST, NIGHT VERMIN.

The soaring eagle, the stately elk, and the industrious beaver have all been robbed of their distinctive names, the owl hoots derision of other night birds; and at last even the vermin are no longer alone in midnight slyness, for in dark haunts and holes fraternize White Rats. Until November the rats hid by themselves, but now they are in the same trap with the Actors' National Union, caught by Samuel Gompers for his Federation. Both names combine in the designation White Rats Actors Union, and we can pronounce W. R. A. U., either raw or row.

CHAPLAINS IN STRIKES.

"It is said that there are now 168 representatives of ministers' conferences received as fraternal delegates in labor unions in this country, and that the labor leaders in 296 cities have approved of such interchange of representatives between ministerial and labor unions. In some cases the ministerial delegates have been chosen chaplains of the labor unions, and open and close the meetings of the unions with prayer."

It is worth while to foresee—or remember—contingencies liable to result from chaplaincy in a trade union. Consider the case of a strike ordered from headquarters, and warmly supported by some members of the local union while deprecated by others. The time is ill chosen so far as the interests of the workmen are concerned, but opportune for the congested business of the corporation. Weeks of enforced idleness drag into months; workmen begin to suspect union managers; wages being lost, debts are incurred; the more violent local abettors of the strike permanently lose employment; and at the end no one regards the strike as fortunate or wise.

During its progress most of its business meetings are held on Sunday. Public disorder is credited to the strike of the union if not to the members of the union. Stockholders and employes together attending the church of which the union chaplain is pastor, include one or two who are hard headed or hot headed. He is fraternizing with some who say things so extreme that he cannot well afford to lend his prestige to their untruth and violence. On the other hand, condemnation of the union cannot fail to fall on him. The case happens to be such as to preclude his cherishing full sympathy for either side. Yet the pastor, affiliated with one faction, is forced into the position of a partisan. If he still attempts to hold a judicial attitude, he incurs the wrath of his union, and imposes on his church the risk of disturbance or disruption. He cannot be true; he is blindly pledged beforehand, in fact or implication. At a time when it should be the task of the pastor to preserve imperiled peace, the chaplain is himself enlisted in the war.

"FAINT YET PURSUING."

They of whom this was said were pursuing unto the completion of victory. Later by many centuries it was said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." It is not the number nor the strength of adherents that determines final success; it is vital that the cause itself be genuine. Truth is eternal; its believers come and go, its enemies live for the moment, then die. Truth, unmoved, waits for adherents sure to come.

With such reflections may we assure our hearts while the multitude throngs the road where many feet are swift to run to evil. In hope may we let the light shine, though throngs dive into caves of darkness. Not for one group alone of our Lord's followers, may we read the words of a historian who, writing the story of his own church or denomination, concludes an early chapter on the universal church of early days with this impressive paragraph:

"It would be unprofitable to go further into the details of this doctrinal and moral corruption of Christianity. All its ramifications sprang from the one idea that salvation is not the free gift of God through Christ, but something to be earned by human effort or purchased from a store of merits laid by saints. But it is worth our while to note, in conclusion, that the rapidity with which the doctrine, ritual, and polity of the early church degenerated, was directly proportioned to its growth in wealth and worldly prosperity. There is no lesson taught by the first centuries that needs to be learned now by ——— more than this. So long as the church was feeble, persecuted, and poor, though in some things it departed from the standard of the New Testament, it was comparatively pure both in doctrine and life. Adversity refined and strengthened it; prosperity weakened and corrupted it. What the persecutions of Nero and Domitian were powerless to accomplish, the patronage of Constantine and his successors did only too well. ——— have had their period of adversity, when they inherited Christ's promise, 'Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.' Will they endure the harder test of prosperity, when they are great in numbers, in wealth, in influence, so that all men speak well of them?"

A WISE RABBI.

Rabbi Stephen S. Wise, of the Free Synagogue of New York City, spoke in the First Unitarian church of Cambridge, Mass., Sunday morning, November 6, and in the evening in a Congregational church in Hartford, Conn. On the way he addressed the first of the tenth series of "meetings for men" under the direction of the Young Men's Christian Association, in Springfield, Mass. He announced his theme as "Civic Religion." He said, among other things: "I use the expression 'political religion,' paraphrasing the famous phrase of Phillips Brooks, 'religious patriotism,' because in our minds we have been separating religion from the political life of the state and nation, and we have had the greatest civic corruption and civic rottenness in the administration of our government—I add, with much seriousness, the postscript, 'outside of Massachusetts.' Civic wrongs are about us, and we should endeavor to see how we may right them............ What do I mean by 'spiritual patriotism?' Well, I do not advocate a state religion. I believe in a godly state. I would have the things of God in the lives of the American people................. Let me put myself on record as saying that too much of the blame in our city and state is laid at the door of Tammany Hall. Tammany Hall is only what the citizenship of New York suffers it to be........ Corruptionists and political jobbers, like wolves, hunt in packs; while the reformers, who should be the watch dogs defending the interests of the nation, like dogs snap and snarl at each other and thus fail to accomplish anything worth while. They tell me that if we are to succeed in the battle against the wolves. we must play the game as they play it. Let me tell you that you can't beat Tammany Hall or any other corrupt political organization except you carry on your fight in the open, and found it on basic principles........... Racial partisanship must also be put aside. New York has a heterogeneous people; and we hear there of the Italian-American vote, the negro-American vote, German-American vote, and all kinds of hyphenated votes. I am tired of hyphenated terms. I am an un-hyphenated American citizen. I would not have the Jews unite politically for the purpose of placing a Jew in high office. I would have every Jew of the finest type of American citizen. ....There are many who, in the same spirit of partisanship, will vote only for the man who is a Mason or an Odd Fellow."

Rabbi Wise believes in the sound principle that a citizen's best qualification for voting is personal character. It is not by formal union of church and state, or by state religion established by law, that the commonwealth derives the best aid from religion; it is through the loyal service of religious men. Lacking such citizenship, a state degenerates even though it erases no law. The most fatal nullification is that which cancels the personal equation.

The last sentence quoted from the report of his address should interest our readers as the unqualified assertion of one who is neither a native American nor a Christian, and who undoubtedly knows the facts that warrant his distinct representation. The principle he indicates, involves a certain loyalty to a faction which includes disloyalty to the nation. He charges adherence to this traitorous principle upon many Freemasons. He charges the same civic vice upon Odd Fellows, so numerous as to be worth including. Rabbi Wise can hardly be answered, that concerning this part of his subject he is ill informed; neither can he be accused of indicating an opinion which is held by him alone.

THE BOY SCOUT AND MILITARISM.

Under the above caption Rev. F. H. Rowley, late pastor of the prominent and historic First Baptist church in Boston, and now successor of George B. Angell as president of the Massachusetts Society for the Prevention of Cruelty to Animals and Editor of *Our Dumb Animals,* writes in praise of the out door camping and instruction incidental to the new movement, concluding this part of the editorial article by adding: "But above all this, if such an organization as we have rereferred to can minister by these out-of-door camp experiences to the character of our boys—to a sturdier, more self reliant manhood, to a cleaner and healthier moral nature, we are with it with all our hearts.

"But here is the peril. We attended the other day a meeting to consider the organization of this movement in New England. The chief speakers were military men who spoke enthusiastically of the plan, who saw in it rare possibilities to stir and foster the latent military spirit, to make soldiers out of the rising generation against that fatal day they all said was coming when our now defenceless country would have to fight for its very existence. It was not altogether a pleasant task to protest against the overflowing spirit of militarism that seemed to be carrying all before it, and to deny such unwarranted assertions as that we were in danger of sudden invasion and the horrors of a disastrous war. Still, that is what we did in as straightforward and vigorous English as we could command.

"So far as this Boy Scout idea, openly or covertly, seeks to awaken in the breast of youth the spirit of war, to magnify it, to glorify it, or to instill the notion that war is one of the things for which we must be always looking and always preparing, we are first and last and always against it. Our 80,000 Bands of Mercy stand for something very different from this."

The concluding paragraph of the article follows what we have copied, with proof that the boy Dr. Rowley is "looking for is not the weak-kneed coward who cannot fight a worthy foe when necessary; he is the boy who hates "brutality in all its forms," yet "as boy or man is fearless when duty calls." It concludes with the hope that "if this Boy Scout movement is to become as popular here as it has in England, its management may fall into the hands of wise and far seeing leaders. That it should have the most careful consideration, that nothing should be done hastily or without thorough deliberation, there can be no question."

There is one further consideration to which *Our Dumb Animals* does not refer although it is an important one; is the Boy Scout to be a member of what is virtually a secret order; or is this organization to be used in any ulterior way as a feeder to Masonry? Is open air benefit to be offset by lodge-dungeon injury?

HOME AGAIN.

Having attended the convention of the world's W. C. T. U. in Glasgow, and the World's Missionary Conference in Edinburgh, Mrs. Anna E. Stoddard wrote a letter for publication in her own paper from which we borrow two paragraphs.

"In my travels thus far I have seen only two Masonic charms displayed by men; on the steamer coming over, two women had on their husbands'. Our company was almost entirely composed of ladies coming to the World's W. C. T. U. Convention. One, who displayed no charm, fell and broke her wrist and was very tenderly cared for, many vieing with each other to aid her. This is the true fellowship of the Christ, and I could but think what more could have been done for her had she given a grip or password.

"I was much interested to meet a lady on the same steamer who was engaged to marry Rev. J. W. Johnston of West Virginia, whom we recall as having been killed about 17 years ago while being initiated into one of the degrees of Masonry. In six short weeks they were to have been united in marriage. Safe to say, she has no love for the secret orders; and we are pleased to say that many of those we met are of the opinion that the secret orders are a menace to Christianity, and a positive hindrance to the progress of the temperance cause."

Soon after the tragedy alluded to by Mrs. Stoddard, The N. C. A. issued a tract entitled "Killed Without Inquest." This tract showed incidentally how little credence can be discreetly given to Masonic representations; for it revealed the effort Masons had made to convince outsiders that there was nothing in the fatal initiation inconsistent with Mr. Johnston's professions as an Episcopal clergyman.

The degree may have seemed to Mr. Johnston, and may often seem to others, particularly religious; it is pleasanter to believe this on their behalf; yet coolly and deliberately analyzed, with time given for deliberation by the student of Masonry, it seem to be profane and sacrilegious. Besides this, it has vows apparently irreconcilable with morals or with citizenship. Yet these vows come suddenly, and are finished before deliberation begins. Consider one of these, which is a variation of an obligation first taken in the third degree but reiterated in other degrees until the candidate, familiar with its terms, arrives at the seventh or Royal Arch degree. Here even the exception, which proves the rule by naming two out of all crimes, is withdrawn. Murder and treason are in earlier degrees excepted from the secrets which must be hidden when Masonically confessed or delivered by one Mason to another. In the seventh degree this immoral pledge is altered—for instance, when, in some chapters, it has been made "without exception." Perhaps the more regular form has been: "Furthermore do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason not excepted."

If an Episcopal clergyman should be asked to take such a pledge openly with reference to members of the church of England, he would be quick to think that there are not a few who have been Christened and confirmed, all whose secrets it might not be right to partake in that way. Masonry boasts Pagan membership, and the judgment of a priest of the Church of England, or of the American branch, might not always coincide with that of a devotee of some false and debasing form of Paganism in respect to secrets. Mohammedanism has standards of its own, to which Episcopal rectors are not supposed to subscribe. Yet the men are the same, and their pledge is the same, though they are bound as Masons.

There is another Masonic pledge which has not been imitated in the church ritual, and which, though worthy of the Jesuit order, belongs to Royal Arch Masonry: "I furthermore promise and swear, that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within my power, whether he be right or wrong." That is a singular devotion of himself to be made by a clergyman. It is a base enslavement of himself if made by an American. It is a debasement of himself, when made by an otherwise honorable man. Yet taken suddenly, blindly, and in the midst of ceremonial, it may quickly pass without close and intelligent scrutiny, and entrap even a good and sincere man.

Writing in *The Homiletic Review* on "The Challenge of Industry to the Moral Teacher," Paul Moore Strayer, D. D., says in one place: "Some will say that their unions are more religious than the churches. Certainly in finding work for their unemployed, in bearing one another's burden, in caring for the sick and burying the dead, they are doing far more than the church today. In practical brotherhood the church has fallen far behind the lodge and union and fraternal order. It is just on this account that the church has lost its hold on large numbers of the group of toil. For the harrassing problem for many a man is uncertainty of the future. If he lose his job or fall sick or die, the wolf would be at the door but for the union or the lodge. The church gives relief in such case but in the form of charity; the union and the lodge have a fund to which all contribute alike, and from which any may draw without shame. The church here is at a disadvantage."

This is not all the article says, and is not its complete treatment of this point; from this apparently extreme concession the article advances to something more, but just this is all we use now.

It is true that there is an insurance element in the policy of some secret orders. So also, when a patron of the non-secret Travelers' Insuarnce Company of Hartford, Conn., meets with an accident, the ticket in his pocket assures the person finding him that he can be cared for to the extent of being put into the care of friends, with all the expense guaranteed up to one hundred dollars. After that, much as in a secret order, he will be aided at a specified rate for a specified length of time. But the Travelers never thinks of comparing itself with a church, so far as we know.

That element in the orders or unions to which the extract refers, is recognized by the writer in a way to show that he sees it to be like insurance, and not like charity which he names as all the church busies itself with in relieving distress. Does he think a church, leaving out the secrecy, should imitate the Travelers?

It may be that churches ought to create a beneficiary fund; our first glimpse of Barnabas is when he is a contributor. The first board of deacons was appointed to attend to the "daily ministration" so that the Apostles might not be turned from preaching or teaching to "serve tables." But what the early church did so fully, and what the present church does as we believe greatly share, was not like accident, health, fire, or life insurance. Neither was it so much like lodge beneficiary operations as lodge operations are like those of insurance. Insurance is "sold";

lodge benefits are sold for "dues"—that is, upon instalment. Church benefits have always been of a different kind; they have been different in being unpurchased gifts. Is it best to change, except by letting our giving exceed their paying, with its stipulated limits both of amount and of continuance, and its stern forfeiture if dues have happened to fall behind the date?

INITIAL COUNTER-INFLUENCE.

In a comunication addressed to the editor of the *Springfield Republican*, the correspondent says:

"In the reports of the subjects treated by the national education society at its recent meeting,I find the paper of President Faunce on "The relation of faculties to fraternities," but none treating the matter of similar societies in the secondary public schools. It seems to me this will be prominent in future meetings. In the fuller application of the fundamental principles of democracy, for these are each year more intelligently comprehended and applied, a glaring inconsistency is perceived in the disunion which these associations produce in the very bulwark of our free institutions. Here is the beginning and model of equality, opportunity and privilege. Open to all and in some cases with required attendance, it is intended that there shall be acquired the disposition and habit befitting the citizen of a republican commonwealth. These societies are still in their infancy, but the cliqueship they engender may be expected to become more and more marked and emphasized.

Of college fraternities the brief report of the discussion of President Faunce's paper would seem to indicate that, whatever may be the hope and expectation for the future, their present aim is not to promote the object which colleges are for. It is as follows:—

The discussion following was opened by Ralph W. Jones, librarian of the university of Maine. He said that the publication of the standard of scholarship of fraternity members in colleges, made by President Cornell and others have resulted in a thorough awakening of the fraternities to the necessity of action by them which will remove the stigma under which they now rest." He declared that "with hardly an exception the fraternities either already have in operation plans designed to promote better work by their active members, or are planning to adopt such in the near future."

Of fraternities at large, he would be a bold man who would attempt to forecast their future. At present their multiplication would seem to be limited only by objective points around which they can be a possible limit to disintegration; but it lies in the far-away future, in "the good time coming." Its way will be prepared by the lending of diverse interests and the recognition of the tie that binds as one the members of a common family; the device and descriptive motto of this Union will be. "All men are brethren."

But it was not only my initial purpose to treat of associations of those advanced beyond the school age, but, with a view to the aim and purpose of free institutions, to call attention to an initial counter-influence, a peril within the very citadel of the republic."

A NEW DOOR INTO SCHOOL.

Having secured their sectarian holiday through the legislature, the secret order of Knights of Columbus is trying to get a new hold for the Irish church on the public school. In one manufacturing city where immigrants and their descendants have been numerous and politically influential, the foreign order, being much larger, controls many more votes than the G. A. R. lodge, and for that reason may get almost as ready recognition in the public schools. Of course it will make no similar entrance into Protestant Sunday services.

It is believed that the school board will be asked to place the discoverer's day on much the same footing as Washington's birthday and Lincoln day. The plausible plea can be urged that he should receive recognition similar to that accorded to other distinguished men honored by American schools. The Jesuit purpose seems, however, rather thinly veiled. So evident a plan to give Italy a fresh grip on the immature mind of America, and to file one more bar to the treasury vault, is worth noticing in those states whose legislatures have not yet interjected a sectarian holiday between the fourth of July and Thanksgiving. American voters would do well to reflect that the Vatican, though despoiled of its state domain, and bereft of power to confer or tear off any monarch's crown, still works towards its mediaeval ends. One of these, partly attained already, is to reduce the standard of American education. Partly connected with this is the design to secure sectarian resources from public funds. As a powerful servant, this secret order is burrowing to reach the treasury vaults.

SECRET SOCIETY BATTLE.

Fraternal murder is a favorite amusement of the Chinese secret society man, and for two or three minutes he engaged in this pastime to the extent of letting loose half a hundred bullets in the Chinatown of New York just when several hundred members of the Four Brothers society were sitting down at a banquet in the Chinese Delmonico, the last Sunday afternoon in June. The occasion served the double purpose of commemorating the two hundredth anniversary of the secret order, and celebrating the acquittal of Chu Hen, a Four Brother who had lately been tried for murder. A large triangular flag of brilliant red with a green zig zag border bore Chinese letters, and marked on high the place where the banquet was held. It was the sign of the Four Brothers, and as it floated out upon the air the cry "Auh gua, auh gua!" responded from outside as about thirty On Leongs rushed into pell street. "Auh gua! auh gua!" We fight! We fight! they cried, and forming a line they sent a volley into the terrified street. It is said that more than sixty shots were fired, but it was a battle quickly over from which the ready police took their harvest.

The trouble is said to have originated in the case of a little Chinese girl who was murdered last August. She is reported to have been stolen from the Society of Four Brothers in San Francisco by a man who brought her to New York where he sought the protection of the other secret society. Her name was something like Bow Geun meaning purse of Gold, and her price in the Orient had been very high. A member of the Four Brothers brought her to this country, and her owner refused plenty of offers for her. Unable to buy the girl, an Americanized Chinese named Chin Lin informed one of the missions that she was being held as a slave. Having been taken into their custody she was finally turned over to him. Making a pretence of marrying her, he came to New York with his booty and joined the On Leongs. He was now under their protection, they must afford it to him.

At this time, too, the New York branch of Four Brothers was weak; soon, however, it grew, affiliating with the Hep Sings who had dwindled almost to disappearance under its feuds with the On Leongs. The return of little Bow Geun so that she might be sent back to San Francisco was refused and the On Leongs are said to have laughed when the Four Brothers said she would be paid for with bullets. In hope of preventing a secret society war the Merchants' Association offered a price for the girl, but one morning she was found in her bed murdered. This is part of the story as told about the alleged war of which the Sunday battle is accounted a bloody part.

PERFECTED SECRET FRUIT.

The light must shine. The truth must be known. Men may cover their dark deeds for a time, but there is nothing secret, that shall not be made known." The one who imagines the things done in the Lodge are not to get outside, can not be counted among the wise.

The so-called secrets of the Banana, a branch of the Mafia, were brought into open court recently in connection with the trial of fourteen Sicilians. The trial was in Toledo, Ohio.

The by-laws and regulations of the organization produced in evidence showed these men are receiving an awful education preparing them for the commission of the worst of crimes. We give below some of these rules and regulations. Will some advocate of secret societies in milder form tell us how we are to be rid of the Mafia while allowing other organizations on the same general plan.

By-Laws and Regulations.

1. The person who tries to reveal the secrets of this society will be punished with death.

2. A member who offends one of his companions ,staining his honor, will be punished according to article 1.

3. The member who tries to do harm to another branch of the society or to the family of other companions, if this harm shall have been grave, will be marked on his body with the marks of infamy, and called with words of contempt, "swindler," and if the offense is more grave he will be stabbed.

4. The person who is a coward and does not accept the punishment assigned to him by the society will be punished in accordance with article 3.

5. The member who profits by the opportunity of a plan of another member, is punished as prescribed in article 3. If the misdemeanor is less grave, he must make restitution within twenty-four hours of that which he caused to be lost and he will be cut off from his share of the profits for two months.

Stabbing as Penalty.

6. The member who offends another companion with offensive epithets, if the offense is considered grave will not only lose his right of membership, but also will be stabbed If the offense is less grave he will be cut off from his share of the profits for three months ,and at the same time must do his duty.

7. The member who has received the insult and resents it himself, without notifying the society, is punished according to article 3.

8. The member who abandons one of his companions in the time of need will be held to be a traitor and then punished according to article 3.

9. The person appointed to inspect must always go around and maintain good order as it is prescribed, passing all the news around. Failing in this for the first time, he will be cut off from his share of the profits for three months. For the second offense he will be stabbed.

Calling of "Reunions."

10. A reunion of the society cannot be called for a visiting member if he is not known.

11. The person who goes away must pass the news and tell the "local" in the place where he goes and how long he will be away. If he carries a message he must leave his pledge. Failing to do this he will be punished according to article 6.

12. The person who shall have been called to use the knife and does not, through fear, will be punished according to article 3.

13. The person who deals sparingly (does not do his duty) will be punished according to article 3 at a convenient place by the society with a brand on his face.

14. The person who refutes the call of command will, for the first time, be deprived of his share for three months; for the second time, from one to three cuts with the knife; for the third time, from two to five cuts, as the society thinks best, and to follow his work as prescribed; if it be grave he will be punished according to article 3 without having any benefits from the society.

15. The person who is sent somewhere by the society will be paid by the day and for the journey.

NEW PUBLICATIONS.

We have received from the Metropolitan Church Association, publishers, Waukesha, Wisconsin, "Catacombs of Worldly Success, or History of Coarsellor Dell," by F. M. Messenger; 235 pages, cloth, 50 cents postpaid. This book purports to give facts, not fiction, and as it deals with the Lodge question as well as many others, we believe it will be of special interest to readers of the CYNOSURE. Address all orders to the publishers.

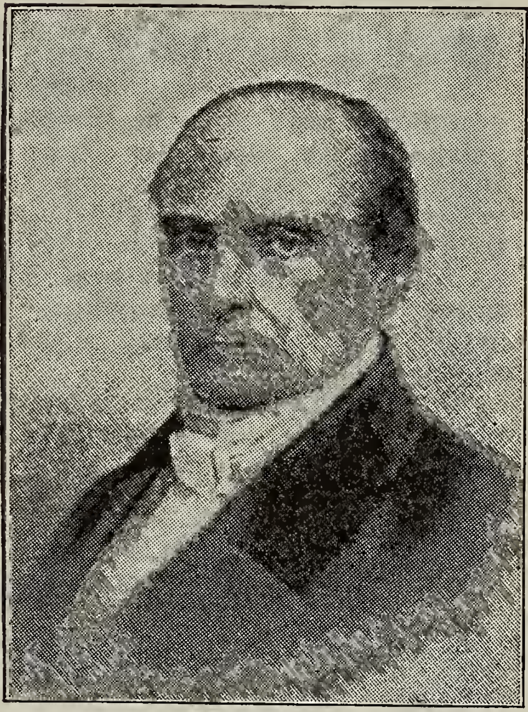
A booklet of 76 pages has been received from Rev. H. L. F. Gillespie, the author, entitled "The Universalist Church and Freemasonry." It is specially interesting as it sets forth the facts, as seen by the author, of the influence of Freemasonry upon the interests of his denomination. Price 35 cents net.

We have received from the Brethren Publishing House, Elgin, Illinois, "Paul, The Herald of the Cross," by John Walter Wayland. The book has a number of illustrations and would make a fine gift book for a young person especially, and is hence very timely for the holiday trade.

TESTIMONIES OF STATESMEN

DANIEL WEBSTER

American Statesman and Jurist



DANIEL WEBSTER

"I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—Letter dated Boston, November 20, 1835.

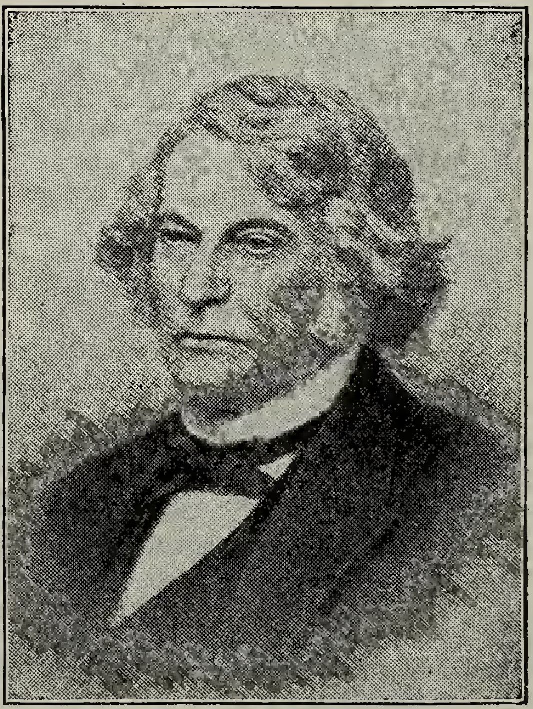
GENERAL U. S. GRANT

"All secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."—In his autobiography.

CHARLES SUMNER

Eminent American Statesman, Senator and Orator

"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery, and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."—Letter to Samuel D. Greene, Chelsea, Mass.



CHARLES SUMNER

CHARLES FRANCIS ADAMS

"Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God.

"A more perfect agent for the devising and execution of conspiracies against Church and State could scarcely have been conceived."

News of Our Work.

A strong set of resolutions against Christians dishonoring their Lord by lodge membership were adopted by the West Des Moines Annual Conference of the United Brethren Church. We wish to thank the Secretary, Brother Cyrus Smith, for a copy of the paper adopted.

One of the thoughtful and earnest workers in the East is Mr. Joseph Potter Graybell, of Waynesburg, Pennsylvania, who realizes that there is no enemy of the Church to-day more potent than the secret empire.

Some time ago we furnished one of the students of Monmouth College, Illinois, literature to assist him in his debate on Secret Societies. The question was: "Resolved that Secret Societies should be Abolished." The debate has been held and we should be pleased to have some account of it for the CYNOSURE from one of our Monmouth friends.

Another one of our Kentucky workers is Mr. M. D. L. Cocaumgher, of Brumfield. He has been opposed to secret societies for years, and writes: "I felt as if I stood alone, but since finding out about the National Christian Association I feel that I have strong backing for my energies so that I feel as though I had a new field in which to labor."

Rev. B. E. Bergeson, 1727 West 56th St., Seattle, Washington, holds himself ready to give addresses on the relation of the Chuch to secret societies. We take pleasure in recommending him to our friends on the Pacific Coast.

Prof. J. K. Freeland, of "Los Angeles Seminary," Hermon, California, writes inquiring whether or not any of the National Christian Association speakers on the Lodge question will be in southern California this year. We do not know of any, yet this may meet the eye of someone who is able to speak and will be there, and we hope that any such will correspond with Bro. Freeland.

Rev. John Nelson, 909 Lyon Street, Des Moines, Iowa, has spoken during the past year in Ottumwa and Fort Dodge and more recently in Sioux City, and at the Convention in Orange City. The papers of Sioux City gave a splendid account of his meetings. Will the friends of Iowa make note of the fact that they may be able to secure an address also by our brother, if they will make arrangements with him far enough in advance.

THE IOWA CONVENTION.

The Annual Convention of the Iowa State Christian Association was held at Orange City, Iowa, Oct. 24th and 25th, 1910.

Rev. J. Engelsman, pastor of the Reformed Church of Orange City, presided at the opening session, Monday evening. He opened the session with prayer and reading of Psalm 1, and then gave an address of welcome. Rev. W. B. Stoddard gave the address of response.

After music the following committees were appointed: On Resolutions—Rev. J. Timmermann, Orange City; Rev. H.J. Haarsma, Sioux Center; Rev. A. Norrbom, Sioux City; on State Work and Nominations—Rev. John Nelson, Des Moines; Mr. S. Muilenburg, Orange City; Mr. E. J. Claussen, Sutherland. On Finance—K. De Jong, Sr., John Erkes, and W. B. Stoddard.

Rev. A. Norrbom, of Sioux City, Ia., then addressed the Convention, subject, "The Lodge Man."

Tuesday morning session Rev. A. Norrbom presided. The devotional exercises were led by Rev. J. Timmermann. Encouraging letters were read from the following friends: Rev. C. D. Trumbull, D. D., Morning Sun; Rev. Oscar Wenstrad, Albert City; Mr. A. Branson, Oskaloosa; Mrs. Jenette Seamiller, Blockton; Mr. A. J. Louderbeck, Glidden; G. L. Hoefler, Welsburg; Aron Stocker, Richland; Rev. A. H. Meyer, Sioux City; E. G. Cloussen, Sutherland; Rev. O. T. Lee, Northwood; and Rev. A. G. Sporrong, Sioux City.

Committee on State Work reported and the report was adopted: "We are informed that there is a great deal of anti-secrecy sentiment in our State, which should be united and utilized in giving forth the much needed light. In other years Conventions like ours have been held in the Eastern, Central and Southwestern parts of our State, but so far as we are informed this is the first effort in this section; we all recognize the need of this work, but the question is how may it be pushed to the advantage of all concerned. Your committee recommends:

1st. That the National Association be asked to aid the Iowa State work in placing its agents and literature in this field as much as possible during the year to come.

2nd. That a Committee consisting of the State President, Secretary and Treasurer be empowered to use any funds in the State Treasury for the prosecution of the State work as they may think wise.

3rd. We recommend that the Pastors of all sympathizing churches be requested to preach at least once during the year a sermon in which the danger and folly of the Secret Lodge shall be set forth, and that such pastors and churches be asked to aid by collection and otherwise in the work of the National Christian Association.

4th. We rejoice in the manifest interest shown in our work in Orange City and feel confident that the same interest would be found in many parts of our State.

The State officers were elected as recommended by the Nominating Committee as follows: President, Rev. C. D. Trumbull, D. D., Morning Sun; Secretary, Rev. A. Norrbom, Sioux City; Treasurer, A. Branson, Oskaloosa; 1st. Vice-President, Rev. John Engelsman; 2nd. Vice-President, Rev. J. Timmermann.

We then listened to a Chart Talk—The Lodge Inside Out, by Rev. W. B. Stoddard.

The Tuesday afternoon session opened with an address by Rev. H. Hoverstad, of Sioux City, subject, "A Pastor's Experience."

The Finance Committee reported: Receipts, E. Brooklander 50c, Rev. C. D. Trumbull $1.00, Mrs. Jennette Seamiller $5.00, Aaron Stalker $2.00, Mr. Erkes $1.00, W. Sternburg 50c, J. W. Schultz 50c, H. Spaan 50c, J. W. De Jong 50c, from three collections $32.18, from State Treasury $18.00. Total $61.68. Disbursements, printing $3.75, postage and stationery $1.45, hall rent $10.00, hack 75c, traveling expenses of W. B. Stoddard $25.00, Rev. J. Nelson $8.00, Rev. A. Norrbom $2.00, Rev. Stewart $1.00, Rev. Hoverstock $2.00, hotel $3.85. Total $57.80.

The Committee on Resolutions reported as follows: "Whereas we find a system of Secret Lodges extending themselves in our land and whereas these Lodges are enemies to the Church, family, and State, therefore

Resolve I. As Christians, as patriots, as those who love the home as God intended it, we must oppose and seek the overthrow of this system.

Res. II. We believe no Secret Lodge is needed for any good purpose, and the evidence is not lacking that Lodges are being used for the worst of purposes.

Res. III. We believe it to be the duty of all ministers, all churches, and all Christians to give light regarding this great evil, that the young may be warned, and those misled brought to a knowledge of the truth.

Res. IV. We believe the rejection of Christ, and the teachings of the various Lodge plans of Salvation to be exceedingly dangerous.

Res. V. We believe as the Lodge is organized Selfishness it tends toward drying up the fountains of true benevolence.

Res. VI. If we would have this "the land of the free" we must get rid of Lodge bondage.

Res. VII. We rejoice in the efforts to rid our Schools and Academies of the Lodge curse, believing the objections to this form of lodgery will apply with even greater force to lodges composed of those who are older.

Res. VIII. We believe it exceedingly foolish for white men to play they are red men, or for any to call themselves Elks, Eagles, Owls, Monkeys, Dogs, etc., etc.

Res. IX. In the National Christian Association we find a strong, able advocate of the anti-secrecy cause. We recommend the Christian Cynosure, and the books and tracts it is sending forth in their light-giving mission, and pledge to it our support.

Res. X. We extend a vote of thanks to all who have given aid in making our Convention a success.

The Convention closed with the Tuesday evening session. Rev. John Nelson gave an address on "The Pastor and the Lodge." An address was also given in the Holland language by Rev. F. Stuart, of Sheldon, Iowa.

The attendance was large throughout all the sessions, especially in the evenings. Collections were taken to cover the expenses.

John Nelson, Secretary.

SECRETARY STODDARD'S REPORT.

Hastings, Neb., Nov. 18, 1910.

Dear Cynosure:

The two months now concluding have been pleasant indeed. Should I attempt to recall the many favors received during my work in this delightful prairie country, the Cynosure Editor would say the story is too long.

My Iowa work centered in the Convention at Orange City, though quite a little effort was put forth near the central part of the State, at the capital and adjacent cities.

In addition to the meetings already reported, addresses were given in the Swedish Mission Covenant, and United Evangelical churches in Des Moines. The success of these gatherings is due to the splendid help given by our good friend, Pastor John Nelson. Brother Nelson understands the Lodge teaching, and tells me he is willing to lecture as there shall be opportunity. Our friends in Iowa will do well to send for him.

The Iowa State Convention exceeded expectations. The Holland friends are a little slow to take hold, but have good staying qualities. In the horse race we are told that the horse that has "bottom" staying qualities is likely to be the winner. The horse that goes down the track in an excited condition expecting to win in the first dash, is the one likely to get left. The men who have convictions deep rooted, and based on an intelligent comprehension of the facts, are the ones you may expect to find pulling when the real test comes. All our Holland friends, who helped us so kindly, have our sincere thanks.

Since coming West I have delivered thirty-six addresses to audiences ranging from 16 to 1,000, the average being about 300. One hundred and forty new subscriptions to the Cynosure have been taken. Collections aside from moneys contributed in support of the State Convention have been as follows in Iowa: Christian Reformed churches, Orange City, $7.00; Carnes, $13.23; Lebanon, $5.23; Rock Valley, $15.00; Sioux Center, $15.16. From Reformed churches: Rock Valley, $4.87; Orange City, $9.95; Hull, $12.02; Sioux Center, $14.16. Union meeting in M. E. church, Sioux City, $5.00. Mission Covenant church, Des Moines, $8.43. Iowa State Association, $25.00. And in Nebraska Gospel Tabernacle church, Lincoln, $5.75. Church of the Brethren, Lincoln, $2.18. Third Church of Christ, Lincoln, $1.00. Free Methodist church, Lincoln, $1.70. United Presbyterian church, Lincoln, 54 cents. German Ev. Luth. church, Lincoln, $10.00. At Omaha: Church of the Brethren Mission, $1.25; St. Paul's Lutheran (Missouri Synod), $6.79; Zion Lutheran South (Missouri Synod), $7.00. I also received personal contributions from David Blair, $5.00; Mrs. H. W. Bourne, $5.00; and Martin Giess, $3.00

Contributions given directly for the Iowa State Convention will appear in the report of that meeting. One important letter was lost in the mail. Friends will note the acknowledgments and report to headquarters if they discover any error.

That God has blessed the meetings where this kind support has been given goes without saying. Delightful weather has added much to the success.

At the Ministers' Meeting in Lincoln, Nebraska, we were told of "A men's religious movement." It was stated there were 3,000,000 more women than men in the evangelical churches in this country. It was purposed that this big movement take in all the other men's movements, and make a big effort to get men to be "religious." It was explained that objection was made to the word "Christian" in their title, but it was to be "religious." The speaker, a minister, showed by his watch chain he was a 7 degree Mason, and no doubt thought himself properly "religious." Only $1,200 to $1,500 would be asked of the Lincoln people to forward this "men's religious movement."

At the same meeting the Y. M. C. A. Secretary said the churches complained they were not getting the help they had reason to expect from the organization just referred to. How can men serve two masters? It is not so much a men's religious movement that is needed as it is to preach Christ and separation. Point to Christ and destroy the Lodges, and conditions will be different. How can men be interested in and support the church when Satan is keeping them busy in the lodge? The Moose Lodge organizers are at work out here. "A Hobble Skirt Dance" with prizes for the best "hobbles" is billed for one of the lodge halls.

Dr. James W. Fifield is holding union meetings in the Congregational church here. He preaches the cross, and faithfully presents the atonement. Some no doubt are being lifted heavenward.

This is a beautiful country, but lousy with lodges. If these spiritual lice can be destroyed, a healthy Christian body will result. Thank God, there are men of faith like our good brother Marshall of Lincoln, who are doing what they can.

Yours in the work,
W. B. Stoddard.

God is a being of moral perfection. Our union and communion with Him will consequently be limited in its extent and intensity by the degree of our moral perfections. He has therefore said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

OUR SOUTHERN LETTER.

Alexandria, La., Nov. 10, 1910.

Dear CYNOSURE:

Since my last letter I have preached and lectured at the following places viz: Belzona, Jackson and Vicksburg, Mississippi; Monroe, Ruston, Alexandria, Boyce, Rapides, Crowley, Opelousas, Moreland, and Natchitoches, Louisiana. Dr. G. W. Alexander and Rev. Kelly Rucks, of Vicksburg, showed me favors for which I am grateful. They had both received the mark of the beast, but are convinced of his evil influences. Rev. P. W. Darrington was also very considerate and showed me kindness. He also is convinced that the Lodge affects disastrously the spiritual growth of the church. I was royally entertained by Prof. I. S. Powell, A. M., a graduate of Leland University, and President of the Ruston Institute. I occupied a room in the school and delivered two lectures to the students. Prof. Powell has been a lifelong anti-secretist; he is doing a great work for his people. The enrollment is 200, a good number of whom are boarders. I was cordially received by Rev. G. W. Davis at this place and preached for his flock. He is an old-time reader and admirer of the CYNOSURE and a staunch anti-secretist. He has the largest and best governed church in the city.

The Lodge is deep rooted at every point I have visited during this trip, but here and there a faithful witness is found to bear testimony against the unfruitful works of darkness. The lodge shall crumble and fall, but God's Word shall stand for ever and ever.

Many say to me: "Yes, Brother Davidson, I know the lodges are wrong, but the whole world is in them, and what is the use for me to come out and oppose them? I will get to myself a blot and make enemies." I tell them Noah stood alone 120 years and battled for the right, although the world scoffed at him.

I attended the extra session of the 8th District Baptist Association and was given an opportunity to speak of our work. At Crowley, I found a very progressive and busy city of some 6,000 or

7,000 people, of whom about one-third are negroes. This (Arcadia) has been a prohibition parish for years, and as a result peace and harmony exist among the races, and all are sober, industrious and accumulating property. I preached three sermons here and delivered an address to the 200 students of the public school—a handsome two-story, well ventilated and heated frame building. Prof. H. C. Ross is the efficient principal with three lady assistants.

I was surprised to find the public school here using the Bible and opening with religious exercises.

I attended the Louisiana Baptist State Convention at Natchitoches, where I was cordially received by the brethren and given an opportunity to speak. There was a large delegation of ministers and laymen from all over the state and from Texas and Arkansas. There are a few faithful men yet left in this large body of Christians, who have not bowed to Baal at a secret lodge altar. I secured a number of CYNOSURE readers, many of whom promised to give the Lodge a prayerful consideration.

I noticed that you commented on my last letter by asking, "Why not tell them facts about your income from the Association?" This I have repeatedly done, but to no avail.

I ask the earnest prayers of the faithful that my poor people may awake to the great danger arising from secret societies.

Yours sincerely,
F. J. Davidson.

EVANGELIST DAVIS REPORTS.

Lundy, Mo., Nov. 8, 1910.

To the readers of the CHRISTIAN CYNOSURE, greeting: I am just home from preaching in the Joplin lead fields. It seemed to be the strongest secret order place I was ever in. So I began to preach the Word and expose and rebuke their secret sins, and also to show them that their orders were already exposed, and that men and women could find out all that was in them without going into them. It seemed as though all spoke at once; then I stood up and exposed their foolishness. Some of them were willing to hear the truth, but the majority stayed away from such a man and such a doctrine, but I got several to quit the orders. From there I went south to the little town of Racine, a small place with two little churches and four big lodges. The little churches were nearly dead; but the lodges were growing in numbers and foolishness, and people were wondering what was wrong that the churches were so weak. So I got into town and began to show them the old way, but some of them closed their eyes and said by their action, that they did not want the light. No wonder Jesus said, "Men love darkness rather than light, because their deeds are evil." But you ought to have seen them when I took up the Lodge ritual and began to show them how it contradicted the Bible. By this time they were getting stirred up in good shape and began threatening and doing many things to me and saying, "When we hear from headquarters we will put him away from here." I told them that I supposed that they intended to put me away as their forefathers did Morgan. So the fight went on. I began to show how they prayed and that they left the name of Christ out of their prayers. But I taught them that they must pray in His Name if they wished to have their prayers accepted. (John 14:13—14, Eph. 5:20.) I said to them that all the good that is done in the order could be done in the Church, in the name of Christ (Col. 3:17), and that they would learn some day how terrible a thing it is to set the name of Christ aside, and to fellowship with the enemy; for he that was a friend of the world was the enemy of God. (James 4:4.) Well, by this time the Devil and his gang were getting stirred up in good shape. They said, "We will drive him out of town;" but I am glad to say that by this time some of the sons and daughters of God were getting stirred up also, and the big M. E. church was packed till it could not hold any more. The common people were gladly hearing the Word. So the fight went on between light and darkness until the whole town and country round about were stirred up. Then I began to try to get them to settle down upon "The Rock:" and finally one young man took off his badge and came and confessed Christ, thank the Lord. I can only see a few persons here now with badges, and I am now after them. Quite a few good women are saying, "I am done with the Lodge." If I could stay here longer I could do a great good. Some think I could break up their four lodges, but I will have to go back into Texas Co. for a meeting there. It is still true "The harvest is great, but the laborers are few." Pray the Lord that he will send more laborers, both men and women. Well, there were quite a few who quit the Devil-orders and more weakened. Pray for me that I may be spared to repeat my fight until the works of Satan shall fall.

I am your brother in the faith,

J. L. Davis.

NEWS FROM KENTUCKY.

Pikeville, Ky., Nov. 3, 1910.

Dear Brother Phillips:

I have not been idle, but have been kept on the run holding meetings in and around our town, and it is wonderful how the dear Lord has been blessing in the way of convicting, converting and sanctifying souls.

The meeting at Chloe Schoolhouse, one-half mile from Pikeville, closed a few days ago with wonderful victory for our God: never were people stirred so in this neighborhood about salvation.

We have not toned down, deserted nor compromised with the enemy, but on the other hand are pushing the battle on every line, driving back the enemy from every entrenchment with Jesus as our Captain, who is able to drive back all the powers of darkness and defeat the enemy on every line.

I find it to be the case in this part of the country that men and women will give up every known sin but Lodge sin, and in most of cases when they come up against this they generally back down and will generally give up their church before their Lodge. Surely this is the Devil's greatest weapon here on earth. It has been my observation during my service for the Master that there are very few people that belong to a lodge who get saved; therefore it is very needful that God's saints wrestle with God and fast and pray until God answers and the devils are cast out.

I have had to undergo a great Lodge persecution since I last wrote you, for which I praise God, who has been more than a match for my enemy, and has brought me out more than a conqueror, praise His dear and precious name.

Yours for God and His cause still in the battle for souls.

A. D. Cline.

COLORADO-MICHIGAN LETTER.

September eighteenth I left my home, and started out with copies of the Christian Cynosure, and my book, "My Lodge Experience: The Secret Order and Why I Left It." I spent three days in Delta, Colorado, visiting the people, selling my book, and placing copies of the Cynosure in the homes of those who were interested to post up on the Lodge evil.

I visited all the ministers and sold each a copy of my book. One minister told me he was invited to speak in one of the lodge halls, and his not lauding the Lodge above the church, was his undoing. He lost his charge, and was looking for another location.

I spent five days in Grand Junction, attending the Adventist Camp Meeting. After reading my book the President of their Conference liked it so well that he got up in a public meeting and showed it to them, remarking that it was only 15 cents. I sold a number of them and distributed a number of Cynosure. Some of the people were so interested in helping on the good work that they paid two or three times the price of the book, one man giving me a dollar for one.

I got sick and decided to follow my doctor's counsel and leave the high altitude of Colorado. I spent a week in Saginaw, Michigan, and sold my books.

You never can know the influence the lodges have on the people until you try to show them that they are not of Christ. I am sorry my health is so I cannot go out and give the people the light on this terrible evil. Am hoping by summer I can do something in this good work.

Geo. O. States, Whittemore, Michigan.

NO COMPROMISE WITH THE LODGE.

At times it is encouraging for us, as members of the Church of the Brethren, to know that we are by no means alone in our opposition to the lodge evil. A writer in a recent issue of the "*United Presbyterian*" calls attention to the fact that there must be no compromise with those "unfruitful works of darkness." He says. "Surrender to these agencies of evil means yielding of our most sacred principles and a yoking of ourselves with unbelievers. The Jew has a right to laugh in derision at the 'Christianity' of a Christian in a Masonic lodge. The secret lodge system is one of the most dangerous enemies of the Christian religion. It would be an awful blunder to encourage secrecy in even the smallest degree." We quote these words to impress anew the importance of being ever on our guard. Right now an effort is being made to open the "beneficiary" part of a certain lodge to anti-secrecy people, without requiring their attendance at the lodge meetings, thus, ostensibly, removing the secrecy feature. Let no one be deceived!

REVIVAL AT SYRACUSE, INDIANA.

This is the second week of the Union Revival Meeting in this town of about 2,000 inhabitants. Four churches have united in the battle; Methodist, Evangelical, United Brethren and the Church of God. The four pastors and their people are in sympathy with the work, and nearly all of the business men close their stores evenings for the revival meetings. Many have been greatly revived and brought to God and many unconverted have been saved. There has not been such general work among the people of all the denominations for years. Every Friday is a day of teaching and prayer. The church has been crowded. Last night many rose for prayer, and six converted in the old-fashioned way. Pray that God will help the people to give up everything that would keep them from enjoying the fullness of the Gospel. We will be here until some time in December. There are six churches in town and thirteen (13) lodges. The place is honeycombed with secret societies. Pray for us.

Yours in the Battle for Souls,
S. B. Shaw.

Evangelist Shaw wants people "converted in the old-fashioned way," and to that end he seeks to have them intelligent. He has distributed among the people a large number of our tracts on secrecy.

Contributions.

IMAGE OF THE BEAST.

Secret Societies and their relation to God's Word, and consequently to His Church, are subjects of great importance. Hence the value of any light which can be thrown upon them.

Rev. Richard Horton, in his book "Image of the Beast," shows, I think, beyond controversy, that Free Masonry is the Image of the Beast of Rev. 13.

My desire is in this article to add another proof to his conclusions and give another warning to the blinded followers of false gods.

I wish to say here at the beginning that this application of this ancient method of computing the value of a word, to Secret Societies did not originate with me.

Mackey, in his Masonic Encyclopedia, under the head of numbers, says—"There is a Kabalistical process especially used in the Hebrew language, but sometimes applied to other languages, for instance the Greek, by which a mystical meaning of a word is deduced from the numerical value of the letters of which it is composed, each letter of the alphabet being equivalent to a number." He also says "this process is used in the high, and especially hermetical masonry."

This process may be found in the Encyclopedia Britannica, under "numerals." I quote Mackey, as he is one of the highest Masonic authorities, and I like to turn their own weapons against them. The process consists in taking the first nine letters of the alphabet to represent the units, the second nine to represent the tens, and the balance to represent the hundreds, as in the subjoined table.

a - 1, b - 2, c - 3, d - 4, e - 5, f - 6, g - 7, h - 8, i - 9.
j -10, k -20, 1 -30, m -40, n -50, o-60, p -70, q -80, r -90.
s-100, t-200, u-300, v-400, w-500, x-600, y-700, z-800.

God wrote through John—"Let him that hath understanding count the number of the Beast; for it is the number of a man; and his number is six hundred and sixty-six." Rev. 13:18. (R. V.)

Rev. 13:18 tells us—"The number of the Beast is the number of a man." The Image of the Beast, to be a true image, must have the same number as the Beast.

It is agreed by all Bible commentators, I think, without exception, that the Beast represents the Roman Empire. The early Christian writers within less than a century after the prophecy was written, were able by this Cabalistic process, used in this article, to show that this number 666 applied to the Roman Empire.

Now referring to the table, take the sum of the numerical values of the letters in the following name:

ORDER OF MASONS

and it will be found to be 666.

Think for a little of the theory of probabilities and judge what the chances are that it would happen that this number of the name of this organization, an organization not yet in existence when this prophecy was written, nor yet even the language in which this name is written, should be just 666 and no other—665 or 667 for example.

If there were no other proof of the truth of Revelation, this one would be conclusive.

But this is not all. I think that God saw that away down toward the time of the end, a multitude of seducing spirits would issue from the "Image of the Beast," and so He said I will smite the whole brood at one blow, and He fixed it so that it might be a warning to us in these latter days. Take the sum of the numerical values of the letters of the following:

SECRET BAND LODGES

and you will again arrive at 666.

I ask any candid mind to say, Is not this a warning against secrecy? Is not the above a demonstration from Revelation of the truth that Masonry is the Image of the Beast?

Wm. M. Fisk,

CO-OPERATION OF MASONRY AND CHRISTIANITY.

BY MOSES H. CLEMENS.

Cannot Masonry and Christianity stand together, and, as mutually complementary systems, co-operate in the grand work of educating and elevating humanity? Masonry teaches the existence of one God; Christianity can continue the instruction concerning the Deity and teach the doctrine of the Holy Trinity and all other doctrines involved therein. Masonry teaches morality to a certain extent; Christianity can perfect the instruction in morals and thus make up for what is omitted in Masonry. While the Christian feels bound to hold that Masonry cannot do without Christianity, should not Christianity utilize every available force and amongst others accept also the help of Masonry in performing the great work that lies before her in the world?

The discussion of this phase of the relation between Christianity and Masonry may be both interesting and profitable. At once we are brought face to face with the irreconcileable opposition that exists between the two systems. Some men would have us believe that there is nothing in Masonry that conflicts with Christianity. Either they have given the subject no serious thought or they must be superficial minds indeed, if they cannot perceive the opposition. Christianity presents Christ as the only and all-sufficient Saviour of men. The Apostle Peter plainly declares: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts. 4:12. John says: "He that hath not the Son of God, hath not life." 1 John 5:12.

Does Masonry acknowledge this claim of Christianity? This question is answered negatively by the fact that the name of Jesus Christ is studiously omitted from certain Scripture passages that are quoted in the Masonic ritual.

Furthermore, it is an unmasonic practice to use the name of Jesus in lodge prayers. While Masonry has its temples and altars, its ritual and worship and claims to prepare its members for the "Grand Lodge Above", it undertakes to accomplish this task without any reference to the atonement of our Lord and Saviour, Jesus Christ. These claims make Masonry the rival and enemy of Christianity and consequently there can be no co-operation between the two systems.

A further investigation into the subject before us can only show that the principles of Masonry and those of Christianity are irreconcileably contradictory. Christianity challenges the light of investigation; Masonry, courts the darkness of concealment. The Masonic candidate swears to conceal and never reveal. The Entered Apprentice candidate must swear that he "will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Ancient Freemasonry, etc." Still worse, the Master Mason most solemnly and sincerely promises and swears that he will keep the secrets of a worthy brother Mason as inviolable as his own, when communicated to and received by him as such, murder and treason accepted. If language has any meaning at all, the last phrase makes clear what matters Masons mutually obligate themselves to conceal. Christianity makes it the duty and privilege of its professors to proclaim the good news to the ends of the earth. There is nothing in Christianity that cannot stand the light of day. If a Christian stumbles and falls he is encouraged to hope for forgiveness on the condition that with genuine repentence he confesses his sin to God and before men as far as his fellowmen may be affected by his error. Christianity invites all to come without distinction—even the poor, the halt, the lame, the blind—to enjoy the good things of the Kingdom; Masonry is far from wanting all these classes. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. The path of the Mason grows darker and more crooked the farther he goes in Masonry. The Royal Arch Mason says in his oath: "I furthermore promise and swear, that I will assist a Royal Arch Mason when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, whether he be right or wrong."

In short, let anyone with the most ordinary degree of intelligence read the Masonic oaths, penalties and all, and then ask himself how these men can ever be reconciled with the principles of our holy Chrisianity. We conclude therefore that it is utterly impossible for Masonry to be anything like the handmaid of Christianity. As well might we invite Mohammedism, Buddhism and Shintooism to co-operate with Christianity. All these false systems of religion must fall before Christianity as Dagon fell before the ark of the Lord.

Hilldrop, Sask., Canada.

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Folly, Expense and Danger

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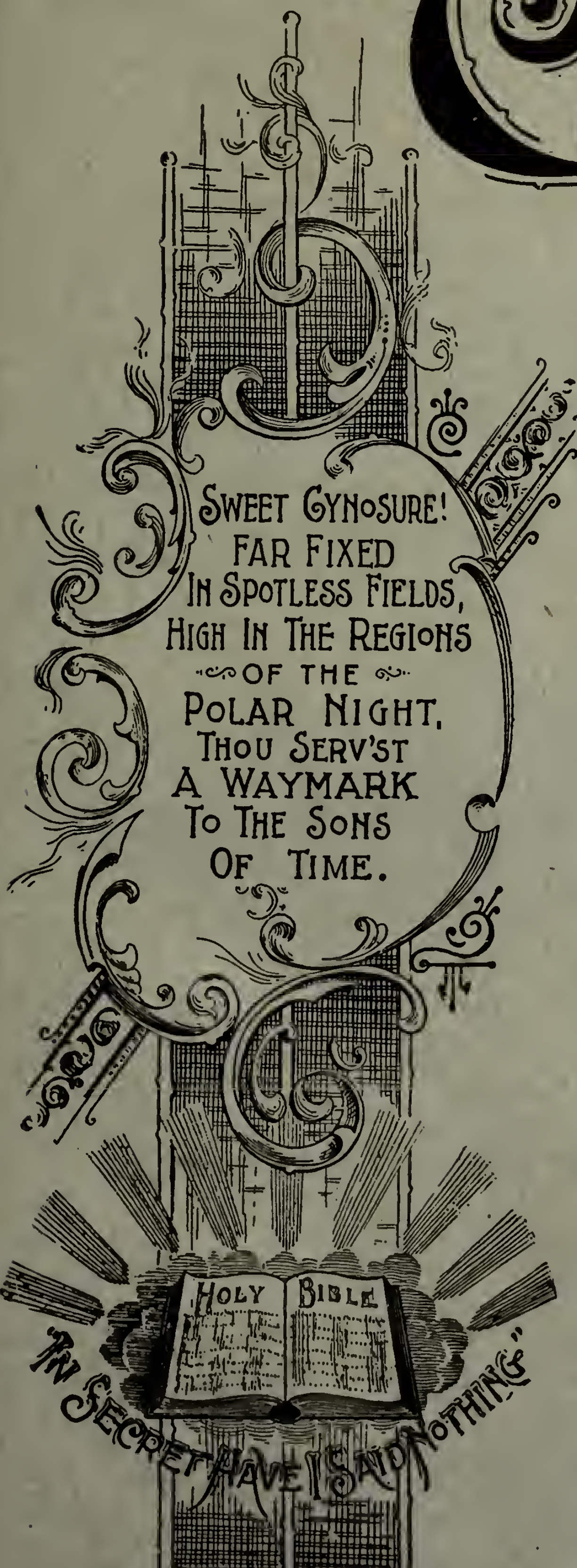
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Thou Serv'st
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To The Sons
Of Time.
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defeat,
For though men scorn her, mock at her, and
strike her down,
The shameful thorns they wreathe for her
become a crown;
The power of error dies, but hers becomes
complete.

Wrong never wants for champions, if she do
but call
Armies spring up, and gold pours in from
every side,
And so she stands erect and in her swollen
pride
Sees not God's hand, which soon shall hurl
her to her fall.

Each of the countless wars men waged
within the past
Was but a strife where truth and error measured swords,
And though they knew it not, the ancient
battle lords
Marshalled their armies in this conflict vast.

And truth shall win, though error reigns
with mighty sway,
And though her sullen clouds shall darken
the pure light,
Truth hangs her deathless stars to shine
across the night,
Signals which prophesy to men the coming
day.

—Thomas E. Kennedy.

January 1st, 1911.

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WILLIAM IRVING PHILLIPS
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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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The Power of the Secret Empire

By Miss E. E. Flagg

XXIV.

Freemasonry's Mask Removed. — Silent Anti-Masons. — The Circuit Preacher. — Rachel Finds "Peace." — He Giveth His Beloved Sleep.

In spite of the lateness of the hour, Rachel was sitting up waiting for us, and as soon as she heard our footsteps, flew to open the door and light us in, the candle which she carried revealing mingled anxiety and relief in her countenance. Mark noticed it.

"We have been in a den of lions, Rachel," he said, "but we have come back safe. God has shut their mouths; we have received no harm."

"Shut their mouths for the present," said I, rather skeptically; "but I tell you, Mark, if you keep on the rig you are running now, there is no saying what the consequences may be. The fact is, public opinion in this matter of Morgan is beginning to press so hard on the lodge that it is just like a wounded wild bull,— ready to plunge its horns into everybody rash enough to stand in its way. What they have done to one man they will do to another if they dare. That's all the question there is about it."

"I don't think my life is in any present peril," answered Mark; "nor do I intend to rashly endanger it. Half the battle is in taking a bold stand at the outset. They can expel me, 'derange my worldly interests,' "point me out as an unworthy vagabond, and transfer my character after me wherever I go." This I expect. But I have counted the cost. You see it is an easy thing for me to do who have only myself to count it with. But it is different with you, Leander. You, who stood up with me like a rock tonight against all the fury and abuse of the lodge, must count it over with another dearer than yourself. What do you say, Rachel?"

"That the cost shall never be made more through any selfish shrinking on my part," answered Rachel, with glowing cheek and sparkling eye. "Do you think that I will not help Leander bear all the persecution and reproach that may come upon him—loss of property, anything—if I can only have my husband back again, none of these terrible lodge secrets between us? O, Mark!" and Rachel's voice choked and her eyes overflowed.

I wonder how many Masons' wives have thought the same in the solitude of their lonely vigils, bitter of soul against the institution that robs them of the true wife's most precious treasure,—the entire confidence of her husband!

To my grandfather it seemed as if the murder of Morgan, revealing as by a lightning flash the hellish spirit of the institution, to which, like many another honest Mason, he had rendered a blind fealty only next to that he gave his God, was like a blow at his own vitals. He lost much of his old loquacity and cheerfulness, and as the cold weather set in, he grew feebler; but he said little,—only once when he asked my forgiveness—my dear, blessed old grandfather—for having persuaded me into the lodge.

"I never thought I was advising you for your harm, Leander," he said, pathetically; "but you see I became a Mason when I was a young man, just before I sailed on my first long voyage. And the way it happened, Dr. Damon stopped at our house one day when mother was fixing me off. He was a great man in our part — Dr. Damon was. So mother bustled round and set out the decanter and sugar and hot water; and he stirred and sipped while she was telling how bad she felt to have me go off to the ends of the earth on a three years' voyage. I remember just how the Doctor looked. He was a handsome old gentleman, with silver knee buckles and a great flowing wig, and just as stately and polite in his way of speaking, especially to women, as if he had been brought up at court. 'Madam,' said he, 'your son ought to become a Freemason. I may say that I have heard of numerous well attested cases where inability to give the Masonic sign has cost a man his life. But I would not wish to be understood as referring entirely to its advantages in times of peril. Admirably as you have trained your son, he needs the moral safeguard which joining such an institution will throw about him, and I trust my dear Madam, that you will use your maternal influence to induce him to take this step before he sails.' Well, mother—poor, dear soul— believed what Dr. Damon said. Why shouldn't she? And so, after he had gone, she pondered it over for a while, and then she said to me, 'Well, David, my son, perhaps you *had* better do as the Doctor says. It is because sailors are subject to such dreadful temptations that I worry about you so. There is nothing in the world that I want so much as to see you a Christian; for then, no matter what happened to you, if you were shipwrecked or taken by pirates, I should know you were all right for the other world. Next to that I want to see you possessed of principles so strong that they will resist all temptation. A young man can have these and not be a Christian, but he can't have them and be far from the kingdom. So, if becoming a Mason will help you to be more steady and moral and upright, why I want you to join them.' That was enough for me. I thought a good deal of my mother. Well, when I came to join, it was all as different as could be from what I expected. The oaths and penalties shocked me, but the charges and lectures all had such a good moral and religious sound to them that they helped to quiet my mind a good deal, and I never let mother know that I wasn't perfectly satisfied with it. When I came back from my first voyage she was dead. I only stayed at home a few weeks, and then I was off again. It was on my second voyage that I experienced religion—you've heard me tell about it, Leander. It was one awful night when a typhoon had struck our ship, and every man of us seemed booked for destruction. I kept thinking of mother, and how unfit I was to join her in the other world. I could see her just as she used to look going about her work and singing, 'When I survey the wondrous cross.' Why, in all that awful noise of wind and water, and the crash of falling masts and parting timbers, I could seem to hear her voice, and it was just like an angel's telling me to repent of my sins and flee to Christ for refuge. Masonry didn't help me much then. It was Christ alone that I wanted. Well, of course, between my voyages there wasn't much time to attend the lodge, and when I gave up the sea and settled down to a landman's life I had got out of the way of going at all. But I reverenced the institution. I thought it must be good and according to the Bible, or else ministers and deacons wouldn't uphold and support it. My objections to the ceremonies and obligations I reasoned away—you know how, Leander—till I really saw nothing in them inconsistent with my Christian profession. I thought it was a divine institution, that could neither do nor teach anything wrong, till the murder of Morgan opened my eyes. Mark Stedman told me no news. I was already convinced in my own mind that Morgan had been killed; but I fought against the conviction; I wasn't willing to acknowledge it till Deacon Brown, in private conversation with me, justified his murder—only the day before Mark came home. Then I knew that the whole system was of him who was a murderer from the beginning. God deliver me from the stain of blood-guiltiness in this matter."

My grandfather leaned back exhausted in his chair, and I realized with sudden pain how pale and feeble he had grown.

Now one word with that large and respectable class of readers who "can't believe that Masonry is such a very bad thing after all when so many good men belong to it." It is true there are good men in the Masonic order. Remembering my grandfather's spotless life, his spirit of universal kindliness to all created things, his humble, conscientious performance of every known duty, God forbid that I should deny it. But if we once admit the sophism that a system must be good because good men support it, where will it land us? Shall I tell you where, dear, intelligent Christian reader? Into the days when so many good people believed religiously in hanging witches, and, if pressed hard for a reason for the faith that was in them, could have given chapter and verse in support of their sanguinary creed with refreshing promptitude; into the days when good Christian judges believed that the prison, the scourge and the pillory were means of grace for enlightening the blind consciences of heretic Quakers; into the days when so many good people, North and South, upheld the system of human slavery, and wished reformers would stop all this disagreeable agitation, all this unpleasant talk about "coining the heart's blood of the oppressed—it was so much better to let disagreeable subjects alone!" Oh my Christian brother. Oh my Christian sister, shame not the thinking mind and noble heart God has given you, by any such fallacious reasoning! Accept like honest men and women this one square issue. Either Masonry is right, or it is wrong. Either it is a false religion or the true one,—a worship of God or a worship of devils. Is indifference to it compatible with loyalty to Christ? Can you be truly His, yet care not whether He reigns over the world or anti-Christ? There are good men in the lodge—poor, hoodwinked, cable-towed victims—Samson-like shorn of their strength, and made to grind in the prison-house of a secret, oath-bound organization. But these good men would come out of it by scores and by hundreds, walking open-eyed and unfettered in the full strength of their Christian manhood, if you bore your faithful testimony against it; if you refuse to fellowship Masonry in your churches or tolerate Masonic pastors in your pulpits.

Which reminds me that I have another word to say to a certain class of Christian ministers "who never were Masons, and don't believe in secret societies."

"My dear sir, I am glad to know that you have such decided views of the evils of secretism. Of course you sometimes preach on this subject from the pulpit?"

"O, no. In fact, it wouldn't do. I have two or three Masons in my church and quite a sprinkling of Oddfellows and other secret society men, and I should only stir up a rumpus and perhaps split the church. Besides, I am set to preach the gospel, not Masonry or Anti-masonry."

"But Christ preached against the corrupt doctrines of the Scribes and Pharisees. St. Paul preached against idolatry, Luther against the sale of indulgences. Didn't Christ and Paul and Luther preach the gospel? And you yourself, if I am not greatly mistaken, have been known to allude more than once in your pulpit discourses to the sin of intemperance."

"Ah, well, that is a safe subject. It can't stir up strife nor hurt my influence as a public discussion of Masonry would be sure to do. A pastor must be careful not to give unnecessary offense, and so hurt the cause of Christ. I trust you understand me."

"My dear sir, I understand you perfectly. A certain old Hebrew prophet and reformer who was never afraid of hurting his influence by denouncing popular sins, has well described what the cowardly, time-serving pastor, too fearful of his bread and butter interests to wage any warfare against those same unpopular sins, does not do. 'Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord.' Shame on such hireling shepherds 'who daub the walls of Zion with untempered mortar!' It may be more tolerable in the day of Judgment for men like Elder Cushing, who, blinded by their fanatical zeal for the lodge, committed the sin of Cain, than for you who acknowledge Masonry to be an evil yet will not lift up your voice when you see the sword coming."

Mark Stedman, since his renunciation of the lodge, had gone contentedly back to the most common drudgery of the farm; but that strange peace and joy which he had so vainly sought in the puerile traditions of men overflowed his soul like a river when all the windows of heaven are opened, and bank and dyke are powerless to keep in the swelling waters. And it was no surprise to us when a proposal came to him to preach. Mark, after thinking and praying over it for one whole day as he chopped the wood and fed the cattle, chose his life work—to be a poor circuit preacher, not always knowing where his daily bread should come from; and only sure of two things,—poverty and the contempt of the world, on all whose honors and preferments he was now turning his back.

But poor Rachel seemed to profit but little from the spiritual help Mark was so eager to proffer her. There sometimes are souls that in their vain struggles after spiritual light and liberty are like birds that fly into a room and beat blindly against the windows when all the door stands open. The kindest endeavors to help them find their way out only adds to their bewilderment.

I have already mentioned that a peculiar attachment existed between my grandfather and Rachel. One day she was sitting by his side. His great print Bible lay open on his knee, but he was not reading. With spectacles pushed back, he was gazing fondly on the tiny two-months-old who represented his name and line in the fourth generation, but whose advent I have hitherto neglected to chronicle.

"I don't know, Rachel, as you ought to have given him my name," he said, finally. "David is so oldfashioned. You might have found one prettier."

"I don't care for that," answered Rachel, promptly. "I want my boy to bear the name of a good man, and to grow up like him. And I always fancied 'David.' There is something so strong and brave in the sound. Who knows what Goliath my boy may have to fight when he grows up?"

"That is true," said my grandfather, gently.

"And I want to train him right," continued Rachel. "I am afraid that I shall make mistakes. If I was only a Christian I should know how."

"But, Rachel, why ain't you one?" asked my grandfather. There is Mark, now; I never saw anything like the boy. It almost seems as if he had seen the Lord face to face just to hear him get up and pray."

"Mark is so different from me. He could always understand and enjoy things in books that I never could. And it is just so in religion. When he talks to me I feel as though he was standing on a ladder of sunbeams and calling to me to come up. I see no earthly way of getting to the top. Now, Leander and I would understand each other better, I think, but there is another thing. When Leander went to the lodge, that seemed to shut us off from talking about religion to each other. It seemed as if he was seeking salvation one way, and I another. So the wall kept growing higher. I've seen the same thing in other women. They go to the prayer-meeting, and their husbands go to the lodge. How can they sit down together and talk of their spiritual interests? But I don't want to blame Leander; he never meant to make it any harder for me. And if I had been the right sort of woman, I never should have let such a little thing hinder me. But it must be I am not one of the elect. If I was I should have been a Christian before this."

And poor Rachel, who felt that Mark's call to the ministry was only another proof that the same inscrutable will which had made him a chosen vessel of grace, had only doomed her to be an heir of destruction, sighed as if the end of the matter was reached.

"Rachel," answered my grandfather, seriously, "I am a poor, unprofitable servant, not fit to teach the way of life to anybody; but my Bible tells me that the blood of Jesus Christ cleanseth from all sin, and I believe what it says. Now, the way I feel about Mark is that the Lord is separating him to a special work, and that is why He is filling him so full of grace beforehand. He'll need it all before he gets through. But the free gift is for you and me just as much as for Mark. God makes his sun and rain to come down as freely on a blade of grass as on the tallest oak. And so I take this gift—this unspeakable gift—just as I take my daily bread, without asking any questions whether I'm elected or not. I do as David did. I take the cup of salvation and call on the name of the Lord. O, it's just wonderful, this free gift to poor sinners like you and me, Rachel!"

Rachel had listened with a new light dawning in her eyes, which finally spread all over her face like the sun new risen.

"I'll try your way," she said, slowly. "Somehow it seems common sense. I can understand it."

And then she put on her shawl and bonnet, kissed my grandfather, and tripped home. But that night she sang snatches of hymns over her baby's cradle; she sang when she was getting tea and molding biscuit; and the light did not leave her face. It never has left it, it never will; for it was the peace which passeth all understanding.

In the hours of the morning, between two and three, there came a knock at our door. It was *Joe*.

"Come over quick, Leander," he said "*Grandfather is dying!*"

Quickly as Rachel and I obeyed the summons, Joe's words were all too true. The shadowing presence of the dark angel had gone before us, and filled all the hushed, silent room as we entered it.

He lay breathing heavily, but smiled on us both; though it was on Rachel that his eyes, slowly filming over with the mist of death, rested with the tenderest, longest gaze.

His lips moved as she knelt weeping by the bedside, and we just caught the low accents—Huldah. It was the name borne by the beloved wife of his youth; and in that hour of near reunion, with the shores of time fading away, and all the eternal realities of the unseen world ready to burst on his vision, he blended the sight of one with the memory of the other.

Joe had gone for the doctor. But his face, when he came, inspired us with no hope. He asked a few questions, then took a seat in silence, as powerless as any of us in the dread presence of death.

The sun was rising when my grandfather passed away. He had been lying very quiet. Then all at once a strange rapt look came into his face. Whom did he see, in that last solemn moment when the veil was rending which hid all that wonder of gold and jasper and emerald, of white-robed multitudes and harping choirs from his view?

"Who shall separate us? Who shall separate us?" he whispered. And then a few deep breaths, and my grandfather was where, in truth, nothing should or could separate him from his Lord and Savior. No lodge, with its man-made traditions, its false worship, its anti-Christian rites, to come between and make his love wax cold. As a bird from the snare of the fowler he had escaped—into the free, immortal air of heaven.

* * * * * * *

"Leander," said Mark, as we stood looking sadly down on the dear, familiar face settled to its last long sleep, "I can't help feeling glad that he is now out of the reach of slander and persecution. The lodge would no more have spared his gray hairs, after he had renounced it, than it will spare us. But we are young and strong for the conflict, while he was old and feeble, and it would have broken his heart."

I could not speak for tears, but I knew that Mark was right. My grandfather had been taken from the warfare that was even then beginning; a slow, insidious, wearing warfare—that would only end when we laid our armor down forever.

XXV.

Moving. — The Masonic "Obligation" Removed. — The Warfare Begins.

O how we missed him! how hard it was to keep on missing him every day! but over our loss, as over every other void that death makes, flowed the cold, remorseless tide of plans and purposes for the morrow. Miss Loker had received a pressing call from a lately widowed brother to come and keep house for him; and my mother, in her invalid state of health, was only too glad to resign all her household cares into Rachel's hands, while I took my grandfather's place as head of the family. So Rachel and I prepared to move from the little home he had built and furnished for us with such loving care scarcely more than a year before, thinking, doubtless, as we ourselves believed and hoped, that with his hale, hearty frame, a long, green old age might yet lay before him.

"He took such pleasure in planning it for us," said Rachel, tearfully. "Even that end window he had put in, just because I happened to say that I always wanted a kitchen to have the morning sun. How I wish Joe might live here some day."

"Joe isn't one of the stay-at-home sort. By the time he is twenty-one he'll be striking out for himself in Kentucky or Illinois."

"Then, Mark, perhaps if he should ever get married—and I suppose he will some time."

But any thought of marriage seemed at present far from Mark's head, which I privately considered was a lucky thing; for, while I cherished the most profound respect for his talents and learning, I had an equally small regard for Mark's abilities in any such practical line of effort as the supporting of a family. And I only smiled at Rachel's last suggestion.

So, in that immutable order of things which has ever been and ever will be while human generations come and go, new hopes blossomed where the old had perished; and one morning, when the snow lay thick and white over my grandfather's grave, I took his place and conducted with faltering voice the family worship.

Rachel had told me the whole of that last conversation with my grandfather, keeping nothing back. The gentle Quakeress had uttered no false warning. Unwittingly I had put a stumbling block in the way of Rachel's salvation. Instead of joining her in her search after Him who is not far from any one of us, I had tried to satisfy my conscience with the Christless prayers and rites of the lodge. But now we were in deed and in truth one—fellow pilgrims together through a troublous world, and heirs of the same blessed hope: a far more eternal and exceeding weight of glory when we both should pass to an immortal reunion beyond the veil.

But I was not yet free from the lodge fetters. Like Mr. Jedediah Mills I considered that "an oath was an oath" under all circumstances, and any violation thereof a crime "to be punished by the judges." It was Rachel, who, with her clearer understanding of Scripture truth, gave the blow that finally knocked apart those shackling obligations too fully and completely for any earthly power ever to clinch again.

"Leander," she said suddenly to me one day, "I thought at first it was a dreadful thing for Captain Morgan to break his oath. But I have begun to think differently. Now listen while I read this verse in Leviticus, fifth chapter, fourth verse: 'If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.' Then it goes on to tell how he must bring a trespass offering for his sin. Now, if there was any provision made under the old dispensation for rash and foolish oaths, there must be under the new. Masons don't know what they are swearing to when they take these obligations, or in ninety-nine cases out of one hundred they wouldn't take them at all. It is hid from them."

"But, Rachel," I said, doubtfully, "are you sure that is what the verse means?"

"Well, if you don't believe me, come and read Bagster's explanation of it: 'This relates to rash oaths or vows which a man was afterwards unable, or which it would have been sinful, to perform.' I hope you don't doubt Bagster. There now," continued Rachel, triumphantly; "what can be clearer? Shall a Christian keep a wicked oath that wouldn't have been binding even on a Jew?"

I did not reply at once, for I was reading the verses that followed. How graciously that old Levitical law stooped to the necessities of the poorest. "He shall bring his trespass offering unto the Lord * * * a lamb, or a kid of the goats. * * * And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtle-doves, or two young pigeons * * *. But if he be not able to bring two turtle-doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour." Should the blood of God's eternal Son be of less efficacy to purge my conscience from the guilt of these rash, blasphemous Masonic vows? To this day I feel the thrill of recovered freedom that tingled through every vein when I read that old Jewish law, and realized that once more I was a *man,* no longer a cowering, shivering, faltering slave, bound with the self forged manacles of a lodge oath.

Just then Mark Stedman came in. There are some natures that the first bugle note of any great moral conflict seems to rouse instantly to action. Like the war horse of Scripture, pawing in the valleys and rejoicing in his strength, they smell the battle afar off, and say, ha! ha! to the sound of the trumpet. And Mark Stedman belonged to this class of minds, predestinated by their very constitution to fill the ranks of the world's martyrs and reformers.

"I have been subpœnaed to appear at the next sitting of the county court to tell what I know about the murder of Morgan," he said, as he stood warming his hands at the fire. "I shall start early to-morrow morning. It really looks now as if the courts were going to take up the matter vigorously; and if so, they can't help finding bills of indictment against some of the leading actors in this outrageous business."

"But what is the use of indicting if they don't convict? I wouldn't snap my finger for any chance of conviction with a Masonic jury to sit on the case. And what else can you expect but a packed jury when the sheriff who summons it is a Mason? Depend upon it, the Masonic institution will shield Morgan's murderers to the uttermost. I am not enough of a prophet to say what the final outcome will be, but I am sure that law will be evaded and justice hampered in every conceivable way to clear the guilty parties."

"I know that," answered Mark; but I believe in the final triumph of right."

"So do I—when there comes that grand general settling up in the other world," I returned. "By the way, I saw a newspaper paragraph the other day which convinced me that the father of lies was busy at his usual occupation. It reported that Captain Morgan had been seen by a lately returned sailor in the streets of Smyrna, disguised as a Turk."

"As though anybody would be fool enough to believe such a silly falsehood!" said Mark, indignantly.

"There'll be plenty to believe it. Falsehood is the chief engine of the lodge. But here comes Joe with a letter—for you, Mark."

Mark tore open the epistle, gave a brief glance at the contents, and then handed it to me with a smile on his grave, resolute young face.

You see the fight has begun, Leander."

It was a wretched scrawl,—for the writer had evidently tried to disguise his hand,—threatening Mark in scurrilous and abusive terms, and ending thus: "I know four Royal Arch Masons who stand ready to dispatch you as a traitor against the most heavenly and beneficent institution on earth.

"One of the Four."

"Quite an interesting communication, isn't it?" said Mark, coolly; "but not the first I have received of like nature."

"Mark, you must go armed. You ought to carry pistols."

"No, Leander, I have thought it over, but the servant of the Lord must not strive. Shall I rely on an arm of flesh when Jehovah himself has promised to be my shield? Besides, men who will take the time and pains to write anonymous threats are usually too cowardly to dare do anything more. Nothing troubles me about these letters but the postage on them. It is rather too bad to have to pay for the privilege of receiving personal abuse."

"Mark," said I, finally, "you are not going to start on this journey, short as it is, alone. I shall tell Rachel that I really want to hear the proceedings of the court, which is the truth. And having none of your conscientious scruples about the use of carnal weapons, I mean to go armed to the teeth. If anybody meddles with us, it won't be for their health."

Mark demurred, But my mind was made up. I took Joe into confidence, however, for since our grandfather's death there had been a wonderful change in the lad. The maturity and steadiness of manhood were fast replacing his boyish thoughtlessness and mischief, and I knew I could trust him not only to keep the alarm I felt from Rachel, but to manage matters during my brief absence. So that everything was in readiness for my early departure with Mark the next morning, when just as the candle was beginning to burn low in the socket, and the great kitchen clock stood on the stroke of nine, there was a rap at the door. As I opened it, to my inexpressible surprise the light fell full on the familiar features of Sam Toller.

"Why, Sam!" I exclaimed. "Come right in. How do you happen to be in Brownsville?"

"Well, I'm on kinder pressin' business," said Sam, as with weary, footsore tread he followed me into the kitchen. "I've walked a' most from Rochester to let ye know about it. The Masons have laid a plan to kidnap Mark Stedman on his way to court so as to stop his giving testimony."

"How did you find out about it, Sam?" I asked, after a moment's silence.

"Wall, ye see the way of it was I overheard accidentally enough of their talk to make me suspicion that they were up to some mischief. So I jest steps up to 'em and gives 'em the sign, and sez I, 'I'm yer man, ready to do anything ye set me to: ready to shed my last drop of blood in defense of the glorious institution of Masonry!' And after I had made 'em think by talking in that way awhile they could make a tool of me easy, I found out what they were up to. Their plans are all cut and dried. There's a lonesome part of the road, jest the other side of Savin's Bend, where he'll have to walk a piece if he goes by stage, and they calkerlate to waylay him there. They'll all have masks on, so it can never be known who they be. Wall, I spoke up and sez, 'Gentlemen, I can help ye in this ere business. I know Mark Stedman, and he knows me; and I can make him play into yer hands as easy as a woodchuck walks into a trap.' So they kinder debated over it awhile, and then the leader sez to me, 'The d—d villain's mouth has got to be stopped. We'll pay you fair for the job if you undertake it!' So we struck a bargain, and then the whole party of us went to the tavern to get a drink, and while they were treating each other, I contrived it to slip off by saying I had got to see to the horses. So here I be. Now, what's to be done about it."

"Sam, you're a good fellow, worth your weight in gold," said I, shaking his hand with a fervor of gratitude, as I realized how narrow had been Mark's escape. "But I don't want Rachel to know anything about this at present. And Mark need not be told of it till morning. Then we can take counsel together. Do you think any of the Brownsville lodge are in the plot?"

"I don't want to name names when I ain't sartin," answered Sam, cautiously. "Them that's got the job on hand don't belong in Brownsville. But I tell ye, Leander, Masonry is as full of long arms as that devil fish Tim Kendall was telling about seeing when he was off on his cruise. They keep swaying about ready to clutch ye, and once get a hold they never let go. The only way to do when they grapple a man is to chop off its arms, and leave a part of the critter sticking to the flesh."

Rachel just then entered with that smile on her face which only mothers wear when they come from bending over the rosy sleep of their first born. Our little David was growing finely, a bright, healthy babe; and we were as proud of all his little budding infantile accomplishments as most young parents who see in their eldest darling something they will never see in any child later born, for it is the first blossoming of their young hopes—as Scripture puts it, "the beginning of strength."

She started at seeing Sam quietly domiciled in his favorite corner; but it had been a family prophecy that "we should see Sam Toller back some day when we least expected it," and after a few surprised inquiries, she hastened to set out a substantial supper of cold meat, brown bread and cheese; nor did she hesitate to cut a generous triangle of mince pie, to all of which Sam did justice in a way that would have appalled the dyspeptic generation of the present day .

But Sam seemed to miss something. His eye kept wandering to the empty arm-chair. There it stood in its old corner, just as my grandfather left it the night the death angel summoned him. Even his Bible lay on the stand with his spectacles beside; for Rachel, with that strange clinging of soul to the poor mute things its beloved will never again need, would not have them put away. Then he said, hesitatingly:

"The Captain—he's well, I hope."

But when we told him, with voices broken by tears, that the kindly smile had vanished forever, and the eyes that never glanced sternly save at some story of wrong and oppression would beam on us no more; that the Captain had reached a port beyond storm and shipwreck,—even the Eternal City of our God, with its pearly gates, its golden streets, its never-ceasing fruitage,—Sam Toller lifted up his voice and wept aloud.

(To be continued.)

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THE COMING YEAR A RECORD BREAKER.

BY REV. L. V. HARRELL.

There is no reason why the Anti-Secrecy cause should not break all previous records in the coming year of 1911.

That many individuals, and bodies of individuals are willing and anxious that such should be the case, we are aware; but how are those previous records to be broken? The reply is as follows:

In the first place, every individual who is opposed to the Lodge abomination, should become an active member of the National Christian Association. We can, and by all means we should, thus unite in this great work of Christ, absolutely regardless of our denominational preferences. The writer is a full-pledged Radical United Brethren, but this does not hinder him from being a member of the National Christian Association. On the other hand, being a member of an Anti-Secrecy church is the very reason why he should be a member of this Association; and the same is true with regard to any minister of any reformed church. Why not gather our armies, or, in other words, let Christ gather us together, in this great moral and spiritual battle-field, and put up a fight against the hell powers, such as the world never saw before?

The National Christian Association should join the churches,—yea, it has joined, and it does belong to the churches; and the churches should join the Association; and the whole grand system should work together like clockwork, toward the overthrow of the kingdom of darkness.

As it is, our forces are scattered. We need a grand center of association; a spiritual Mount Zion; a habitation of God through the Spirit. "Where the Ark of His testament" may rest, and where the tribes of Israel may rally round the standard of the Lord and be endued with power to meet and overcome the armies of hell. With this concentration and this concurrent centralization of Christian concernment and Christian influence, God would have an agency through which effective pressure could be brought to bear against the powers of darkness, and against which the gates of hell could not prevail.

With thousands and tens of thousands of faithful, God-fearing men and women thus united and interested in this great cause of truth and right, our eye-opening literature would be sure to get an enormous circulation, and the cause would no longer be deprived of the financial means which are so indispensable to its support and maintenance. The hell powers are monopolizing the temporal resources, and cutting off the temporal support, of genuine Christianity; and it is time that the armies of Christ were getting busy.

Now, my dear fellow servants in the service of Christ, this is no delusion. As sure as you live, some such gathering of forces and of armies must and will take place prior to the overthrow of the kingdom of darkness. For one, I want to say that I am glad I am in this army; for it is the army of Christ, beyond the shadow of a doubt.

THE MARK OF THE BEAST.

BY PRESIDENT BLANCHARD.

It has been in my mind for some time to write on the subject above indicated. In the Revelation so frequently the "mark of the beast" is mentioned, and so fearful is the doom of those who bear it, that it would seem self evident that all true disciples of our Lord and Savior should know what it is, and, while keeping free from it themselves, should also warn their fellows against it.

The word "beast" is used in the Revelation to denote two different beings. In the earlier visions of John the word is "Zoa," and means living creatures. Bible students are not agreed as to what these four living beings who are stood about the throne of God, signify. While we must not dogmatize on a subject upon which God has not seen fit to give us perfect information, it appears to me that these living beings represent the redeemed creation. It is generally agreed that the four and twenty elders stand for the church of the old and new dispensations, the twelve tribes and the twelve apostles.

In the later visions of John the word beast is "therion," which means a wild beast. The first is a word of dignity and honor; the latter is a word of terror and degradation. No one is at any time said to bear the mark of the "Zoa." The saints have the name of the Savior in their foreheads. Just as you write your own name in the front of your book so that people may know that it is yours, so the Savior writes his name on the foreheads of his saints, so that all who see them may know that they are his.

In like manner the "Therion," the wild beast, is jealous of his rights, and puts his mark on the forehead or in the hands of those who obey him. The '"Lamb" represents the Savior, and the "Wild Beast" stands for godless government. The "Dragon" is the devil, and the "Harlot" is the Christ-rejecting religious organization by whatever name it may be called. In the seventeenth chapter of Revelation we are taught that the "harlot" sits on the "beast;" i. e., godless, wicked governments sustain and carry Christ-rejecting religions; and these Christ-rejecting religions direct and control godless governments.

Lodgism Includes Both Beast and Harlot.

All who have studied the Secret Society system with attention, understand that it includes in itself both the beast and the harlot; i. e., it seeks to usurp civil power, and at the same time offers men salvation without repentance, or faith in Jesus Christ our Lord. It is said that a recent canvass of the two houses of Congress at Washington showed that eighty-seven per cent of the House and eighty per cent of the Senate were members of the Masonic Lodge. This is probably not true; for lodges, like Indians in warfare, like to produce the impression that they are much more numerous than they are; but there is no doubt that the lodgemen in official positions are more in numeber than their proportion of the population would warrant.

Of course, when the lodges have secretly put their members into all sorts of official positions, they use them to subvert civil authority for their own advantage. We cannot stop to give the evidence for this statement now; but it is easily shown from a great multitude of facts. In like manner the Christ-rejecting character of the lodges is shown by the rituals, —especially by the prayers and burial services. It is plain to all students of the system that, as was taught by the Holy Spirit nineteen hundred years ago, the civil power helps the religious, and in turn the Christless prayers and ceremonies help the lodgemen to get more influence in governments. The beast carries the harlot, and the harlot guides and controls the beast.

Square and Compass, Keystone, etc.

What is the mark of the beast? and who are the people who bear it? and is it true that all who bear that mark are to be cast into the lake of fire? No doubt, the mark of the beast is primarily spiritual. To carry his mark in the forehead is to be like him, and to have it in the hand is to work or act as he does. All worshipers of the beast are infallibly revealed in these two ways: they are earthly and unchristian in both spirit and life. In the latter the mark of the beast is evidenced in the badges of the orders. The man who wears a square and compass says to all who understand the order: "I have agreed to stand by, aid and assist my brother Masons under no less penalty than that of having my throat cut across, my tongue torn out, my heart and vitals taken out and thrown out to be food for beasts and birds, my body severed in twain, and my bowels burned to ashes. When a Mason sees the square and compass on the coat or vest or watch chain of a brother, he is reminded of these penalties, of the signs that illustrate them, and of the Christless prayers which went along with them. Persons who are not acquainted with the order do not know what the badges signify.

It is also true that very few of those who are members of the lodge understand, probably none of them appreciate, what the spiritual meaning of the symbols is. All who have studied the system, know that they teach despotism in government, and naturalism in religion. But naturalism in religion is only another word for paganism; i. e., these symbols are virtual declarations that those who wear them are heathen. Of course, they do not know this, and equally, of course, God is merciful, and deals compassionately with sins of ignorance; but at the same time it is dangerous for men, even in ignorance, to put on "the mark of the beast." We should know what we are doing. It is not safe to rush headlong into organizations which are beasts in government, and harlots in religion.

"The Nobles of the Mystic Shrine."

Among these marks which are under consideration, there is one which is entitled to special thought. It consists of a crescent with a scimitar suspended below it. This is the badge of the order which is named above. It is one of the recent inventions of lodgemen, who are all the time seeking to prevent weariness and disgust by ringing some change on the repetition of ceremonies and oaths, oaths and ceremonies, which make up the outward appearance of the Lodge. Just as other secret societies take a portion of Scripture, or some bit of ancient history, and work it over into the ritual, so those who made "The Nobles of the Mystic Shrine" used some talk about the desert sands of Arabia as an excuse for getting up another order, with its oaths, banquets, dances and expense money. But why did they choose the Moslem country and the Moslem religion to start a lodge in a country like this? and, above all, why do they flaunt this crescent and sword in the faces of Christian people on our streets and in our churches?

That crescent has waved over Moslem hosts for more than a thousand years. That scimitar has been bathed in the blood of tens of thousands of Christian men and women. If they had led to victory, all of Europe would have been to-day like old Turkey, with its harems and its massacres. Is it not an incredible thing that men of any type should put on such a badge and wear it around in a Christian country? How are we to explain such a singular fact? Is it not because the beast and the harlot are animated by the old serpent. the dragon, the Devil? and that he is a deceiver and a liar from the beginning? I do not believe that one lodgeman out of a thousand who wears that Moslem badge, has ever thought what it stands for; I do not believe that most of them know anything about it.

Then, What Harm Does It Do?

It always does harm to do a wrong thing, whether we fully comprehend it or not. We are bound to know what we are doing, and to understand whether it is good or evil. Most wicked things are done carelessly and without thought. When a man puts on a badge of a despotic government and a Christless religion, he should know what he is about. He may know; and, if he does not, he is at fault. The history of the Moslem religion is written in blood across the fairest lands in Europe. When I was in Austro-Hungary ten years ago, they were building a line of monuments along the Danube to commemorate the final repulse of the Turks after a thousand years of war. If you wish to know what war with the Turks means, read the story in the blazing villages and bloody corpses of the poor Armenians. A man has no right to enter a lodge, go through some foolish and wicked ceremonies, take some wicked oaths and then put on the badge of a lot of horrible murderers, and wear it about the streets. It is a beast mark; and, if he does not know it, he should.

An Appeal to Men in the Lodge.

I seldom write one of these letters without thinking of those who have been enticed into the orders. I am thinking of them now. I am sure, from conversation with a great number of them, that they have sworn the oaths and put on the yoke of the secret empire in ignorance of its real character. Why should they not strike a blow for liberty? Others have done so. Battle has ever been the price of freedom. It is almost certain that some one will read this letter who will have on, at the time he is reading, the mark of the beast. Why should he not cast it away as an accursed thing? God grant that he may do so. On a train some time ago a Christian man was wearing "the mark of the beast." Two drunken brothers, one after the other, came up and established fraternal relations on the basis of the mark. God used the man's disgust to open his eyes. He waited until he thought himself unobserved, and then took off his lodge badge, opened the car window, and threw it out as far as he could. It was a divine impulse and a righteous act. Time hastens on. Before we are aware the great day of the Lord will be here, and it will then be too late to do what we can and should do now. There will come a day when all who bear "the mark of the beast" will be cast into the lake of fire; and as Dr. J. B. Walker said to us in one of his impressive sermons, "Those who are cast into that terrible place will never get out."

Wheaton, Illinois.

A VAST DIFFERENCE.

Lawful Privacy is not Sinful Secrecy.

[Report presented by Revs. J. C. K. Milligan, D. D., J. M. Foster, William Graham, David Henderson and William Brown to the Synod of the Reformed Presbyterian Church, May, 1890, and unanimously adopted.]

Most of the secret orders are well known by their own published works, and by the exposures of those who have renounced them. They unite Christians and wicked men in unholy rites. Oaths and penalties, like whips of scorpions, compel conformity. Family ties are weakened by the husband and father concealing from his wife and children all that part of his nights and days, his money, effort and influence given to the lodge. The church is paralyzed by secret combinations among her member, by the alienation of many who prefer lodge associations to church ordinances, and by the silencing of ministers in respect to certain Gospel truths. Also the state is antagonized by a secret empire that arrogates civil authority, neutralizes loyalty, perverts justice, and so menaces the peace and stability of society.

Some orders claim to be religious institutions, to provide an ideal and universal worship of God, and to assure dying members of their entrance into the grand lodge of the Great Architect of the universe. This claim exalts them above voluntary human societies as divinely approved, and equal or superior to the Church of Christ. But secrecy is their essential character; and the Bible condemns this as wholly opposite to the spirit of the Christian religion.

When Simeon and Levi avenged their sister's wrongs by a secret conspiracy against her betrayer, dying Jacob gave this inspired rebuke of their secrecy: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." The prophet Ezekiel, 8:5-18, describes the idolatry brought into Israel; and secrecy is its chief feature. He digs through a wall, opens a secret door, and finds "the wicked abominations that they do in the dark, every man in the chambers of his imagery; for they say, The Lord seeth us not." He denounces against them the Lord's fury, who does see them, and says, "Mine eye shall not spare, neither will I have pity."

Christ explicitly testifies against secrecy as hostile to religion. He gives his own example, John 18:20, "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret I have said nothing." He defines religion, John 8:12, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." He commands his disciples, Matt. 10:27. "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." He warns hypocrites that secrecy is impossible, Luke 12.2, "For there is nothing covered that shall not be revealed; neither hid that shall not be known." He exposes the false claim, Matt. 24:26, "Behold, he is in the secret chambers," and says "Believe it not." He denounces the motives of secrecy, John 3:19-21, "Men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

The apostles condemn secret systems. Paul describes secrecy as a heathen principle and practice, and says, Rom. 13:12, "Let us therefore cast off the works of darkness, and let us put on the armor of light; let us walk honestly as in the day." He warns secretists, 1 Cor. 4:5, that the Lord "will bring to light the hidden things of darkness;" and 2 Cor. 6:14-17, he rebukes the secrecy and boasted charity that harmonizes all religions: "What communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore, come out from among them and be ye separate, saith the Lord." John testifies, 1 John 1:6, 7, "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

But it is objected that secrecy is often necessary and approved of God and good men. There is such a secrecy. Every heart has that with which no stranger meddles. In every home there is much that is private and into which others may not pry. Nations have secret leagues and army sentinels, passwords, signs and grips, and may punish with death the berayal of their resources and plans of campaign. Why, then, oppose secret orders? Why is secrecy right in the one case and wicked in the other? Lawful privacy differs from sinful secrecy:

1. Lawful privacy is in matters that concern only ourselves. The inner life belongs to self and God. To know it all does not benefit wife or child; to be ignorant of it may save them much useless sorrow. Only as we need help, or can help others, is it wrong to hide heart secrets. So far as secret orders conceal private affairs and reveal the truth as it affects other men, families, churches and the state, they are not immoral, disloyal or un-Christian.

2. Lawful privacy is where safety and life make it necessary. We conceal private matters to guard against fraud and injury. Church courts conceal what might wrong the innocent, or scandals that decency and justice require to be secret. State secrets are only for war or diplomatic conflicts. Any lawful society may act with the utmost secrecy if it is needed to protect from injustice and violence.

3. Lawful privacy is a matter of choice with those who keep the secret; it leaves full liberty of action, and freedom conscientiously to determine what is right and will best promote public and private interests. Secret orders give no such privilege; but each initiate, on the judgment of others, swears not to reveal but ever conceal that which he does not know, and what may be duty to declare. He makes himself a slave to do or not to do what conscience, public welfare, and God's Word may demand otherwise; freedom is gone, but responsibility remains. No oathbound secretist is free to obey God, or church, or state; he must obey the behest of an irresponsible society, or as it may prove to be, a band of infamous conspirators.

4. The breach of privacy is only punishable by authorized officers, with just penalties, after crime is proved in a fair trial. The telling of secrets is only criminal as it slanders, brings scandal on religion, or abets the country's foes. But if, under an oath in church or state, a witness reveals the crime of immorality of a fellow-secretist, he may be punished with death, by a self-constituted court, without public trial. Dr. Finney's book on Masonry gives this as part of a Master Mason's oath: "I pro-

mise and swear that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election." The Royal Arch oath binds to concealment, "murder and treason not excepted," and to espouse the cause of a companion "so far as to extricate him from the same, if within my power, whether right or wrong." And all this under penalty of death.

Thus openness and secrecy distinguish the true and false religions. Christianity invites all to see its mysteries and make them known; and in the light of day its blessings are universally offered for acceptance. Secrecy boasts of beneficence, but guards against giving a crumb to any but the initiated. Its mysteries are magnified, but can only be seen in the dark, and under the strongest restraints lest its fraudulent promises should be exposed. The Christian's duty is declared by the apostle, Eph. 5:11, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

THE ESSENTIAL ELEMENT IN TRUE RELIGION.

Let it be well understood, my friends, that we are not satisfied as the Apostle Paul was not, until the whole City of Athens have heard of Jesus. We are not satisfied when a man says, we stand on the same platform with you because we believe in a Supreme Being. We do not believe in a Supreme Being, but we believe in **the only** Supreme Being—in God—the Father, Son and Holy Spirit. Now, if the statement is made that we are all standing on the same basis because we believe in *a* Supreme Being, I claim that even Satan is standing on the very same basis, and I do not want to be called a brother of Satan.

We know very well what the future is going to be. As it has been in the past, so it will be in the future; Satan will not leave religion alone. We can expect to find, exactly what we do find in the lodge, anti-christ. Now the lodge is anti-christian—antagonistic to Christ. My friend, if you leave Him out, you are antagonistic: "He that is not for Me is against Me." There is no such thing as neutrality in religion, and I want therefore to make this statement: that in the religious life I do not intend to call any man my brother, who does not believe in Jesus Christ. He is the only basis. That is not my word, but it is the word of Jesus Christ Himself for when some people came and told Him that his mother was looking for Him, he said, "He that doeth the will of my Father which is in heaven, the same as my sister, and my brother and my mother."

The gentleman speaks about the "fatherhood of God and the brotherhood of man." There is no such thing outside of Jesus Christ. And the fatherhood of God without Jesus cannot exist. He tells us plainly, who is His mother and His brother and His sister. He calls the men, the Pharisees, who do not believe in Him, vipers and hypocrites; who are then brethern? They that "do the will of my Father which is in heaven; and that can only be done through the truth and living faith in Jesus. It is some times said that the lodge is not a religion, but I claim that every organization that treats of the spiritual part of man in this life, and his spiritual welfare in the hereafter—every organization that has prayers and altars, and burial rites, etc. is a religion. Now, then, two systems of religion have been contrasted here in this convention. If you see any possibility of affiliating the two, I am at a loss how it can be done, because they are antagonistic and they cannot affiliate. I believe Christians in the past have made too many concessions. Let us take our stand that we do not recognize anybody as a Christian, who does not have a living faith in the Lord Jesus Christ.

You can not get a deep, rich Christian experience blessed on you at the altar. You get that by daily keeping the victory through the tests and trials.

The Bible teaches us that we can have an abundant salvation; all the peace, all the joy and gladness we want, and if we do not have it, it is our own fault.

THE HANDMAID AND THE MINISTER

Isaiah xxviii:15.

A minister mused in his study one morn,—
A popular man of to-day,—
"The Lodge is no good; of my strength I am shorn,
And it troubles me much when I pray."
A rustle was heard, lo! the "Handmaid" appeared,
And seated herself on his knee.
"There's no scandal in this," she softly declared,
"You've plighted your faith unto me.

"Not what you have sworn, but how much you esteem
This system which now you embrace;
How much am I worth to you stemming life's stream,
In seeking and keeping your place?"
The preacher replied, in a low tone of voice,
"You secure unto me, it is true,
Of pulpits a score, of appointments my choice;
But I think very little of you."

Indignant she sprang from the dominie's knee,
Exclaiming: "Why, this is bad news!
I warn you, say nothing in future of me,
But give it to deists and Jews.
The oaths, which are penal in every degree,
I'd suggest. This also is true,
If your people would see, they could see through me,
And dismiss and think less of you.

"Yet, here is a muzzle of workmanship fine,
'Twill stifle your voice like a charm;
Aye, wear it in mem'ry of me and of mine,
To save you in future from harm.
The tongue that instructs pray control, and ne'er voice
The secrets sublime you have heard.
The faithful breast assures silence, my choice;
I wish you to pledge me your word."

"Well now," said the preacher, this compact to seal,
"O 'Handmaid'! your muzzle I'll wear;
The secrets between us I'll 'never reveal,'
Which your sire and followers bear."
He glanced at the door, lo, the Handmaid was gone!
But Satan spoke up in her place:
"By women of old I felled many a one,
Shorn both of their strength and their grace!
"By Midian's women I caused Israel's sin;
By Delilah their strong Judge to fall.
Such methods those times were designed to win;
Now the Handmaid eclipses them all.
It is true, 'tis said, I am growing old,
But wisdom increases with years;
Your muzzle, just given, is lined with pure gold,
Undimmed by a lone widow's tears.

"In truth, wearing it, you are serving the Lord,
And will be a leader of men;
By removing it when declaring the Word,
You will make a disturbance then.
Discussion and prayer I dislike and I fear;
Cry peace to the flock of the fold;
The praise of the multitude then will you hear,
And not be turned out in the cold."

Congo, Mo. —Cherith.

OBJECTIONS TO FREEMASONRY AND SIMILAR ORDERS.

BY P. H. HENSLEY, SR.

Nearly all Masons make an absurd claim to a high degree of antiquity, which is purely mythical. Some assert that Freemasonry is as old as creation; others, that it began with Noah or Abraham. Probably all Masons agree that the institution is at least as old as the time of Solomon, and that the Temple was built by the Masonic order.

The following extract from the article on Freemasonry in the Encyclopedia Britannica is, in my opinion, substantially correct:

"The institution is not older than the beginning of the 18th century. It is, of course, easy to point out vague analogies between Freemasonry and the great secret organizations having social aims, which existed in antiquity. The Pythagoreans, the Eleusinians, the Essenes, and the Carmathites and Fedavi (the mystical Rationalists of Islam) have all been appealed to, by uncritical Masonic writers, in the hope of giving to their craft the doubtful authority and prestige of ancient descent. If the resemblances were more numerous and striking than they are, they would not prove an historical connection between organizations so widely removed from one another in time, and they would admit of explanation by the general doctrine of psychological identity.

"Besides this, the superficial resemblances are accompanied by radical differences. The mere conception of Freemasonry implies cosmopolitan brotherhood; and this was impossible in the ancient world. If, indeed, the genuine legends of the craft were followed, its original would be traced to the creation, the flood, or at least to the building of Solomon's Temple. Accordingly, one of the most popular and voluminous Masonic writers of the 19th century, Rev. Geo. Oliver, informs the world that Moses was a Grand Master; Joshua, his deputy; and Aholiab and Bezaleel, Grand Wardens. Again, a likeness, sometimes real and sometimes fanciful, between the sets of symbols and ceremonies used has led many writers to see an organic connection between Freemasonry and the Assassins, the Rosicrucians, the Templars, the Illuminati, the Carbonari, the Hetairia and other social and political societies, old and young, of the most widely different aims. The true historical precursors of the modern fraternity of Freemasons were the mediæval building corporations. Of these, the most distinctive type is to be found in the stone-masons of Germany."

Operative Masonry has, of course, always existed, but without any expansion into fanciful and useless degrees, such as characterize the theoretical, speculative and merely ornamental parlor-Masonry of modern times. Besides, there is no evidence of any unbroken historical continuity between the ancient and modern stonemasons; much less between the ancient stone-masons and the modern Freemasons.

Several of the most popular Masonic legends are taken from the Jewish Cabalistic and Talmudic traditions, which are extremely, if not totally, unreliable. The claim that Adam, Lamech, Noah, Abraham, Moses and Solomon were Freemasons is simply fraudulent. Masons say that they have evidence to prove their claims, that is unknown to the outside world, and that no one except a Mason is a competent judge of the question of their antiquity. This is another false and preposterous claim. It is all mere assertion and superstition and idle tradition. Their claim of being "more ancient than the golden fleece" is on a par with the story of the golden fleece; it is all pure fiction.

If such an institution as modern Freemasonry had existed for thirty centuries, the references to it by the heathen, Jewish and Christian writers would have been numerous, distinct and unmistakable. The secrets of the order might have remained unrevealed, but the fact of the existence of the order would have been a matter of historical record. Freemasonry would gain more than it would lose by abandoning a claim which every impartial historian knows to be untenable.

That stone-masonry and parlor-Masonry are radically distinct is evident from the fact that a person may take all the thirty-three degrees of the latter and yet not know how to lay a brick or dress a stone.

Vain Distinctions.

Masonry is a purely artificial and unnecessary institution, and creates artificial distinctions among men, that are in opposition to the cosmopolitan character of both Christianity and true humanity. The ties of family, of community, of nation, of race and of religion are necessary, the most of them being imposed by nature itself; but the ties of Freemasonry are altogether artificial.

The Scripture says: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Masonry, in effect, says, "and still more especially unto them that are Masons." There is a reason for special kindness to them that are of the household of faith; for in helping them, we help the cause for which they labor; and, above all, in such cases, we are ministering to the Lord himself; for He says: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

But the claim of a Mason in distress to the help of another Mason is only the claim of humanity, unless the one in distress happens to be also a Christian. Yet, a Mason is under higher obligation to a Mason, even though not a Christian, than to the most devout Christian who is not a Mason.

We want no such limitations on our charity and humanity. We are commanded to do good to all men, as their need and our ability and opportunity may require and admit, showing especial attention to those who are, in our judgment, genuine members of the household of faith. The Church of God comes before all human institutions, and whatever usurps its place is idolatrous in its nature.

In the presence of distress, all merely outward distinctions should be forgotten, and nothing should be considered but the needs and merits of the case. Masonry imposes upon its members an obligation to do more for a Mason in distress than for others, even though they may be more deserving of aid; i. e., if one or the other must be neglected, the merits of the case being about equal, the claims of Masonry must be more binding than all other claims. The quality of mercy is not, or ought not to be, strained in any such way.

This objection applies to all other secret societies that impose such obligations and create such vain distinctions, including all the silly Greek-letter societies that have proved such a curse to college life. Merit counts for but little when it comes in contact with Masonic obligations, or those of any secret order or fraternity.

Ladonia, Texas.

Obituary.

SAMUEL M. GOOD.

Samuel M. Good, of San Diego, Cal., died November 8, 1910, aged 77 years. He was the older son of the late Charles Good, and moved from Logan, Ohio, with his father, brother, and older sister, to Des Moines, then Ft. Des Moines, Iowa, in the early fifties. They drove all the way, there being no railroads at that time in the West. When a young man he studied medicine at the Keokuk Medical College, but never practiced. Was engaged in business in Des Moines for a number of years, and later took care of his father's estate. Later he moved to San Diego California. He was converted a number of years since, and later preached. Had been a prominent lodge member, but left them all to follow Jesus. Many of the poor at Des Moines and other places gratefully remember his kindness to them when in need. Was married to Sarah Rittgers, who survives him, and who helped to make their home a real Christian mission to guests who came and went. He leaves a brother, C. H. Good, and a sister, Mrs. Sarah A. Nysewander, of Des Moines. The older sister died about three years since.

Editorial.

WORDS ABOUT FIGURES.

The list of dates on another page, though limited and exclusive, and though annotated by restricted memoranda, yet represents study and reflection begun many years ago, to which has been added writing with careful revision. Inclusive as the result might happen to appear to a novice, one already versed in the Masonic biography of Washington is likely to notice that it is exclusive and limited. Passing by things that could be omitted, the task still included condensing revision, and has produced not an essay but an index. Its condensed form adapts this to quick reference; its classification and collocation of dates adapts it to prompt, efficient study; while its fund of arranged material adapts it to the construction of short lists for special use by writers or speakers. The time appears not far distant when lecturers of the National Christian Association will be glad to keep this list of dates at hand—in fact, any one interested in helping more privately may well use the precaution of preserving it for ready reference; since, besides being liable at any time to encounter the standing argument that Masonry must be excellent for Washington was a Mason, he may soon have to meet, or forestall the influence of the erection and dedication of a new building at Alexandria for the lodge which after his death assumed the name of Washington.

"AGAINST THE UNIFORM WAGE."

To what it had previously said, the Boston *Watchman* added, November 24, an editorial relating to some needs of the trade unions. It has not yet, so far as we discover, reached the point of advising the unions to throw off the clog of mediæval lodgery; yet it says: "While we have constantly approved the work of the labor unions in improving the condition of their members and of wage workers in general, we have also constantly insisted that there are three things which labor unions must abandon before they can render the highest service to their members and to society in general. These things are the uniform wage to good and bad workmen alike, the limitation of output, and the unfair treatment of non-union workmen. The finest labor union in America, the Brotherhood of Locomotive Engineers, has never endorsed either of these, and has always insisted that the members of the brotherhood should prove themselves thoroughly trustworthy and competent engineers in order to retain their membership in the order; and the Brotherhood has also taken up the grievances of non-members the same as the grievances of members. By this fairness it has commended itself to the management of railroads and to the public; and to its breadth and fairness it owes the very high stand it occupies in the regard of the people, and the great influence it has with managers of railroads. The question of the uniform wage has now been taken up by the brass factories of England, and both employers and workmen are arranging a scale of wages which shall vary according to proficiency and industry. It is neither honest nor good policy to insist on uniform wages. It kills individual enterprise, and degrades the whole class of workers to the level of the most shiftless and inefficient, and it is opposed to natural laws which cannot be ignored without disaster. It invites the poorest workmen to become members of the unions, and repels the more enterprising and ambitious workmen. The movement among the brass workers of England will be imitated by others; and we believe a better and brighter day will dawn for labor when, in regard to the three things we have mentioned, all labor unions shall stand on the same ground as the Brotherhood of Locomotive Engineers."

SHORT TWENTY MILLIONS.

Thomas Barber of No. 105 Rogers avenue, Brooklyn, New York, joined the Knights of Pythias twenty-five years ago. He recently received notice that his premium had been increased from $5.20 to $24.70 per month. He is not lonely, for there are some 7,000 other members in the same plight. Mr. Barber has appealed to the courts.

Milton B. Bucky, an attorney of No. 80 Broadway, signed the complaint made to Attorney-General O'Malley as counsel for Mr. Barber. The communication, in part, is as follows:

"Enclosed herewith, I beg to send you true copies of two communications received by my client, Thomas Barger, of No. 105 Rogers avenue, Brooklyn, from the Supreme Lodge Knights of Pythias. Mr. Barber holds certificate No. 9731 of the fourth class in the Insurance Department, issued July 29, 1885.

"Bringing the financial condition of this association down to date, we find an admission in their statement of carrying insurance of the fourth class amounting to $20,667,500, with cash on hand to pay said sum of $615,568. Not only do they admit their present insolvency, but they concede this state of affairs had existed for several years unbeknown to my client. They further admit that the cash on hand for this fund 'will last only a few months.'"

The communication concludes with a formal demand for proceedings to prevent the Supreme Lodge from transacting further business in this State, and for the appointment of a receiver.

In love's battles he who loses, wins; and it is more glorious to be conquered than to conquer.

CLASSIFIED WASHINGTON DATES.

I. MASONIC MEMBERSHIP OF GEORGE WASHINGTON.

1752-1799. Only in Fredericksburg, Virginia.

1752, November 4. First degree. Age 20.

1753, March 3. Second degree. Age 21.

1753, August 4. Third degree. Age 21.

1752-1753. Initiatory period, 9 months. Age 20-21. Intervals, 4 and 5 months.

1784. Named honorary member of Alexandria lodge.

1789. Named honorary member of Holland lodge, New York.

1799. Death reported to Grand lodge, only from Fredericksburg.

II. ATTENDANCE.

1752-1753. 9 months, 3 times for initiation.

1753-1758. From end of October, 1753, to end of December, 1758, largely absent in military service.

1754-1758. French and Indian war; Masonry finds no evidence of lodge attendance.

1759-1774. Mt. Vernon 15 years. Masonry finds no record of attendance.

1775. Masonry reports his not attending military lodge at Boston.

1777-1778. Masonry finds no record for Valley Forge.

III. RELATION TO OFFICES.

1777. Declines to consider being grand master of Virginia. Mentions having never been master or even warden of any lodge.

1780. Project to make him grand master of America, ineffectual.

1781. Lodge in Newport, R. I., records that its special committee finds him not to be, as was supposed, grand master of America, or even master of any particular lodge.

1788. Called master of Alexandria lodge one year, during which he is said by Masonic authority never to preside, or even attend.

1799. December, a few days earlier than his death, receives no mention as past master in report of Alexandria lodge to Virginia Grand lodge.

IV. HIS OWN WORDS.

1777. Mentions having never been master or even warden.

1780-1783. Within this period declines to advise his aid-de-camp to join. Styles Masonry "For the most part, child's play." Avers that it "Might be used for the worst of purposes."

1798. Writes in correcting an "error," "The fact is, I preside over none; nor have I been in one more than once or twice within the last thirty years."

V. PERIODIC DATES.

1752-1799. Age 20 to death. Fredericksburg lodge. Largely inactive or absent.

1752-1753. Initiation; 9 months.

1753-1758. Largely absent in military service. Masonry finds no lodge attendance during French and Indian war.

1759-1774. Retires from army at end of 1758; January, 1759, marries. Lives at Mt. Vernon 15 years. Masonry finds no lodge attendance.

1775-1776. Boston and Long Island. Masonry finds him absent from military lodge, at Boston, and finds the lodge itself expiring on Long Island. About this time North American Masonry is moribund.

1777-1778. No record of any lodge at Valley Forge.

1769-1798. "Except once or twice" absent from lodge, according to voluntarily written certification.

SCHOOL AND COURT AUTHORITY.

We call attention to an article by S. J. Wettrick in *The World To-day* for December. It begins and ends the first paragraph by saying: "High school fraternities are threatened with extermination.................... Courts of last resort have, without exception, sustained the school authorities." A former superintendent of the Chicago schools, said, several years ago: 'I cannot conceive of the permanent existence of what is known as the American public school, if the fraternity spirit continues and grows as it has during the ten years past.'.............. The sooner college fraternities...... sever all relations with high school fraternities, the better it will be for them. Just now they stand in some danger, other than that which may come to them as a result of the agitation against high school fraternities, and which they might incur by seeming to assist them. In more than one State, strong movements are on foot for the abolition of fraternities in the State universities. In Wisconsin, for instance, the legislature, under a resolution introduced by a fraternity man, is investigating the advisability of doing away with fraternities in the State University. .... The courts have gone to the extent of holding, that rules which deny to pupils who are members of fraternities all the privileges of the high school except those of the class rooms are valid. But these rules have become inadequate, and the continued activities of the fraternities have compelled school boards to adopt rules imposing the penalty of suspension or expulsion. The fight against this rule has not gone beyond the trial courts; but in Chicago and Denver, the only cities in which the rule has been contested, the lower courts sustained the school authorities.............. The action was brought to restrain the board from enforcing the rule.

The trial court found that the influence of fraternities injuriously affected the good order and discipline of the school; that it had a tendency to destroy scholarship; and that the rule was reasonably necessary The Supreme Court, in approving these rulings of fact, said: 'The evidence overwhelmingly establishes the fact that such fraternities have a marked influence on the school, tending to destroy good order, dicipline, and scholarship. This being true, the board is authorized, and it is its duty, to take such reasonable and appropriate action, by the adoption of rules, as will result in preventing these influences.' .... The Supreme Court quotes from the *Gamma Eta Kappa Magazine*: 'The principal of the Seattle High School does not know what a fraternity is, or he would not attempt to enforce his proposed futile plans.' "

While the writer of the article discriminates in favor of college societies, at least in appearance and in some degree, he yet treats the legal questions with recognition of their legal status, or their relation to court precedent. "There are two cases involving the rights of secret societies in colleges, which we shall here notice, chiefly because they are always urged upon the court by some side or the other in the high school cases. In the Wheaton College case, the right of a student who had been suspended for joining the Good Templars in violation of a college rule, was involved. The court disposed of the case in short order, by saying in substance that Wheaton College is a private institution, resting upon private endowment, and deriving no aid whatever from the state. The state or public, therefore, has no interest in it nor authority to say how it shall be governed; and the court has no more right to interfere than it would have to control the domestic discipline of a father in his family. It will at once be seen, that this case furnishes no precedent for questions which arise in connection with public schools.

"The earliest reported case.................. was the Purdue University case.............. about thirty years ago. .... This case, though often cited by the high school fraternities in their losing fight, is no authority for the contention that a student may not be denied the privileges of a school for participation in fraternities. That the court was of an opinion directly opposed to this contention, is shown from the following, quoted from the decision:

'The trustees have also the undoubted right to prohibit the attendance of a student upon the meetings of such Greek letter fraternities, or from having any active conection with such organizations, so long as students remain in the control of the university, whenever such attendance.......... tends in any material degree to interfere with the proper relation of the students to the university.' .... (In another case) The court said that the fact that no rule had been prescribed prohibiting the act, did not preclude punishment for it, and answered the argument that the act was not cognizable by the authority, because it was not committed during school hours and in the school room, in these words:

"'The school authorities have the power to suspend a pupil for an offense committed outside of school hours, and not in the presence of the teacher, which has a direct and immediate tendency to influence the conduct of the pupils while in the school room, to set at naught the proper discipline of the school, to impair the authority of the teachers and to bring them into contempt and ridicule.' "

We conclude these extracts by a copy of the final paragraph.

"The principles of law deducible from the foregoing, may be briefly summarized as follows: First, school authorities have authority to make all reasonable and necessary rules for the government of a school; second, it is the duty of pupils attending a school to obey the rules; third, the right to attend a public school is not absolute, but conditional; and, fourth the right to attend may be denied for a violation of rules prohibiting acts that are detrimental to the interests of the school. If it be admitted, then, that high school fraternities are detrimental to the interests of a school, we are forced to the conclusion that they may be prohibited, and that pupils who participate in them to the injury of the other pupils and the school, may be suspended or expelled, and may be denied any or all of the privileges of a public school."

We advise those interested in the legal aspect of the fraternity question, to read the whole article from which these extracts have come. It occupies about six pages of *The World To-Day*, Among the other articles to be found in the same issue of this valuable publication, are "A road that made history" (Illustrated). "What Grace Dodge has done for the working girl," "The world from a dirigible" (Illus.) "Our brothers, the immigrants," and others with similarly attractive titles. There are also sixteen pages, including illustrations, treating the "Events of the month." The magazine is published by *The World To-Day* Company, 120-150 Sherman St., Chicago.

PARALLEL LINES OF PROCEDURE.

The American Federation of Roman Catholic secret societies, meeting at New Orleans, condemns the new government of Portugal, which has ordered the Jesuits out of the country. This is nothing new, for with good reason "They have been banished, either partially or entirely, no less than thirty-nine times from the different kingdoms and states of Europe." It is only a matter of course, that they dominate and guide the other secret orders and the entire federation composed of them. At the meeting in New Orleans, the secret federation adopted the following resolution relating to Portugal:

> "The American federation of Catholic societies, numbering 3,000,000 of members, in convention assembled at New Orleans, wishes to put on the record the horror felt at the inception of the so-called republic of Portugal. President Braga and his associates began their career as rulers by persecuting religious men and women without an accusation of a crime or the pretense of a trial. They made wholesale confiscation of the property of these religious people and dragged defenseless nuns from their schools, hospitals and orphanages, submitting them to vilest insult.
>
> "As men, we consider that President Braga and his associates have disgraced their manhood; as citizens of a great republic we despise such a pseudo-republic as they have set up; and as Catholics we repudiate such men as being any part of the great church that contributed so much to the glory of Portugal in the days of her world-wide domination. Therefore be it resolved, that we express our unqualified approval of the wise policy of the United States in delaying to recognize this so-called republic of Portugal, because no stable government can be founded on injustice and ungodliness."

The dark orders denounced the National Educational Association, alleging that it is "attempting to set up in this country an educational trust as a menace to individual liberty and to the primary rights which every American citizen enjoys of choosing the kind of education which he may give his children."

True to the animus of their ecclesiastical system, these Romanist secret societies opposed holding graduating exercises in Protestant churches, and, speaking together, protested against reading the Bible in schools. Their dark conclaves suggest the Dark Ages.

Representing an enrollment of three millions, these secret societies voted an open demand for "some suitable compensation" for whatever secular education Catholic schools saw fit to dole out to their pupils.

The Congress of the United States, notwithstanding it is bound by the prohibition of the first amendment of the constitution, that "Congress shall make no law respecting an established religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press"—was urged by the federated secret orders to alter the postal law so as to prohibit transmission by mail of "books, papers, writings and prints which outrage religious convictions and contain scurrilous and scandalous attacks upon the faith."

Apparently an illustrative result of this might be, that while Jesuit denunciations of Bible reading in public schools would be suitable matter for the mail, Christian allusions to image worship in parochial schools would be prohibited postal matter. Not only was Congress urged to make anything unfavorable to Romish superstition unmailable, but besides this, "Catholics everywhere were urged to make prompt and vigorous protest against the publication of every newspaper or magazine article offensive to the church, and to withdraw support from all such publications, whose management paid no heed to written or oral protests. The establishment of an international Catholic press association was indorsed." Silence is thus enjoined upon the American press under threat of an Irish boycott.

While the Jesuit society, through its Hibernians, Knights of Columbus, and other kindred combinations, attacks freedom of speech and of the press, Freemasonry is flagrantly sharing in betraying the same principles and seeking the same ends. Both Jesuits and Masons ask hostile legislation. Some States have already granted Masonic laws which probably could not be squared with the requirements of the National Constitution respecting congressional legislation. Thus the Masons prepare precedents for the Jesuits.

Edmond Ronayne, who had withdrawn successively from Romanism and Freemasonry, long ago noted the parallel character of the systems. Comparison between them is a feature of his remarkable book "The Master's Carpet," his familiarity with both systems of superstition apparently qualifying him to show their common foundations. In its preface, written more than thirty years ago, he said: "Although I have been a member of the fraternity for a number of years, though I have been exalted to the highest office among my brethren in the lodge, and have received the unanimous plaudits of the Grand Lodge of Illinois, in 1872, yet accepting God's Word as the rule of my faith and practice, I insist upon it that I have just as much right to secede from the institution of Freemasonry, and to cast off all allegiance to its extra-judicial and iron-clad oaths, its inhuman death penalties, and its anti-Christian and idolatrous worship, as I had to secede from the idolatrous worship of Rome just thirty years ago."

His theory respecting the two systems, with which he is familiar, is worked out in the book itself; and in view of the resolutions now passed outspokenly by the Romish secret orders, the "Master's Carpet" may perhaps seem to recall some readers to review, with freshened interest due to the reinforcement of the logic of events, the theory long taught by that remarkable exponent of the Masonic system, of which he was once an eminent representative, Edmond Ronayne.

A WORLD CONFERENCE.

Canada, Cuba, Mexico, Brazil, Syria, Germany, China, India, Japan with other countries, contributed delegates to the First World's Christian Citizenship Conference. The aggregate accredited delegation was almost two thousand, of whom possibly nine tenths were men. Admission tickets for delegates cost one dollar, and the meetings were held in the Chambers-Wylie Memorial Presbyterian Church in Philadelphia. A local patronage increasing daily, Nov. 16-20, must be added to that already mentioned. A large proportion of leading men was included: preachers and business men, educators, lawyers, generals, judges, legislators, ex-governors and others. More than threescore speakers were on the program, yet each was a specialist on his particular subject.

"The interest, which was marked from the very beginning, went on intensifying until a deep sense of awe and of personal accountability, painful to experience, seemed to settle down upon the vast delegation while speaker after speaker emphasized, each from a different point of view, the sovereignty of God as the author of government and that of Christ as the ruler of the nations."

The Declaration of Principles included acknowledgment of universal obligation to God, the lordship and authority of Jesus Christ, revelation of God in the Bible, national righteousness involved in acceptance of these principles. The program of activities seems to involve opposition to the monarchical form of government, if we understand rightly. It does certainly include suppression of moral evils. The family is to be maintained, divorce and unchastity being contended against. Divorce following unchastity will be excepted, but polygamy will be condemned. Christian education in the public schools is to be sought again. Peace, international courts, reformed court procedure, reformed prisons, rights of labor, together with absence of child labor and of license for evils—these are things to be sought through the agency or advocacy of the organization. This is a great movement, enlisting great men. It has for support not only vast resources of personality, character, learning, and wisdom, but also the contributions of those whose ample means enable them to provide a financial basis for its operations.

When we look for encouragement to hope that, among the results will be defeat of organized secret conspiracy, we fail to find it mentioned by name, yet do not fail to note principles and tendencies which belong to fundamental antagonism. The exaltation of Christ, considered alone, is soundly encouraging. It heaves like a great tide against the barred door of the lodge, behind which even his ordained servants may not breathe his forbidden name.

Modern Secret Societies

BY

CHARLES A. BLANCHARD, D. D.

President Wheaton College, President National Christian Association, ex-President Sabbath Association of Illinois, etc.

A brief treatise for busy people and specially intended for ministers and teachers.

Part I.—Clearing Away the Brush. Part II.—Freemasonry, Next to the Jesuits, the Most Powerful of Secret Orders. Part III.—Related and Subsidiary Lodges. Part IV.—Concluding Chapters.

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TESTIMONIES OF PASTORS

REV. E. P. GOODWIN, D. D.

Late Pastor First Congregational Church, Chicago

Why, the very claims that put Masonry back into antiquity, if they are to be granted, would only prove it heathenish.

A. J. GORDON, D. D.

Late Pastor Clarendon Street Baptist Church, Boston

The heart cannot be halved; and he who attempts to love the church of God with one hemisphere of his heart, and the secret society with the other, will speedily find that he is very much more of a lodgeman than a churchman.

REV. B. T. ROBERTS

REV. B. T. ROBERTS

Late Editor of The Free Methodist

For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny Him—that is, be a good Mason and a good Christian at the same time—would be treason to Christ.

REV. O. P. GIFFORD

From an address delivered in Boston in 1889

The multitude of secret societies is something wonderful. It would be easier to take the census of the frogs in Egypt, or the lice on the persons of Pharaoh's people.

They tell us to spare this or that secret order, but it will not do. They are all organized on a false basis of morality, and our eye must not spare, any more than did Samuel when he slew Agag.

REV. M. C. RANSEEN

Vice-President Swedish Lutheran Augustana Synod

From personal observation, as well as from authors on the secret lodge system, I have more and more come to the conclusion that the principles underlying the secret orders, and operating therein, are radically different from the principles laid down in the Word of God, and governing true Christianity. Faith, hope and charity in the secret societies are not the true Christian faith, hope and charity.

REV. P. S. HENSON, D. D.

Pastor Baptist Church, Boston

Secret political organizations are utterly foreign to the genius of our free American institutions. Whatever plea may be made for their necessity under despotic governments, where free speech is throttled and death is the penalty of attempting reform, surely there can be no excuse for such secret oath-bound cabals in a republic like ours, where the people are the sovereigns and every man has absolute liberty of political action. * * *

We are often told in vaunting speech of the illustrious names that have given their sanction to secret societies. No matter for that—the name of Jesus is above every name, and His name is recorded in reprobation of them

DR. P. S HENSON

If men love as Christ loved they will live as He lived; and again, if they live as Christ lived, they will love as He loved.

ORDER OF SERPENT.

In connection with the seventh national encampment of the United Spanish War veterans at Denver, Col., August 29-31, there was a gathering of the Grand Lair of Colorado, Military Order of the Serpent, which occupies much the same relation to the United Spanish War veterans that the Ancient Arabic Order Nobles of the Mystic Shrine does to the Masonic order. At this gathering a large class was initiated and among the candidates was Col. Theodore Roosevelt, who is a member of the United Spanish War veterans, having served as a colonel of the First United States Volunteer cavalry during the war.

The following orders, Bolotina No. 1, have been issued by the grand gu gu grandississimo of the Grand Lair of Colorado:

"To all Faithful Sons of Khatee Puna.

Greeting:

"Know ye, that the All Wise One, the Great Shining Light of Pago Pago Zamboango, even Khatee Puna having gazed with compassion upon his faithful priests who dwell in the foul Provence of Colorado, did come forth from the cool and odorous depths of the dark green jungle and did journey to the vile Barrio of Colorado Springs, where on the fourth day of the seventh moon, and of the sixth year of our Sacred Priesthood, he did sit in majestic and awful judgment upon those who came before him.

"Wherefore it is fitting that his judgment and his pleasure be made known to all.

"Therefore, attend ye!

"There are they who having served him faithfully and well, did now receive their reward.

"Companion Thomas P. Boutwell of the foul Barrio of Denver, whose faithful service is only equaled by his depthless hatred of Americanos, was named Grand Gu Gu Grandississimo.

"Companion C. C. Bull, of the foul Barrio of Trinidad, whose greatest joy in life is to inflict tortures upon our hated foe, was named Grand Datto.

"The title, Thrice infamous Inferior Grand Gu Gu was, for faithful service, bestowed upon Companion Robt. F. Silvers, of the foul Barrio of Denver.

"Grand Lord High Keeper of the Sacred Amphora was named that slim and sinuous companion, A. M. Mitchell, of the foul Barrio of Denver, keeper of the money bags and hater in general of the Americanos.

"Four faithful priests bowed their necks and were named.

"Slick and Slimy Keeper of the Ophidian Hear their names and tremble:

"Companion Crum Epler of the foul Barrio of Pueblo.

"Companion David M. Ralston of the foul Barrio of Trinidad.

"Companion Quince Record of the foul Barrio of Denver.

"Companion J. Floyd Neff of the foul Barrio of Colorado Springs.

"Hear Ye Further:

"Many vile and despicable dogs of Americanos did beseech the blessings of Khatee Puna, and, after awful torture, they were admitted to gaze upon the beauties of their Master and partake of the Virus.

"The Sacred One moved in solemn pageant through the streets of the city, accompanied by the dread fire thrown from Heaven in the days of old and to the sweet music of the Sanctified Sheeps Hide.

Proclamation.

"Be it Known, that the Supreme Lair of the United States will convene at the foul Barrio of Denver, August 29, 1910. All true and faithful Sons of Khatee Puna dwelling in the Provence of Colorado are commanded to do homage unto the Sacred One at that time and place.

"Each Companion is further commanded to provide himself with proper costume and present himself at Grand Lair of Colorado headquarters for registration.

"All true and faithful Sons of the Great Light of Day are earnestly and cordially invited to join with us.

"Balangiga Lair No. 1 of Denver,

will exemplify the degree work, and in conjunction with the Grand Lair of Colorado will endeavor to entertain the Supreme Convocation and all visiting Snaix with true Jungle hospitality.

"I have spoken.

"Thos. P. Boutwell,
"Grand Gu Gu Grandississimo.

"I have written.

"Robt. F. Silvers,
"Thrice Infamous inferior Grand Gu Gu, "Room 21, Barth Block."

"The See and Believe Calendar," 8x10, large type, Scripture verse at top of each page, is a convenient and helpful assistant for home or office. Address the Peculiar Publishing Co., R. D. No. 3, Woodburn, Oregon.

News of Our Work.

Our former Michigan Agent, Rev. G. A. Pegram, has been called to Parral, West Virginia, to the bedside of his father, who is seriously ill with heart trouble. Brother Pegram will have the sympathy of many, and some may be glad of the opportunity to write him at the above address.

SECRETARY STODDARD'S LETTER.

Graterford, Pa., Dec. 17, 1910.

Dear CYNOSURE: This is my last letter for 1910. How the years hurry along! "That thou doest, do quickly," is the injunction for the one seeking to make conditions better. In their ignorance and folly multitudes are naming themselves Owls, Moose, White Rats, and what not. Do these have any conception of the importance of life, the brevity of time, or the eternity to which they hasten?

After my last report I hastened to my Roseland, Nebraska, work. Brother Burkhard had anticipated my coming, and arranged the meetings, which were held in the Mennonite church about four miles from Roseland. The attendance gave evidence of a live interest. Good suport was given in CYNOSURE subscriptions; the collection amounted to $9.57.

A visitor who said he represented the Woodmen attempted a justification of that organization. The value of his judgment will be seen when it is observed that he did not distinguish between the belief in a Supreme Being and the coming to God through Christ. He referred to the lodge requirements of belief in a Supreme Being, in trying to prove it Christian. Like most lodge men, he failed to have a clear understanding as to what Christianity requires.

Our Mennonite friends in that country have been greatly blessed. The struggles of the pioneer have brought the rewards anticipated, and now they gladly send the missionary, and encourage those trying to make the world better.

At Blue Hill, Nebraska, my next place of lecture, I found a great need. The address was given in the school connected with the Missouri Lutheran Church. Mine was not the first discussion of the Lodge question at this place; and a division in the Church had come because of Lodge folly. Many were still in need of what I had to bring. One man was said to have given, as a reason why I should not come, his fear that his brother would be converted, and lose some lodge insurance. Many seem more afraid of the loss of a little money than of the loss of their souls. Pastor Ernst is well informed regarding the lodges, and is nobly contending for the right.

Correspondence with our Covenanter friends of the Beulah Church, near Mount Clare, Nebraska, resulted in the arrangement for the lecture delivered in the M. E. Church there. A Brother Conner of this church had heard Mr. Ronayne lecture. He was delighted with my coming, and gave good support. Rev. Mitchell, the much beloved pastor, cared for my needs, and helped much. I was told of many open doors which I could not now enter but shall reach, God willing, at a later date. While the great Northwest changes with the years, there are great opportunities for good along reform lines.

The fast-speeding train brought me to Wheaton, Illinois, in time to enjoy the Thanksgiving services with the loved ones there. The return home was rapid and without accident. Surely, one who has traveled for twenty-five years (twenty or more thousand miles per year) without serious accident, has abundant reason for thanksgiving.

For the past two weeks work has been in the "City of Brotherly Love" and to the north of Philadelphia. Addresses were gven in Faith Tabernacle, a Primitive Methodist, in a Free Methodist, and in the Geiger Memorial Churches, Philadelphia.

I found our good friend, Rev. Wesley Ankins, of the Faith Tabernacle Church, full of faith and good works. It was pleasing to note the enlargement of his work. There is now a day school for children, together with a training school for the workers. The printing press had been removed to more commodious quarters. There were reports of progress all along the line. A good response in Cynosure subscriptions was given at the conclusion of my lecture. This is the second address before the students of this school. The attendance was nearly double that of last year.

I find the Owls, Lions and Moose are getting into this country of late. It is thought other lodges are not being supported as in other years, the tendency being (like the styles) to run after the latest.

To-morrow, God willing, I speak here morning and evening in the Church of the Mennonite Brethren in Christ. It has been some ten years since I last spoke here. yet I find some who remember truths I then presented. How many are saved from entering the lodge by the timely presentation of truth, God alone can tell. Let us hope and pray that the harvest may be great.

W. B. Stoddard.

OUR SOUTHERN AGENT.

Shelby, Miss., December, 1910.

Dear Cynosure: I have lectured and preached antisecrecy sermons since my last letter at the following places: Moreland, Natchez, Natchitoches, Shreveport, Gibsland and Ruston, Louisiana; Jackson, Belzoni, Wasp Lake, Quito, Shelby and Duncan, Mississippi; and Gates, Tennessee. While the Lodge is strong in every point, I find a gradual awakening of the people to the evils of sworn secrecy. I remained two days in Natchez, La. The people here. with very few exceptions, are very ignorant. The public schools are in session for only six to ten weeks in the year, and even then very few parents will spare their children out of the cotton fields to attend school. Very few negroes about Natchez can read or write and a great many of the poor whites are equally ignorant.

I spent two days and nights in Natchitoches and preached twice. It is the third oldest town in the United States, the oldest in Louisiana, and the most old-fashioned and non-progressive in the State, of which it was at one time the capital. It is beautifully situated on the banks of the Old and Cane Rivers, four miles east of Red River, in a very rich cotton belt, and has 5,000 inhabitants, almost entirely a non-progressive but very hospitable class of French Creole and Canadians. The State Normal School (white) is located here and the Government has built a very handsome postoffice, which aside from the court house, jail, and Catholic church and asylum, are the only inviting and commendable structures in the town. The school facilities for the negro are very insufficient. There is more ignorance and downright superstition here than in any other town of its size in the state. There are three negro Baptist and two negro Methodist churches, one white Baptist, one white Methodist and one Catholic church, and one Jewish synagogue. Secret societies are very strong; but negroes own very little real estate, and are not conducting a single business enterprise commensurate with the population. While cotton has sold from fifteen cents to twenty-six cents per pound in other sections of the country, the negroes have only received nine cents to fourteen in this section. Nevertheless the Lodge sharks find good bait here at the expense of these poor, deluded and misguided people.

I spent two days and nights in the most attractive, thrifty and progressive city of Shreveport, La., preached two sermons and delivered two lectures. Half of the population of Shreveport are negroes. They own fully twelve per cent of the real estate, are conducting some very profitable business enterprises, and have about twenty-five churches, two very fine Normal institutions and a good public school system.

I remained a day and night at Gibsland, La. Prof. O. L. Coleman, with the assistance of a few Northern philanthropists, has purchased and paid for eighty acres of land, and erected two fine two-story brick buildings and a commodious two-story frame building, under the name of Coleman College. Their 1910-11 enrollment is 300 students from various parts of the country.

I was also for a day and night again in Ruston, La., and found Prof. Powell and his able corps of assistants at Ruston Institute as busy as beavers. The roll of students is rapidly increasing.

I have distributed tracts and secured a number of CYNOSURE subscribers at each point. I think I will move to Alexandria, La., as soon as I can get hold of funds sufficient.

Yours in Him,
F. J. Davidson.

THE VALUE OF A TRACT.

Mr. Wm. I. Phillips.

Dear Sir and Brother: I am glad to be able to write you again. I have been sick for three months, but am better now. I was over to Gaines Landing in August, just before I was taken sick. I went to visit the Women's Meeting. I found that Brother Morris was an old Mason, but had quit about five years ago. I asked him why he quit. He said.

"I was at Arkansas City when you distributed those tracts against the lodges. I never had heard anything against Secret Societies before, but after I listened to your lecture I began to think, and the more I looked into the thing, the worse I got against it. I thought the lodges were all right until that Friday evening when I took that tract you gave me and carried it home and read it, and then I began to pray, and ask the Lord, if it was wrong for me to belong to a secret society ,to please show it to me. I was dissatisfied. I did not want to meet my lodge any more after I read that tract, but I went to a minister over here and asked him about it. He said, 'Yes; it is wrong, and I am going to quit too.' He did quit; but he never told what he quit for; he just dropped behind with his dues until he was dropped out.

"I kept on awhile sending my dues, but stayed away myself, and I had ceased to pray about it. I then saw myself as two in place of one man. And I stood and looked at my double, and saw that he was tied up just as a spider ties a fly. And while I was looking at myself, some one said, 'That is the way the lodge has you tied.'" Mr. Morris said: "I waked up, and told my wife that I was going to quit the lodge, and next morning I went to the Worshipful Master and told him I was done with the Masons. He asked, 'What on earth is the matter with you, are you afraid because that woman spoke against the lodge? or did you eat some fat meat and have a dream?' No; I did not quit for what the woman said; but she did put me to thinking, and that tract put me to praying, and God answered my prayer by showing me how I was tied up in Masonry; and you may call it superstition, or whatever you please, but I will never go into another Hall again to meet and pray with a lot of gamblers, drunkards and saloonists, and call them brothers.' The Worshipful Master hated to give me up; but I left, and my wife quit the Eastern Star; and all of this came from reading that tract."

I said: "Well, thank God and the N. C. A. for that." He said: "I was afraid for you, Sister Wood; for a good many of those preachers said that you ought to be killed for telling all their secrets in that meeting." I said: "Yes, they said if I was a man they would put me into the river. That made me think how they sunk William Morgan in the river."

Dear Brother Phillips, don't ever think that I will lay my armor down. I am still fighting for the Master. Please send me some more tracts.

Mrs. Lizzie Woods.

Testimonies of Theologians and Philosophers

PROF. R. F. WEIDNER, D. D., LL. D.

President of the Chicago Lutheran Theological Seminary

"Secret societies are antichristian in their character, a dangerous foe to the family, the state, and the church, and I cannot see how any true Christian can either join them, or, if he has been beguiled into entering them, how it is possible for him, with a clean heart, to remain in them. See II. Cor. 6: 14, 15."

DR. JAMES M. GRAY

REV. JAMES M. GRAY, D. D.

From an address in 1892, when Rector First Reformed Episcopal church, Boston, Mass. Now Dean of Moody Bible Institute

"Freemasonry is contrary to the word of God. It is dishonoring to Jesus Christ. It is hurtful to the highest interests of the soul. It has the stamp of the Dragon upon it. 'Come out from among them and be ye separate.' " —II. Cor. 6: 17.

DR. HERRICK JOHNSON

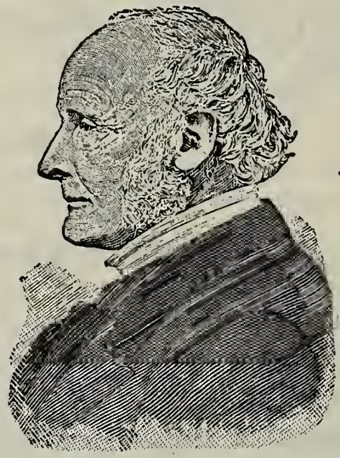
McCormick Theological Seminary, Chicago

"Some of the best men I ever knew belonged to some of the older orders of secrecy—just why I never knew. My principal objection to Masonry is that it is Christlessly religious and it narrows its beneficences to the few while the gospel is for all the world."

JAMES M'COSH, D. D., LL. D.

President of Princeton, in his work, "Psychology; the Motive Powers," page 214

"I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly Maguires, have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most autrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."



DR. JAMES McCOSH

REV. JAMES B. WALKER, D. D.

Author of "Philosophy of the Plan of Salvation"

"There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an antichrist and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities."

PROF. S. C. BARTLETT, D. D.

Chicago Theological Seminary

"There are certain other wide-spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God."

From Our Mail.

"THE HOME OF SORCERY."

Kutchery Road, Allahabad, India,
August 6, 1910.

Editor CHRISTIAN CYNOSURE.

Dear Sir: I am writing to thank you for your magazine, the CYNOSURE, which came as an exchange for our *India Industrial Evangelistic Herald.* I wish to say also how glad I am that God has raised up earnest Christians to battle with the great evil of secret societies.

All my life my voice has been raised and my pen has been used against this system of wickedness which is spreading o'er the whole world. My father before me was greatly opposed to secret societies, and I have taught my sons the same way.

We see the evil effects of Freemasonry here in this land of India. In this big city of Allahabad, where I reside, is a fine Masonic Hall just a few steps away from our Mission. Hindoos, Mohammedans, and others are being drawn into the cult (Masonry). We cannot expect that these non-Christians who join will ever be interested in Christianity. The common people call the Masonic building "jadoogur," the "home of sorcery."

This land is full of sorcery and demon-worship; it has been since the days when God spoke to the children of Israel in Deuteronomy 18:9-14. Free Masonry seems to me to be included in these forbidden things. Without doubt it is the most powerful secret society in existence, and is world-wide. It is possible that a Christian man may be tricked into the thing; but how he can remain in it, and at the same time remain spiritual, is more than I can understand.

When I was home in 1903 I had the pleasure of meeting, at Northfield, and again in Boston, Mr. Stoddard, the great anti-secret society worker; and President Blanchard, of Wheaton College, is a personal friend, and a friend of our Mission.

Praying God to bless you in all your labors, I am yours in the Master's glad service. (Pastor) J. C. Lawson.

IMAGE OF THE BEAST.

BY S. C. KIMBALL.

In the December CYNOSURE was an article on this subject, showing much ingenuity and not without weight. It is not necessary for us to rely on a doubtful interpretation of Scripture to prove the iniquity of Freemasonry. The evidence is overwhelming that the system is contrary to good morals and antagonistic to Christianity. Mackey is a good Masonic authority, but I know of no arithmetic, algebra or calculus that agrees with Mr. Fick as to the numerical value of the English alphabet. The phrase "Order of Masons" is not a common or usual designation of the Masonic body. Besides the English language was not in use for about a thousand years after the Apostle John described the image of the beast. The same objections hold against making "Secret Band Badges" total 666, only with more force, as that phrase is seldom used to describe the secret lodge system.

It seems to me the interpretation of John's prophecy must be sought, not in a modern, local language, but in an ancient universal, classic language as Greek or Latin. The exposition of John's prophecy given some time ago in the CYNOSURE, I think by Rev. J. P. Stoddard, seems to me to be supported by far weightier reasons. That exposition spells Freemasonry with Greek letters: Preimasonri. Any Greek grammar will show that the numerical value of those letters is 666. That John wrote in Greek, that Greek at that time was the universal learned language of the world, has been ever since, is so still, and bids fair to be so to the end of time, is a strong proof in favor of this interpretation. Besides Freemasonry is the ordinary designa- both by friends and opponents. If there is any weak point in this exposition it is in the spelling of Freemasonry with Greek letters. That point must be referred to expert Greek scholars.

Newmarket, N. H., Dec. 20, 1910.

EVERY MAN ON DECK.

Where will it all end?

The Methodist Church of Ballard, Wash., lately had its corner-stone laid by the Masons. Among these "brethren" sat on the platform as a Mason a man who is very often intoxitoxicated. Here is a lodge opposed by many church bodies in the United States to-day. Twenty-four church bodies publicly testify against lodgery. Many of them forbid lodge-men membership in their congregations. Masonry has a side degree where Allah, the God of the Mohammedans, that wiped Christianity out of Northern Africa, is worshiped. Masons bear, as a representation of their association with this degree, the sign of Mohammed (crescent and sword), while they often at the same time wear the sign of Christ (the cross). They unite the emblems of those two great opposing religions, to show that Christ is no more to them than Mohammed. Yet, to such lodges belong ministers of Christ. When a convention of Masons was held in the West a few years ago, I happened to see the invitation sent to a Mason in Boston. On this invitation the visiting Masons were promised all sorts of pleasures (women being mentioned in a very suggestive way). A Methodist told me once that he believed in Masonry, but had to withdraw from one certain degree, as the enjoyments there were not of such a character as to be fit for a moral man. While many Methodists are opposed to lodges, the above-mentioned church, through the influence of its Masonic pastor, had its corner-stone laid by the Masons.

Another matter of importance to the writer is the Y. M. C. A. That the Y. M. C. A. has become more a social and moral than a religious force is well known. I do not believe in the churches leaving the religious instruction of their young people to irresponsible outside organizations. But as do all interdenominational and unionistic organizations that do religious work, the Y. M. C. A. has to limit itself to certain generally accepted doctrines in order not to offend any one. How far it has gone is seen by these facts: The Y. M. C. A. in Seattle spreads the Christian Science doctrine among its members by offering them Christian Science literature free. I read a copy of the *Christian Science Monitor* in the Y. M. C. A. reading room, in one article of which a Bible passage was quoted where the name of Christ appears in the Bible, and also His work; but in the *Monitor* both Christ's name and the word "Savior" were left out. And this is the kind of religious poison, that the Y. M. C. A., while still calling itself Christian, spreads among its members, who perhaps never would read that apostate nonsense if the Y. M. C. A. did not hang it in plain sight among its papers in the public reading room. Therefore it is not so surprising (though painful) to read in the paper of the said Y. M. C. A. (*Association Men* for February of this year), in answer to the question, "Who can make bold to meet God?" not the answer of John 3:16, "He who believes in Christ," but this: "He who does his best." No need of Christ here. If a single person can make bold to meet God without Christ simply with his own "best," then Christ is superfluous, save of course, that He may be of some minor importance as an example and teacher.

These two signs of the times mentioned here have pained me, and are made public not in a spirit of ill-will towards those criticised, but really in deep regret, and in the hope that some one may see whither the present laxness in doctrine, and ridicule of our forefathers in their struggle for denominational integrity, will lead. Let the former bitterness towards those of other faiths be drowned in the love of Him who said that His disciples should be known by brotherly love; but do not let a sentimental—albeit popular—talk of the unimportance of dogma lead us to forget, that "other foundation can no man lay, than that which is laid, Jesus Christ."

(Rev.) B. E. Bergesen.

Seattle, Washington.

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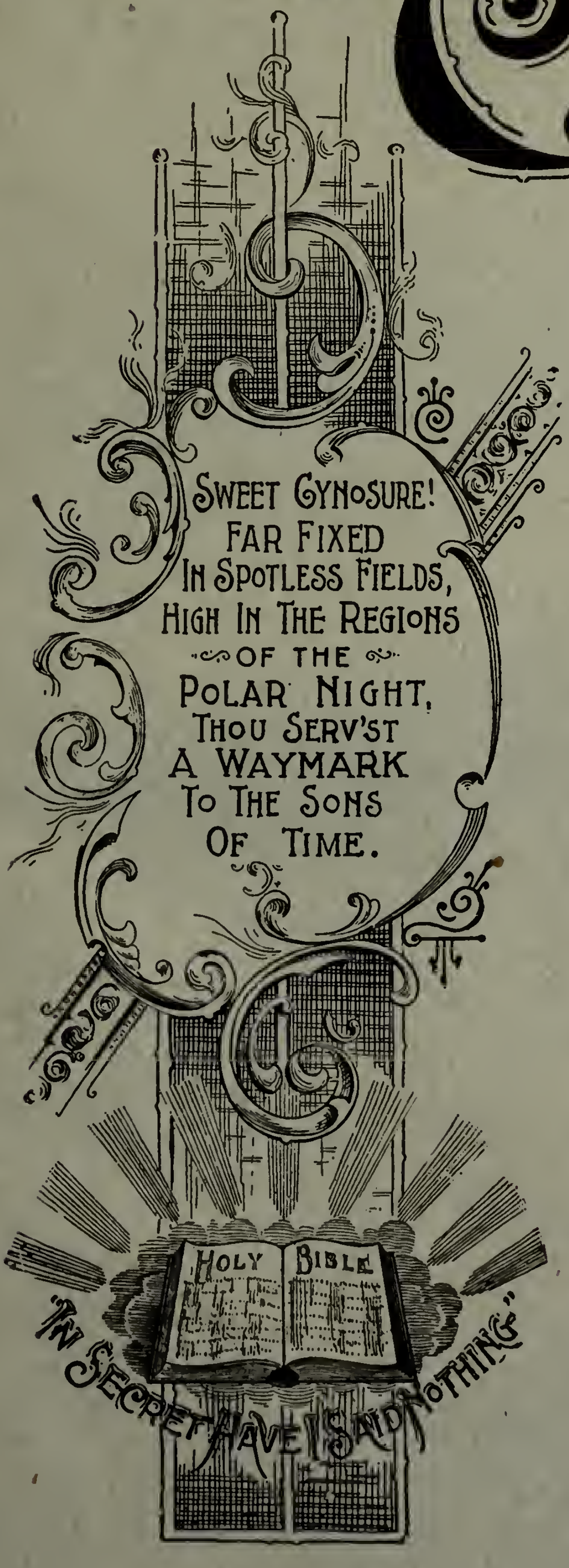
Christian Cynosure.

CHICAGO, FEBRUARY, 1911


Sweet Cynosure!
Far Fixed
In Spotless Fields,
High In The Regions
of the
Polar Night,
Thou Serv'st
A Waymark
To The Sons
Of Time.
Holy Bible
"In Secret Have I Said Nothing"

We are living, we are dwelling,
  In a grand and awful time;
In an age, on ages telling,
  To be living is sublime.

Hark! the waking up of nations,
  Gog and Magog to the fray;
Hark! what soundeth is Creation's
  Groaning for its latter day.

Will ye play, then? will ye dally
  With your music, with your wine?
Up! it is Jehovah's rally;
  God's own arm hath need of thine.

Hark! the onset; will ye fold your
  Faith-clad arms in lazy lock?
Up, O, up, thou drowsy soldier;
  Worlds are charging to the shock.

Worlds are charging—heaven beholding;
  Thou hast but an hour to fight;
Now, the blazoned cross unfolding,
  On—right onward, for the right.

What! still hug thy dreamy slumbers?
  'Tis no time for idling play;
Wreaths and dance, and poet-numbers—
  Flout them! We must work to-day.

Fear not; spurn the worldling's laughter:
  Thine ambition trample thou:
Thou shalt find a long hereafter
  To be more than tempts thee now.

Oh! let all the soul within you
  For the truth's sake go abroad;
Strike! let every nerve and sinew
  Tell on ages—tell for God!

—Arthur Cleveland Coxe.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor

850 West Madison Street, Chicago.

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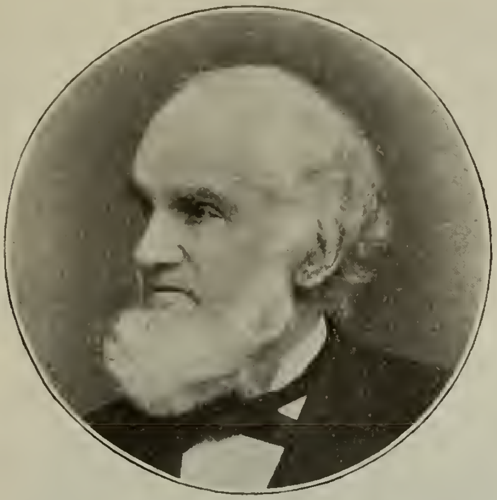
By Rev. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear presentation of the objections to all secret societies, and to Masonry especially, that are apparent to all. **5 cents.**

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII CHICAGO, FEBRUARY, 1911 NUMBER 10



J. BLANCHARD
1811—1911.

To no other is more credit and honor due, as the founder of the National Christian Association, than to Jonathan Blanchard, former editor of the CYNOSURE, and also founder of Wheaton College. The hundredth anniversary of his birth occurred January 19th, 1911. It was especially observed by Wheaton College, and most interesting papers were read at that time by Prof. Elliott Whipple, who came to Wheaton College as teacher in 1867, and by Rev. N. L. Stratton, D. D., who graduated in the first class of the College in 1860. Both of these names were at one time very familiar to the readers of the CYNOSURE as among the staunch supporters of this Reform. President Charles A. Blanchard read a biographical sketch, which we believe many of the readers of this magazine will be glad to see, and hence we have asked for it, for publication.

"The School Girl's Confession" in this number will be read with interest and sympathy for the colored women. What an instrument for the destruction of female modesty and reverence for prayer is the Mosaic Templars of America! The truthfulness of the narative and Christian character of the young woman are vouched for by Mrs. Lizzie Woods, our well known southern correspondent.

Forty years ago John E. Bush one of the inventors of the Mosaic Templars, was a poor colored boy in Little Rock, Arkansas, where he still lives. He is at present Grand Secretary of the order, and said to be worth about $50,000.00, and to be the owner of several brick buildings in his native city. Like many other lodge men, he is supported by the government, and now bears the title of Hon. John E. Bush, Registrar of the U. S. Land Office.

NOT A PROUD BOAST.

At the end of the Nineteenth Century the *Fraternal Record* claimed as a Mason every man employed about the White House in Washington. Policemen, doorkeepers, messengers, gardeners and other outside help, were all under secret Masonic bonds. The Washington Light Infantry, the personal escort of the president, was, as the *Oddfellows Companion* said in referring to the claims of the *Record,* "strictly a Masonic combination, every member of the battalion, rank and file, being a Mason. None other need apply for admission."

Freemasonry may have taken satisfaction or even something like pride in such a condition of things, but it was a disgrace to the republic to have this at the end of a century boastful of enlightenment. Not pride but shame, keeps natural company with patriotism when such hidden things are disclosed.

It was in the century then ending, that Masonry had flagrantly sinned against society and government; had been revealed in its hideous moral deformity; had been abondoned and denounced by hosts of honorable men; and had been so exposed that its portrait was as if hung on the nation's walls. How slowly the world advances; the Deism of the 18th century, enshrined in a revival of the old pagan orders, cast its shadow entirely across the Nineteenth, investing the white official mansion with its darkness.

God always intends all good things for all good people. Men should at once grasp in faith that which they ask in prayer.

FOUNDER'S DAY AT WHEATON.

REMARKS BY PRESIDENT BLANCHARD.

I am sure it will be interesting to those who knew my honored father even a little to be somewhat better acquainted with him, and, though I would on some accounts prefer to have remained silent in grateful thought to-day, I feel that I owe it to you and to myself and to him to take a few moments of your time.

The Old Home in Vermont.

He was born in Rockingham, Windham County, Vermont. His father was a farmer, and gained his livelihood from the hard and stubborn soil of that Green Mountain state. There was a large family, and my father, who bore the name of his father, Jonathan, was one of the younger children.

The public school was a mile away. As a little fellow of four years he began to attend it, and until he was eight years of age was present in its classes during both summer and winter. When he was eight years of age he was needed in the work on the farm during the summer, so that he went to school only during the winter. When he was fifteen years of age he went for a while to Chester, Vermont, to attend the academy, of which a Mr. Burnap was principal. While he was at this academy he was converted. The principal of the academy had the great privilege of leading him into the light of Christian faith, and during his whole life he never ceased to be grateful to him for that blessed service.

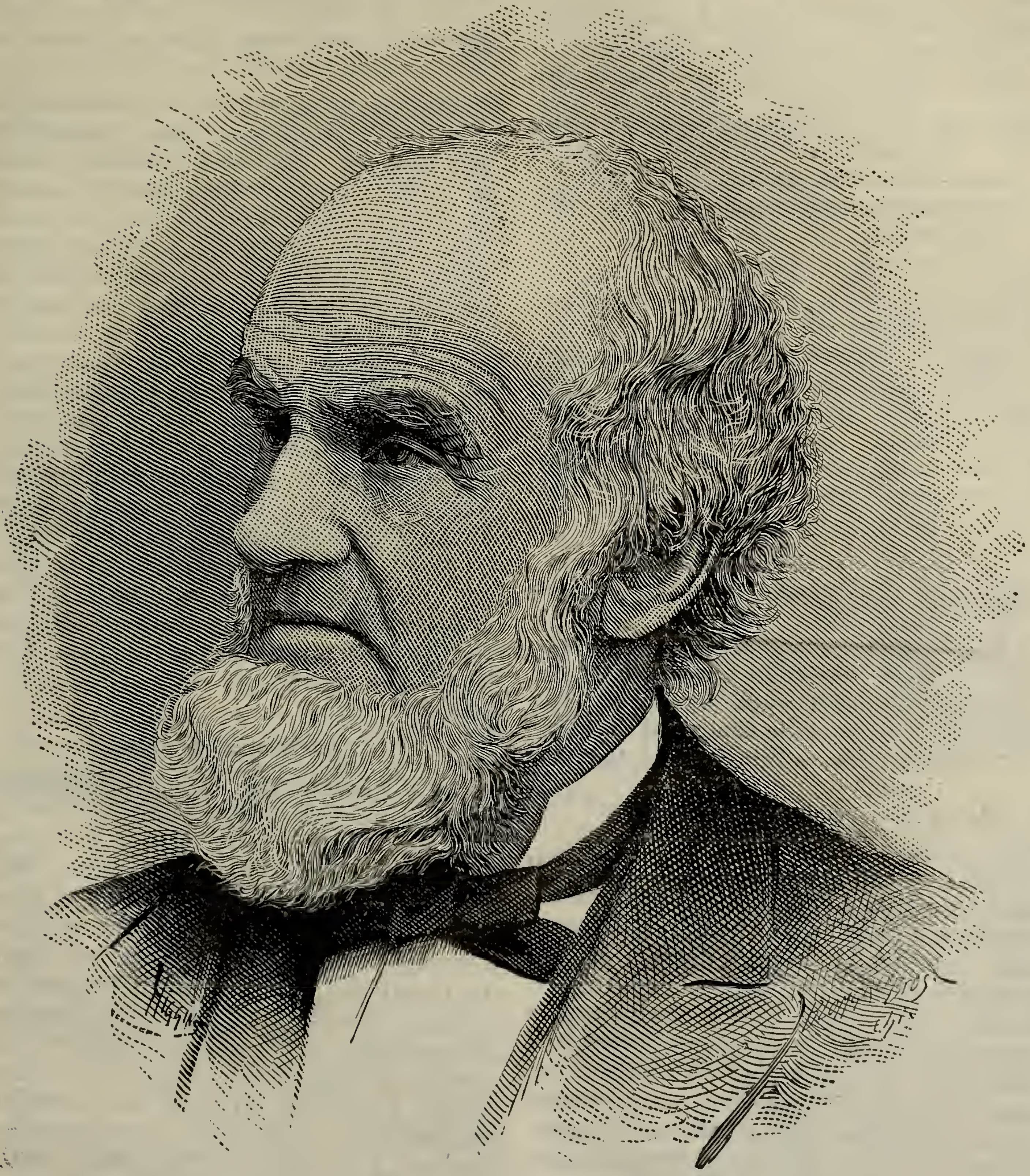
After he was converted he went home, and, with his father's consent and approval, established family worship. Before this time, when he was only eight years of age, he had broken up the jug in which rum was carried to the field for the men to drink; and, when his father questioned him respecting the matter, he said, "Yes, I broke it. I do not like to carry it to the field and see the men drink the rum. It does them harm." He was but eight years of age, but his testimony ended the use of rum in the harvest field on that farm.

After two years at Chester he went across the mountains to Middlebury College, where he studied four years, graduating at twenty-one. The old farmhouse was afterwards sold and moved away. The barns and outbuildings were also removed. Little by little the fences perished. At this time the grass grows green over what was the country road leading by the farm home. Of all the living, fearing, hoping beings who dwelt on that hillside not one is there. Scarcely one of the neighbors now knew the old family. Such is human life.

At Middlebury College.

While in Middlebury College he lived as so many college students always have, carefully and very economically. He rented a room and boarded himself. He used to tell, when his hairs were gray, of the people who were kind to him in those struggling days, of those who sent him articles of food or invited him to their homes. We hear very much about improved education. The records of the old college life do not always seem to indicate great progress in this respect.

Among the treasures which I possess is a bound volume of the *Undergraduate,* conducted by an association of students in Middlebury for the year 1830 and 1831. My father at that time was twenty years of age, having been born January 19, 1811, just one hundred years ago. This volume contains a number of articles written by my father at that time. Most of them are



JONATHAN BLANCHARD

Teacher, Evangelist, Pastor, Editor, Founder Wheaton College, Founder National Christian Association.

in verse, though a number of them are in prose. Let me give you a few stanzas from one of them. It is entitled "To the Polar Star," and begins as follows:

I.

Sweet Cynosure! Far fix'd in spotless fields
Of Northern ether, thou hast ever hung,
While hands and harps that hymn'd thee, long unstrung,
Have felt Time's grasp, and 'neath the scythe he wields
Have sought their dust original, and lie
Frail subjects of the sentence "Thou shalt die."

II.

Still thou surviv'st, lone star! still swim'st sublime,
High o'er the regions of the polar night;
And by thy steady beams, as cold as bright,
Thou seem'st a way-mark to the sons of time,
As thou dost rest secure above the change
That wheels and trembles through creation's range.

III.

Say! wert thou present when the morning stars
First sang their Maker? Or didst thou begin
Thy kindly office when, obscured by sin,
Thy sister spheres shone dimly, and the jars
Of discord boomed in hateful thunders through
Their orbits bedded in eternal blue?

This sort of writing suggests Bryant and his college exercises. But does the modern young man usually write in this strain? I think not. But my father's whole life was keyed to this pitch. For years he did not preach a sermon without reading his text in the English, the Hebrew, or Greek, or both, and the French. All of his poems were somewhat philosophical in tone. This one on the "Polar Star" is so. Another is on "Autumn," still another on "Life Likened to a Stream." The poem entitled "Passion" furnished a stanza for the title page of the volume. It reads as follows:

The Mind! "Tis as some Ocean unexplored,
Some Sea, unfurrowed yet by drifting keel,
Known but by mists its noiseless waves afford
When passion wakes the tempests which we feel,
And hurtled thoughts in thronging silence steal
On the tired brain, as to that ocean-shore
The busy swells in endless circles wheel,
E'en when the rough gale long has ceased to roar;
Self-moved, they seem to rise as doomed to sleep no more.

The prose which he contributed to this publication was also thoughtful and serious. He never seemed to care to trifle. One of his papers was on the theater, against which at that time in his life he made an earnest protest. Some of his fellow students wrote in defense of the theater, and the articles are found in this volume of which I have spoken. While he was yet a sophomore in college he prepared and delivered an address on the subject of intemperance which so impressed his auditors that it was printed in a local paper. In fact, his whole life as revealed by this book, the paper of which is now yellow with age, was that of an earnest, hard-working, serious thoughtful student; just such a student life as one would expect a man who lived his manhood's life to have enjoyed.

Professional Studies.

After graduating from Middlebury he continued in preparation for his life task. He had already become a teacher in the public schools of Vermont. His first work of this sort was done when he was only fourteen years of age. During the next seven years he taught in vacations, and thus aided himself on college expenses. He became a beautiful penman, and up to the time of his death, at eighty-one years of age, enjoyed beautiful writing and writing beautifully. After his graduation he became principal of Plattsburg Academy, in New York, and for two years was a popular and successful teacher.

He had, however, devoted himself to Christian service, and, while he did not know precisely what that service was to be, he wished to prepare himself thoroughly for it, whatever the call might prove to be and whenever it might come. Accordingly, he closed his work as a teacher, and went to Andover Theological Seminary, located on the hill at Andover, Massachusetts. There were at that time about 150 young men in the seminary, preparing themselves for work as ministers, missionaries, and Christian teachers. He was very much tried by the attitude of the teachers on the subject of slavery.

He was not at this time an abolitionist, but felt that any Christian man should be opposed to such a thing as American slavery, and he prophesied then the decay and ruin which are now revealed before our eyes. During his second year a representative of the American Anti-Slavery Society visited Andover, seeking for young men who would be willing to give some time to the service of that association. He consented, with several others, and was assigned to central Pennsylvania for his field. All of those entering this service were gathered for a time in New York for purposes of instruction and conference. After this period of fellowship and study, they scattered, each going to his own field.

My father's center was Harrisburg. In the providence of God he came to board in the same house where my mother was living. She was at that time a teacher in a ladies' school in Harrisburg. The acquaintance then formed was continued through years, and led to their marriage after he had become settled as a pastor in Cincinnati, Ohio.

During this year of work for the "American Anti-Slavery Association," he was frequently mobbed. In fact, there were comparatively few of his meetings which were undisturbed. Several times his life was attempted, but always he was protected and continued service. At the end of that year he went to Wayne Seminary, Cincinnati, Ohio, where Dr. Lyman Beecher and Dr. Calvin E. Stowe were the leading instructors. Here he, while yet a student, did a good deal of preaching; and on his graduation from the seminary he was called to be the pastor of the Sixth Presbyterian Church, accepted the call, went to Vermont and married my mother, and began his life task.

Fairly in the Stream.

While yet a student at Middlebury College, he had settled several things. First, he had decided that he would give himself to Christian work rather than to the law, for which he had a great aptitude, and in which he would probably have been popular and successful. I have often heard him say that Daniel Webster was his last earthly idol. When he gave up the thought of the law, he ceased to worship that great lawyer. He had also decided that he would like to invest his life in the Valley of the Mississippi. He said to me once that, looking at the map, he saw that the great body of American population must be in that valley, and that he felt that it would be wise to put in his work where he would reach the largest number of people. It was this thought which led him to Cincinnati for the completion of his theological course. It was a corollary to the first decision, that he should be opposed to the things which injure men. He never could understand how a good man could be quiet and content in the presence of evil things, and yet he never confined himself to mere negatives. As a mere lad he secured the establishment of family worship in his father's house, and through all his life he was given to laboring for individuals, families and communities as a Christian.

I well remember that, when in the Rocky Mountains, where almost every man was profane and many men were murderers, he would pause at the beginning of a meal in a hotel, and, looking along the table, say, "Gentlemen, would you mind waiting a moment until we can thank God?" Then he would ask God's blessing on the food and on the men and on their homes. God alone can tell what such testimony under such circumstances did. It was the habit of his life; but along with this positive side to his Christian character there was a negative.

At eight years he broke up the rum jug in his father's cellar; at nineteen he delivered an address against the liquor business, which was printed; at twenty he was entering his protest against the theatrical movement which has ruined so many ten thousands of men and women. When he came to be a pastor in Cincinnati, he found Sabbath breaking increasing, and slavery ruining both the church and the nation. Without a moment's hesitation he took his position against both of these iniquities. To speak for the Sabbath cost him friends; to speak against slavery endangered his life. It was during this pastorate that he began his testimony against secret societies. His mind was prophetic. He saw at a glance, and beforehand, consequences which most of us discern after time has passed and events have revealed them. I do not think that an argument has been developed against secret societies, which he did not use in that early day, or that an event has resulted from them which he did not foresee.

Going to Knox College.

In 1845 from Knox College, Galesburg, Illinois, came to him a request that he should become the president of that institution, which had been planted and had a feeble life away in Illinois. He said to the committee that he would visit the college and give them an answer thereafter. The result was that in 1846 he closed his work in Cincinnati, left my two little brothers sleeping in the Walnut Hills burial ground, and took my mother and my two sisters, Mary and Katherine, on board an Ohio River steamer, starting for what was then the far West.

It was late in the fall, and when they reached Cape Girardeau, Missouri, the river was running heavy with floating ice. It was Saturday night. My father had never traveled on the Lord's Day, and said to the captain that he wished to stop over the Sabbath. The captain replied, "That is just as you wish, Mr. Blanchard; but, if you do not go up the river on this steamer, you will not go up the river this year. It will close to-night." My father turned to my mother, reporting what the captain had said. She said, "What is the real argument for going on to-night?" He replied, "Well, perhaps the greatest thing is the added cost. It will be very expensive if we have to go overland from here to Galesburg." She replied, "'Love not the world, neither the things that are in the world.'" Turning to the captain, my father said, "Put my goods ashore." The keeping of that one Sabbath day cost him twenty cents out of every dollar which he had saved from nine years of hard work.

Fourteen Years at Knox.

He served Knox College as its president from '46 to '59 or '60. Salaries were low in those days. Tasks were Herculean. The student body increased until the catalogue showed about 450 students; the funds increased until the institution was for those days quite wealthy. Buildings were erected, and the whole life of the College was strong. During those fourteen years he was continually sending young men into the ministry. With a Bible under his arm, he went from house to house, from town to town, sharing in revival meetings, dedicating churches, installing pastors.

Beginning his work at Galesburg, he had identified himself with the Congregational churches. The moneys which he raised for Knox, amounting in cash and real property to about $400,000, were largely given by his friends in the church of his choice. There were a number of Presbyterians in the Board of Trustees and in the Faculty. The relations of the men in the two denominations became unpleasant, and, in order to have peace and quiet, my father resigned, leaving the institution in the height of its prosperity.

Twenty-two Years at Wheaton.

I have many times wondered at my father's coming to Wheaton. The village was small, and in every way unkempt. There were no wealthy men in it in the modern sense of the word. The institution itself was more than bankrupt. The property of the institution and of every resident trustee was mortgaged for its debts. There was a single building, and this was sadly out of repair. At the same time that he came to Wheaton, he was called to five other places of labor, every one of which was more desirable from a worldly point of view than Wheaton. One of these posts was in Massachusetts, another was in Iowa, a third was in Illinois, and so following.

He believed, however, that the chances for doing good were greater in Wheaton than elsewhere; and in accordance with the custom of his life, he chose this institution. As was his custom everywhere, he began by paying off the debts. He periled his life in the work of this sort which he did at Wheaton. It is safe to say that there were very few farm homes in Du Page County, where men of means lived, which he did not visit in the interests of the college. It is equally safe to say that there were very few homes where there were young people who might be interested in college life which he did not enter; and, when the long days' works were done, he used to go to his study in the building which stood upon the hill, and labor there until long into the night.

It was about a year after his arrival in Wheaton when the war broke out. I remember well the morning Sumter was fired upon. I had the news down town, and when I came to the house, told my father. He looked at me with his great eyes, and said, "That, my son, is the death knell of slavery." So it proved to be.

In a way it came near being the death knell of the college. Our young men, practically all of them, left immediately for the front. Of those who had promised to aid the institution on condition that my father should come to it, many failed to keep their promises. This was not strange in war times; but with a faith and courage which are marvelous to me to-day, he toiled on. The debts were discharged, a small endowment fund was created, moneys were raised for current expenses, students increased in the college classes, and in every way there were symptoms of life and increasing strength.

In '68 plans were developed and funds were raised for remodeling the old building. Some $60,000 altogether was expended in this way. In the course of the effort a debt of about $10,000 was contracted. Interest was high. On most or all of this money ten per cent had to be paid, and the result was that a large amount of money was shortly needed to discharge the interest account in addition to other expenses. Still he toiled on. Over and again the providence of God interfered in strange ways to supply the needs of the institution.

Some questions of internal administration arose which were the cause of serious differences in the Board of Trustees and in the community. It would profit no one to rehearse the story. Undoubtedly conscientious men and women took opposite views, as they have so many times before and since. The result of the agitation was that the debts of the institution, amounting at that time to more than $22,000, were discharged.

The Secret Society Question.

After the death of American slavery, it seemed to him that he was to have an easier time so far as public opinion was concerned, but right away the anti-lodge agitation began. This proved more serious in many respects than the anti-slavery war had been. The lodges were everywhere, and were seeking to control the church and country as slavery had done. That battle is not yet ended; but there are signs which cannot be misinterpreted by those who are wise to understand what God intends to do. The temperance work also is still in progress.

But the years had drained the strength of this brave heart. A bad breakdown in '78 left him unfit for regular work. Rest and recuperation helped and for five years more he toiled on; but in '82 he felt that his work for the institution had been accomplished, and that he must lay down the responsibility therefor. For ten years more he lived in sight of the institution to which he had given so many years of faithful, self-denying, exhaustive labor. Then suddenly he passed, without pain or lingering illness, into the presence of that Savior whom he had loved, and to whom he had so entirely given his life. We are not yet able to see in true perspective all the greatness of his mind and heart; but God knew them as they were, and that is sufficient.

—Wheaton College, January 19, 1911.

It is a great thing to be trusted, but it is a far higher thing to be worthy of trust.

The Power of the Secret Empire

By Miss E. E. Flagg

XXVI.

The Fall Of 1826.—Our Journey.—Freemasonry Vs. Justice.

I will now drop the thread of my narrative to give a brief statement of the general situation a few months after the murder of Morgan, lest some reader, finding history so silent on the events of those thrilling times, should accuse me of a tendency to romance. Hitherto Masonry had held her own unchallenged by church or state; but now she was undergoing a metamorphosis similar to that of the fair maiden in the witch story who suddenly turned into a loathsome, wriggling serpent. But her power was nowise abated. Though she could no longer captivate good men by her harlot beauty, she could intimidate and appall. Under her basilisk eye the press quailed and was silent, or sounded false notes to baffle public inquiry; and even the majestic Muse of History succumbed to the same withering spell, and expunged alike from the ponderous tome of the student and the text-book of the school-boy all record of those exciting years, with their far-reaching political effects, their strange thwarting of justice, their vivid lights and shadows of personal experience; for it is a fact that many a Mason who chose to obey the voice of conscience rather than the mandates of the lodge, trembled under a fear of its secret vengeance, and rumor told of more than one who dared not stir out at nightfall for dread of the assassin's knife at his throat.

For as these things were talked over in store and tavern, and round the kitchen fire, and the conviction gathered force that Morgan had met his death at the hands of Masonic executioners, ugly tales began to start up. Men remembered Smith, of Vermont, who undertook to republish "Jachin and Boaz" in this country and was believed to have shared the fate of its original author, as well as Murdock of Rensselaerville, New York, who likewise rendered himself obnoxious to the lodge by an attempt to betray the secrets and was found mysteriously murdered soon after. It was therefore no wonder that my fears had been seriously excited for Mark's safety before they were so disagreeably confirmed by Sam Toller's tidings of the plot against him; no wonder that I passed a sleepless night thinking of his peril, and vainly trying to answer Sam's inquiry: "What is to be done about it?" But a strong, brave soul that has cast out of its calculations every factor of self-interest, fully resolved to follow truth wherever she may lead, even to martyrdom if so be, has a wonderfully direct way of settling all such difficulties.

"My duty is plain, Leander," was Mark's answer, when I communicated to him his danger the next morning. "I must tell what I know, but I shall certainly give good heed to Sam's warning. I shall take one of the farm horses, and by making a detour from the direct road both in going and coming foil, as I trust, all their plans. But I must go alone. Nobody shall be involved in any risk that I may run."

But my resolution was unshaken to accompany Mark. I could not let my chosen friend from boyhood, Rachel's brother and mine, take the perilous trip alone. And we accordingly set out under circumstances that recalled with curious vividness to my mind the memory of another journey—a vision of dim, silent woods, with the same unseen foe lurking in my track—the same that betrayed me at the Stover's cabin, that struck me down without warning and left me for dead under the covering veil of solitude and night.

"I never thought it was going to turn out such a lucky thing for you, Mark, when I taught Sam the grips and signs," said Joe, slyly, as we were about to ride off. For he alone of all the family had been told the latter's real errand to Brownsville.

"So you initiated Sam Toller," said Mark, with a quiet smile. "I have always rather suspected that was the way of it. But don't you ever intend to let us into your secret."

"Well, that depends" answered Joe, coolly, "on how a certain individual, who shall be nameless at present, minds his ps and qs."

And with one glance backward at Rachel as she stood smiling her farewells in the open door-way, and a furtive look at my pistols to see that they were in order I rode on after Mark. And thus like two palladins of old, with this notable exception that they met their giants and fire-breathing dragons in fair, open fight, while our enemy was a snake lurking in ambush, whose deadly presence could only be known when we felt its fangs, we set forth for Ontario court house.

"It is my belief that the lodge in Brownsville has something to do with this plot against you, Mark," said I, during one of the brief intervals when we allowed our horses to indulge in a walk.

"Very likely," was Mark's quiet reply. "And a lodge fifty miles away may feel just as much interest to suppress my testimony. Masonry is not only a complete despotism, but it is a perfectly organized system, and under it men are like figures on a checker-board, with neither will nor volition of their own except as the lodge may choose to handle them. Nothing shows so much the terrible power of the institution as the fact that men who had never seen each others' faces or heard each others' names, who were separated by long distances and could not possibly have held any personal communication with each other acted in perfect concert in this matter of the murder of Morgan."

"I wonder who that man could have been who mistook me for one of his fellow plotters when I was coming down on the canal boat last fall. I shall always think he was the one who made the attempt to burn Miller's printing office that Sunday night when I was stopping at the Park Tavern."

"You are right, Leander," said Mark. "That man lurking in the shadow of the stairway was Richard Howard, a Knight Templar, one of the chief conspirators against Morgan, and one that drew the lot to murder him. He was then acting in concert with Daniel Johns, the spy from Canada, who wormed himself into the confidence of Morgan and Miller, and by absconding with the Chapter degrees a few nights before his abduction, made, as the fraternity then supposed, a fatal break in the publishing of the work. But I understand that Morgan kept duplicate copies of the three first degrees, which were taken from him under cover of a civil process in August last, and that they are now in the hands of Colonel Miller all ready for issue from the press. If these things are so Blue Lodge Masonry will soon be published to the world."

"Mark," said I, solemnly, "I believe this cursed institution killed my grandfather. That long, inward struggle wore his life away. I am glad Colonel Miller is brave and patriotic enough to go on and publish, and may it prove a final death-blow to the lodge."

"The end is not yet, Leander," said Mark, significantly. "The institution whose secret plottings made the streets of Paris run red with blood in 1789, whose subtle schemings undermined the power of the Puritan party in England, and placed Charles II. on the throne, will not down without a fierce struggle. And it will be a struggle between light and darkness; between the liberty our fathers crossed the seas to win and old world despotisms; between Christ and anti-Christ. I think I see it dimly shadowed forth in Revelation where John says—'And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army.' It may not come in this generation. Other issues may rise and stave it off for awhile, but come some time it surely will."

"But what do you think the beast represents? Papal Rome?"

"Papal Rome, you remember, is the woman who sits on the beast. How can the two be identical? To my mind the beast rising out of the sea is the old Roman Empire, savage, cruel, despotic, so that 'the image of the beast' must refer to some organization of modern times wich reproduces its spirit and character. And what is more like it than Freemasonry, with her aim at universal empire, her despotic government and savage laws, her Baal worship, her hatred and contempt of Christ's name. No parallel could be plainer."

I always liked to hear Mark talk even when I did not understand him, or was disposed to think him mystical. For his mind had that rare balance of faculties—on the one side the logical and on the other the poetical—which seems necessary to the full enjoyment and understanding of that strange book of Revelation. In pondering over its wondrous imagery, its panorama of ceaseless conflict with the dragon forces of evil, Mark felt his own earnest, intense nature kindle into a new zeal and fervor, while for the Apocalyptic splendors of the New Jerusalem, with its glorified inhabitants, its endless chants of victory, its perfect freedom from all that can vex and annoy, was the same that it has been to God's sorely tried ones in all ages, a glorious "recompence of reward."

It was expected that bills of indictment would be found at this sitting of the court against some of the chief actors in the terrible tragedy, as a number of witnesses were to be examined, some of whom were supposed to have important testimony, and thus a more than ordinary interest had been excited. But several curious circumstances attended the sitting of this court of law.

"They may question and cross question till they're gray; they won't get the truth out of witnesses that are bound not to tell." remarked one of those obligingly comunicative individuals who are as ready to dispense information as a spring to send forth its waters. "Now that last chap that was on the witness stand, he knew all about their taking off Morgan, and he perjured himself when he swore he didn't. In my opinion there's been an agreement beforehand among a good many of the witnesses not to know anything worth telling. Things look suspicious when a man comes into court and swears to tell the truth, the whole truth and nothing but the truth, and has his counsel all the while by his side to advise him when to answer and when not."

"That's a fact," pronounced another in the group, for this conversation took place during an adjournment of the court, when tongues wagged in busy and not over favorable comment on these palpable obstructions thus laid in the way of justice.

"Well, now," went on the first speaker, "my brother was witness once in a trial for murder, and he's told me that he see Masonic signs pass between the prisoner and his counsel and members of the jury. And the upshot of the matter was the man was never convicted—hain't been to this day—though nobody had the least doubt of his guilt. Talk of Morgan's being alive! Tey'd better tell that to the marines. If Morgan is alive why don't they produce him and stop all this fuss?"

"That's hitting the nail on the head square," assented another with an approving nod. "But some of the come-outers are going to testify this afternoon. Them are the ones I want to hear, especially that young Stedman. They say he's going to be a hard witness again 'em."

And a hard witness Mark Stedman proved himself, but no harder than one or two others, among whom was Mr. Samuel D. Greene, our old friend of the Park Tavern. His part in the dark and terrible drama was now fully revealed, for the unknown divulger of Masonry's murderous plottings, the man who nobly dared to stand in the breach and warn its defenseless victims of their danger, who would have saved Morgan if the public apathy had not refused to believe such things possible, and who did save Miller by finally rousing a band of citizens to start in pursuit of his abductors, was one with that grave, silent inn-keeper, who had moved so quietly about among his guests during those memorable days in Batavia.

I remember how he looked standing there in the old court room in the prime of his manhood, his strong, squarely built frame telling of generations of sturdy yeoman ancestry, as well as I remember him half a century later when the waves of Masonic hate in every conceivable shape and form had dashed over him and left him—grand, heroic old man that he was, unmoved at his post and penning such words as these—

"I am an old man and I shall soon be gone, but I leave it as my last injunction to my countrymen that they watch this institution with a jealous eye. It is an enemy to their liberties. It has no thought of the general good. It is built upon the principle of tyranny in all ages—**the good of the few at the expense of the many.**"

As he unfolded the whole history, the secret plans of the lodge and his own efforts to baffle them; as in clear, unvarnished language his scathing testimony branded names before unimpeached for respectability with the murderer's stigma, a shiver went through the court room. Men looked in each other's eyes questioning if it were possible that under all our free institutions lay a quaking Vesuvius ready to overwhelm and destroy the right purchased so dearly for every American citizen to "life, liberty and the pursuit of happiness."

Mark's testimony, in spite of the efforts made by the counsel on the other side to shake it, was full, clear and convincing. Legal cunning, with all its artifices, was no match for simple truth. And when, as the last weapon in a closing fight he sneeringly asked detailing was communicated to him if all the information Mark had been Masonically, the venomed point of the inquiry—which was plainly to prejudice the minds of the jury by holding him up as a foresworn witness revealing secrets he had been solemnly pledged to keep—was so palpably evident that it met with a prompt overruling from the court as irrelevant to the case. But he was a wily lawyer; as people said of him, a "deep fellow," and as after developments showed had been given an immense fee by the lodge to clear Morgan's murderers. And in his closing address to the jury he made free use of those weapons of falsehood and innuendo so popular with the institution which had chosen him to defend her from the serious charges of kidnapping and murder.

He cautioned them not to be influenced by the excitement then prevailing—an excitement he assured them "got up by ambitious demagogues to serve their own political ends." Language that received its proper rebuke from the Judge in his address from the bench. In grave and dignified words he portrayed the aggravated nature of the outrage committed, and then alluded to the spirit of indignation which it had excited in the breast of every patriotic citizen, "as a blessed spirit, which he hoped would not subside but be accompanied by a ceaseless vigilance and untiring activity until every actor in the conspiracy had been hunted from his hiding place and received the punishment due to his crime."

Well, it is all over now. Judge, jury and counsel have gone to their final reward. That same Judge, afterwards Governor of New York, sullied his bright record, and from the Governor's chair bowed to the Masonic power which he had battled with from the bench. As for the lawyer who, Judas-like, betrayed the truth for gold, an avenging Nemesis followed in his track. God hath requited him.

"I believe things are in train now for a speedy ferreting out of Morgan's murderers," said Mark, hopefully, as we turned our heads homeward. If so terrible a crime goes unpunished after so many of its details have been laid bare and so great an excitement has been created it will be something new in the annals of justice.

Could we have foreseen that four long years would drag away while case after case was tried before Masonic grand juries which failed to convict on the clearest evidence; that witnesses would be secreted, bribed, threatened; that even the Chief Executive of the State would be corrupted, and confidential communications exposed to the gaze of the lodge, thus thwarting every design to arrest the murderers; that in short the shield of a vast, secret, irresponsible power would always interpose at the most critical moment between them and the sword of justice; and furthermore, could we have known as lodge after lodge surrendered its charter, and the whole dark system seemed to be in its last death throes, it was only feigning to die, that the popular attention turned to another question it might recuperate its strength, and under a hundred protean disguises secretly and silently seize the places of public trust, muzzle press and pulpit, and cause even the watchmen of Zion to be dumb dogs—what should we have thought? what should we have said?

But it was well that we did not foresee the future; that, as we rode homeward, urging our horses to a swifter gallop as the shadows of night fell darkling around us, we believed that the end was near, or our hearts might have sunk within us at the seeming hopeless nature of such a struggle with such a foe.

Mark Steadman had escaped for this time the trap laid for his feet, and the only resource for his baffled enemies of the lodge was to plan some other and subtler scheme—if they dared.

But would they dare? We shall see.

XXVII.

The Sword of Damocles.

Among my private papers is one yellow, time-stained document which reads as follows:

November 30th, 1826.

Brownsville Lodge No. ——.

Brother Leander Severns:—Whereas sundry charges have been preferred against you of un-Masonic conduct in falsely accusing brother members, aiding and abetting the enemies of the order, and otherwise deporting yourself to the general injury of the fratenity, you are hereby summoned to appear at the next regular meeting of Brownsville lodge to answer said charges, and show good and sufficient reason why you should not be expelled for the same.

By order of the lodge.

Baxter Stebbins, *Secretary.*

I put the summons in my poket to show to Rachel. It may as well be stated in passing that I had just received a certain wifely reproof, which on looking the matter over seriously with the golden rule for a measure and guide—which same old-fashioned rule by the way is just as admirably adapted to married people as any one else—I came to the conclusion was deserved.

"Leander," she said, laying down her sewing and walking up to me with the flush on her cheek decidedly deepening, "I thought there were to be no secrets between us any more. Do you think I would have said a word to keep you back from sharing Mark's danger? Don't you know yet what kind of a woman you have married?"

"A woman as fair as her namesake and brave as Deborah, and"—but here Rachel put her hand over my mouth and stopped me.

"Don't be silly, Leander. I don't want compliments. I want you to promise when you or Mark are in any danger again not to keep it from me."

"I thought it would save you from worrying, Rachel."

"If that isn't just like a man!" replied Rachel, the laughter coming back into her eyes. Don't you think this mystery about Sam Toller's coming worried me any? As soon as I saw your face I felt it all through me that he wasn't here for nothing. You see we women shut up at home grow to have a kind of sixth sense, and it isn't quite so easy keeping things from us as you men seem to imagine. Now don't you ever do so again, Leander." And with a little imperative shake of her finger Rachel went back to her sewing. But her words bore fruit as was evidenced by my showing her the lodge summons and asking her advice what to do about it.

"Do nothing, of course. Pretty business to suppose they have any control over you, a free man under a free government!" And Rachel's eyes glowed with an indignant fire.

"Well, shall I burn it up?"

"Yes. No; give it to me."

And as Rachel dropped it into her work-box I think there was a subtle sense of triumph in the action. And who can blame her if she did take a certain fine revenge on the institution that had wronged and insulted her womanhood just as it wrongs and insults womanhood everywhere, by consigning its most dreaded weapon to ignominous imprisonement among needle-books, hooks and eyes, and skeins of sewing cotton!

Though not so shining a mark for Masonic obloquy and persecution as though I had been a Mason of higher degree, I did not escape a series of petty insults and vexations from members of the craft, which is not to be wondered at when it is considered that Masonry solemly swears its devotees to "take vengeance on all traitors." And as this lovely creed had no stronger supporter in Brownsville than Darius Fox, it followed naturally that he should be chief among my persecutors. Like many other men of small moral caliber he loved the lodge for the very things that would make honest-minded men shrink from joining it. The obligation to keep all secrets of a companion, the vows to a negative morality that is absolute license—all these he rolled as a sweet morsel under his tongue. What wonder then, when he saw the imminent danger that threatened his beloved craft, he was filled with rage and fury.

Ways of annoyance are easy enough to find when all one's powers are set in that direction. Bars were mysteriously let down, giving my cattle the freedom of the neighboring cornfield with the result in a heavy bill for damages; an old debt of my grandfather's, paid long before his death, was hunted up and made the basis for a claim on the estate that could only be settled by submitting to the wrong, or by wearisome and costly litigation. And finally an action for trespass was brought against me for laying a new stone wall a trifle outside of what was alleged to be the true boundary line between my own farm and the one adjoining.

"The hand of Joab is in this thing," said Luke Thatcher, significantly, to me. "They say Fox threatens to drive you out of Brownsville."

Joe happened to be standing by and heard him.

"I've got a small account to settle with Joab first," he remarked, coolly. "I think of going over to-night to see him about it, and taking Sam with me."

"Wall, I reckon ye've let him go about to the end of his tether," Sam put in with a grin, as he whipped the dust from the knees of his trousers with one hand, and give a satisfied thump to the crown of his hat with the other. "It won't hurt him nor nobody else if ye tie him up a grain closer."

For Sam was once more installed as general factotum in and about the house, the same queer, shiftless good-for-naught, whose short-comings had so often roused the ire of the much-enduring Miss Loker. He always alluded to my grandfather with a kind of tender, touching reverence.

"I tell ye the Captain was a Christian. Some folks never care how they treat a hired man, but yer grand'ther, now, was one of the kind that allus wanted his men to hev as good victuals and drink as he had himself. And when I think about him I like to remember that verse in Revelations about their all sitting down together to the Marriage Supper up above. He'll hev good fare there, no mistake."

O, it is a blessed thing when the poor and lowly keep our memories green after the places that knew us once know us no more forever; when their kindly thoughts follow us like attending angels as we pass into the eternal mysteries of the life beyond.

I have previously mentioned the fact that Darius Fox kept a distillery. It was to this place that Sam and Joe, when the evening shadows began to gather and the farm chores were over for the day, directed their steps—an ancient, smoke-stained building much frequented by the men and boys of Brownsville either because they liked the odor of the still, the chance of imbibing stray drops of the sweet liquor through a straw or for some social charm inherent in the general atmosphere of the place.

Joe sat down melancholy on one of the big casks beside old Ezekiel Trull, who was partially deaf; and drawing a small volume from out his pocket inquired in the loud tones rendered necessary by the old gentleman's infirmity—

"Have you seen one of Morgan's books yet, Mr. Trull? I heard Miller had got it out so I sent for one the other day."

"Morgan's book out! the one they murdered him for trying to get up. Dew tell. I'd give a sight to see it," answered the old man, eagerly, fumbling for his spectacles, and speaking himself in that high key natural to the deaf, so that the general attention was attracted precisely as Joe meant it should be.

They crowded round to see the book, some scornful, but all curious. Even Darius Fox drew near with the rest. The thing to prevent which he and so many others had united to murder Morgan had not been prevented after all. Here was the work for which he gave his life, rising phoenix-like from his martyr's grave under the cold waters of Niagara, tenfold more potent through his death. And this was what they in their mad rage against him had accomplished.

He took the book, shuffled the leaves over, then threw it from him with an oath.

"It's just a pack of lies, but they'll do to fool Antimasons with."

"If that is the case it ain't worth swearing about, seems to me," said Joe, coolly, as he stooped to pick up the book, a trifle the worse for the rough treatment it had received. His retort was followed by a laugh from one or two who saw the point. It angered Darius, who fiercely repeated—

"I say it again. The book is a vile imposition. I want to see no more of it than I have." And Darius turned away, but not so quickly that he failed to hear Sam Toller drawl out—

"Say, Joe, ain't it a good deal like that book ye borrowed once? Or I dunno as ye 'zactly borrowed it. Kinder fell in yer way, didn't it? Maybe Morgan copied from that."

"If he did he has altered one or two things. That was J. B.; this is B. J.," replied Joe.

"B. J.? That ain't the title of the book, is it?" asked one of the company not posted in lodge lore, while Mr. Fox, trembling at the idea that Joe might be on the brink of revealing what would certainly make him the laughing-stock of the whole neighborhood if it should ever get out, was for once in the unpleasant predicament of not knowing what to do or say. But to make peace with his dangerous adversary, in the words of Scripture, "while he was in the way with him," seemed the only discreet thing to do under the circumstances.

"Sam," he said, "I wish you would help me a minute out here. And you too, Joe, if you will. It's only a hand's turn I want." And Sam and Joe accordingly followed Mr. Fox, who led them into a small, unfinished room in the rear of the building, and pouring out two glasses of his own liquor he presented one to each, saying in an injured tone as he did so—

"This is confounded mean business to go and blow on a fellow after you've given your solemn promise to keep mum."

"Now look here, Mister," answered Joe, scornfully refusing the proffered peace-offering to which Sam, on the contrary, had due respect. "When I heard that you were throwing out hints to the lodge that Leander had been letting out the secrets, I went to you and I warned you pretty plain that the real traitor would be exposed if that talk wasn't all taken back. When Jachin and Boaz tumbled out of your pocket and I picked it up one night when you were going home from the lodge too drunk to know your right hand from your left, I had no thought of making you ridiculous and hurting you in the lodge by telling the story round how I came by the secrets. I only wanted a little fun and I had it, by teaching them to Sam, so that he could pass himself off for a Mason. But now the secrets are all out my little game is up, but I see yours isn't. Because Leander knows that Masons murdered Morgan, and ain't afraid to say so; because he left the lodge like an honest man when he found out what Masonry really is, you've persecuted him every way you could think of. You've used tools and tried to keep your hand hidden, but what is the use when everybody in Brownsville knows as well as I do that you are at the bottom of all this mischief. Now, Mr. Fox, unless you give me your solemn pledge with Sam Toller here for a witness, to have all legal proceedings against Leander dropped, and not to trouble him any more, that story shall be spread all over the neighborhood. And I mean what I say. You had better be careful, Darius Fox, just for your own good. Folks say that you know all about Morgan, and they say some other things that are not exactly to your credit, but I ain't called on to repeat 'em. Just give me that promise. That's all I want of *you.*"

Darius Fox stood for a moment in silence, but he had enough good sense to accept Joe's alternative.

"You're too hard on me, Joe. But that matter about the wall—if I can get Joel Barnes to drop it I will. I was only in the way of my duty serving my writ. A sheriff has to act without respect of persons, you know."

"O, yes; Mason or Antimason," answered Joe sarcastically, as he marched off in company with the chuckling Sam. "Good night, Mr. Fox, I hope you will remember the little talk we've just had and govern yourself accordingly."

One more scene and Darius Fox fades from my story.

(To be continued.)

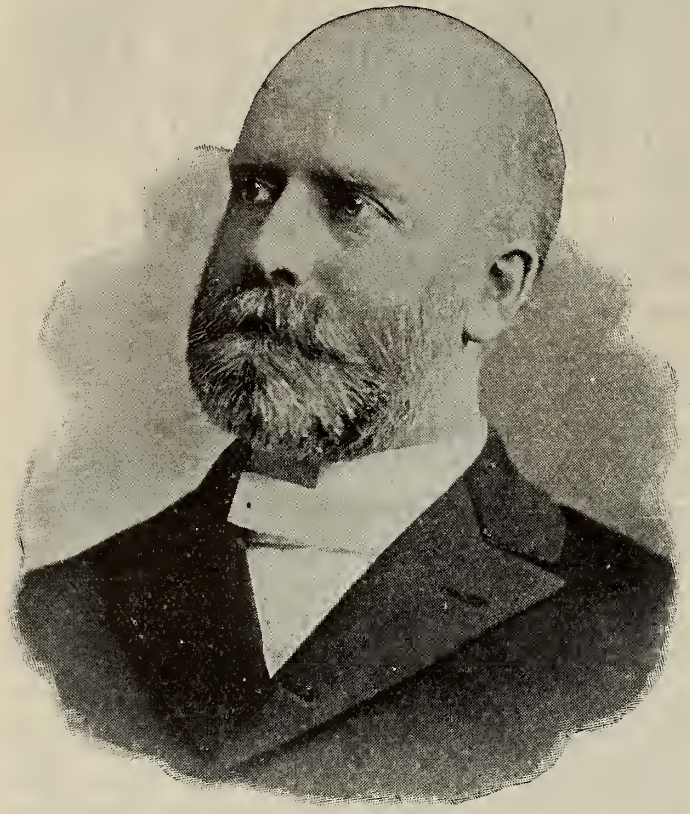
Obituary.

PHILIP BACON.

An old man died November 18 in Windsor, Ct., and his passing attracted but little attention in this valley, but when the news of it has traveled around the world to India there will be sorrow in the hearts of thousands who never saw him. He was Philip Bacon, formerly a resident of this city, who for more than ten years has been raising money in this country to devote to the orphans in India, a country which he never visited. Mr. Bacon was not widely known in this country, that is, in a sense of being a public character, but his name was known to the groups of individuals and children in many parts of the land where his labors had extended. He was a simple man, who accomplished an important work without a blare of trumpets, and now he has left all earthly parts as quietly as he lived.

Mr. Bacon was born in Simsbury, Ct., April 8, 1828. His only education was what the district schools could afford. He helped his father on the farm, reading between chores as much as he could. He became an ardent admirer of Pres. Charles G. Finney of Oberlin college, who was an earnest advocate of the abolition of slavery and an opponent of secret societies. Mr. Bacon was a long time friend of the late James P. Stoddard, and reader of the CHRISTIAN CYNOSURE, and a corporate member of the National Christian Association.

There is no surer way to friendship than the honest and sincere appreciation of the good qualities and merits of others.



R. A. TORREY
Evangelist and Formerly Dean of Moody Bible Institute.

WHY NOT A MASON?

BY R. A. TORREY, D.D.

Binghampton, N. Y., Dec. 29, 1910.
Mr. William I. Phillips,
850 Madison St., Chicago, Ill.
Dear Brother Phillips:

Yours of December 27th received. You ask for my reasons why I have not joined the Masonic Fraternity. They are:

First, Because God expressly commands believers in Christ, "Be not unequally yoked together with unbelievers" (II. Cor. 6:14). This is the passage that decided me once and forever on the lodge question. There are many unbelievers in every Masonic lodge. By unbelievers, I do not mean infidels but I mean unbelievers in the Biblical sense, any one who has not that kind of faith in Jesus Christ that leads him to definitely accept Jesus Christ as his Saviour and Lord. Furthermore, the Masonic lodge, if I am correctly informed, explicitly rules out, at least in its lower degrees, the name of Christ. I could not join any organization that ruled my Lord out. Some of the most wicked and godless men I have ever known have been members of the Masonic lodge, even though their character and conduct were well-known to others in the lodge. I could only join a lodge by definitely and knowingly disobeying God.

Second, I have no time to be a Mason. I could only give time to a lodge by taking it from the church, and the church of Jesus Christ needs all the time I have. I have learned by experience that a large number of those persons who are both Masons and church members neglect the prayer meetings and other church obligations for the sake of the lodge. If I had three times as much time as I have, I should want to give it all to the church. I could not be a faithful Mason without being a faithless church member.

Third, I consider what is called "the work" of the Masonic lodge to be childish and foolish. I once took time to study "the work" of the lodges up to the Royal Arch degree. At that time I knew exactly what they did, and I could never understand how a serious-minded man could give time to such tomfoolery. I could understand a child's doing it. When I hear Masons talking together about "the work" of the lodge, I can scarcely refrain from laughing. It is difficult for me to see how any man who has a proper amount of self-respect and manly dignity, can go through what a man goes through when he becomes a Master Mason and then ever go back to the lodge again to take part in the initiation of another candidate. To my mind it is belittling, degrading and disgusting. My attention was called to it when I was about twenty-two years of age by a man who had been initiated at the Masonic lodge but came out completely disgusted with his experience and who never went back to the lodge again. How any Christian minsiter can submit to what a minister is compelled to submit to when he is initiated into the Blue Lodge, I cannot understand. I do not question that there are many excellent men who are members of Masonic lodges, but to me it is incomprehensible how any Christian man can be.

Fourth, To my own personal knowledge,' Masonry has been used to protect criminals and other evil doers from the just consequences of their wrong-doing. In one city where I lived, the proprietor of the vilest and most notorious place in the city could not be touched by the law because he was a Knight Templar. Every other place of the sort was run out of the city but this. I have known similar things elsewhere that have come under my personal observation.

Fifth, If there was nothing else that kept me from being a Mason, the oaths required of those joining the fraternity would make it absolutely impossible for me to join the Masonic lodge. Some of these oaths are simply shocking, indeed appalling. Either these frightful oaths are meant to be taken seriously and literally, or else they are not. If they are taken seriously and earnestly and literally, words can scarcely describe my horror that any Christian man should take such an oath upon himself. If they are not taken seriously and literally, and in a large proportion of cases they are not, then they are profane and blasphemous in the extreme.

There are other reasons why I have not joined the Masonic Fraternity but I think these will suffice.

I was very glad to hear that Dr. Blanchard was getting better. I have been much concerned about him.

Sincerely yours,
(Signed) R. A. Torrey.

JOHN WESLEY.

And have no fellowship with the unfruitful works of darkness.—Ephesians, 5:11.

Whatever it costs, flee spiritual adultery! Have no friendships with the world. Thy life is at stake; eternal life or eternal death! Oh, come out from among them, from all unholy men, however harmless they may appear, and be ye separate.—*Wesley's Sermons, Vol. 2, page* 204.

It is in the minor actions of our daily life that our true character is revealed.

TO THE CHILDREN OF LIGHT.

It would have been a great pleasure to me to have met with the brethren at the Annual Meeting last Spring. There were some thoughts I wished to express at that time. These thoughts and others I now wish to put before the readers of the CYNOSURE.

First, there is plainly need of the work, even appalling need. I have never known the lodge system so strong nor the difficulty of successfully exposing its evil greater. Outside of those denominations which have taken public stand against the lodge, there is almost no means left to reach the public mind with the truth. It is now nearly as impossible to successfully attack a lodge as it was to attack slavery in the days before John Brown. If any man doubts this let him look over the literature of our day, our books, our magazines, our daily or weekly journals, let him listen to the words of the preacher, or to the lecturers who from the platform address the people. Such a man will soon be convinced that outside of CYNOSURE circles and denominations that have taken their stand against the lodge, there is no avenue to the public mind with the truth. Not only is this true but it is also a fact that he who takes a stand against the lodge system, no matter how carefully and kindly this is done, becomes a mark for many a sharp and poisoned arrow, his good evil spoken of, his way hedged up, a black hand reaching out of the darkness to blight the fair promise of his life.

For these reasons I believe it is high time that a campaign of larger scope than anything yet undertaken should be planned and carried out against the power of darkness.

1st. I believe the CYNOSURE should once more become a weekly paper. The urgency of the times demands it. Once a month will not do. The time between issues is too long, and the call for frequent presentations of the truth too great. Let us have the CYNOSURE a splendid family paper.

2d. Our lectures must reach a very

different class of people from those they are mainly reaching to-day. Let me illustrate. On some of my fields I was frequently called upon to address meetings of the W. C. T. U., but often I had as my audience only those who were as firm in their adherence to temperance as I am myself. They did not get me the people I needed to reach. I will not affirm that there were no good results, but I will say they were limited. By holding our meetings only with those organizations who are opposed to the lodge system we get something of an audience, and an audience room free. We also help to strengthen hands that in this battle really need it. But we are breaking up no fallow ground nor reaching the uninstructed, lodge deluded people. Further it cannot be denied that some parties opposed to the lodge are like Hudibras; they

"Compound for sins they are inclined to
By damning those they have no mind to."

and neutralize by their inconsistency their witness to the truth.

Now I believe wherever possible (and I well know the difficulties in the way) we should secure a public hall, advertise the meetings well, make every effort to have them in the largest sense public meetings, and there in the kindest manner possible, seek to instruct a most ignorant people.

I know this will require money and some settled income to fortify the N. C. A. Board in making larger plans. Now I propose that we raise, as soon as possible, twenty thousand dollars in five dollar pledges, not only for this year but during the lifetime of this band of the sons of light. I wish to be organized. This will mean only four thousand names not a great number for the United States.

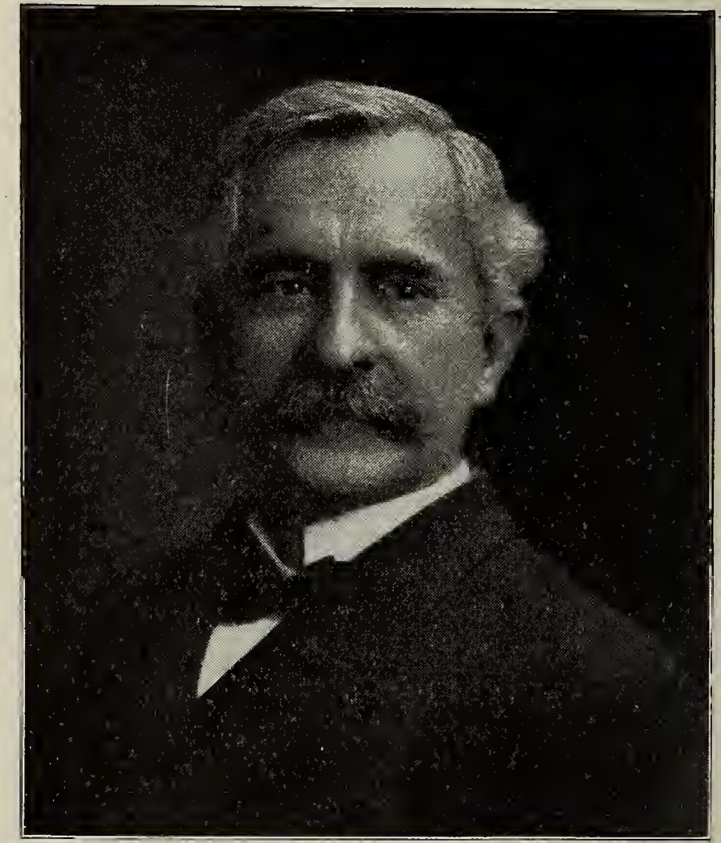
Deeply feeling the need of the work I herewith send my five dollars and pledge, God willing, that amount every year while I live.

I trust also that this plan will be taken up, and a band of the sons and daughters of light be organized to provide a steady income for this great work.

While thinking upon this subject I dreamed I was writing for the CYNOSURE and Pres. Jonathan Blanchard stood behind me anxiously watching my writing. I am not superstitious, a dream is but a dream, but who doubts that Pres. Jonathan Blanchard, Brother Stoddard or Brother Hinman are anxiously watching from the other side, what we are doing in the cause which lay so near their hearts.

Alexander Thomson.

Saugatuck, Michigan.



A. C. DIXON
Pastor of the Moody Church, Chicago,
Supplying at present the Spurgeon
Tabernacle, London, England.

DR. DIXON AT ADRIAN.

During the four weeks' evangelistic meetings at Adrian, Michigan, conducted by Rev. A. C. Dixon, D. D., pastor of the Moody Church, Chicago, he received various letters which he answered in a prelude before giving his evening sermon. On the evening of December 8th, in such an introductory address, he presented his attitude towards the Secret Empire and was reported in the *Adrian Daily Telegram,* as follows:

"Dr. Dixon said that he had been frequently asked to give his opinion of secret societies, and replied that he had been a member of two secret orders, but that he had to withdraw from them, because he found that he was unequally yoked together with unbelievers. Their public balls, their whist parties and their 'stag parties,' when they gloated their lustful eyes upon vaudeville dancers, were more than he could stand. He said there is something in secrecy which is in conflict with Christianity. Jesus said, 'I am the light of the world;' and then to the disciples, 'Ye are the light of the world.' It is the nature of light to reveal and not to conceal. Jesus said again, 'What you learn in secret proclaim on the housetop.' No Christian man has a right to keep secret anything that is good, and he ought not to keep under cover anything that is bad.

"I suggest that you inaugurate a movement to make public your secret societies, and then you will do more good and less harm. If you make your secret lodge a substitute for the church, you are doing the work of the devil.'

"In the afternoon of the same date he preached on the subject 'How to Grow,' text, I. Peter 2:1-3, and among its strong statements appeared this paragraph: 'The third principle of growth is elimination. If we would grow there are some things that must be eliminated because they hinder growth. *Laying aside all malice, all guile and hypocrisies and envies and all evil speaking.* The primary meaning of the word malice here, translated means worthlessness. Laying aside everything that makes you worthless. Here is the principal thing that I have been insisting upon with Christians during these meetings; whatever links you with an evil institution and thus makes you worthless as a Christian ought to be laid aside, no matter what may be the cost. If you would be a growing, useful Christian, you must lay aside the things which make you worthless.

"On Sunday, December 11th, 1910, Dr. Dixon closed the union services in Adrian earlier than he expected in view of his early departure to London, England, to engage in evangelistic service in the Spurgeon Tabernacle, for a month or two, and in his parting words to the people of Adrian he said: 'I believe that secret orders among men and women are undermining and weakening the Church of Jesus Christ and I have sounded the alarm the best I could.' "—*Adrian Daily Telegram.*

A SCHOOL GIRL'S CONFESSION.

"I belonged to two lodges, to the Eastern Star, and the Mosaic Templars of America. I was made to join the Eastern Star, and when they carried me up in a room called the Anteroom, they blindfolded me and carried me around to a star which had five points. One was Electra, one Ruth, one Adah, one Esther and one Martha; and they read a portion of Scripture at every point. There was a coffin. The goat was a man and he had around him about one hundred old rusty buckets, and stovepipes. The man was in that room kicking them as if he was a goat. They gave me the grip and signs and laws and then told me if I told any of their laws they would put me in that coffin. I don't remember all they said and did, but one thing I do know they will never get me into their hall any more. All the lowest and vilest of men and women meet there to have fun together. I am only sixteen years of age. I am afraid to give you my name because my parents will be angry with me. They made me join these two secret orders and I feel that my Heavenly Father is not pleased. I can not let these orders keep me out of heaven. I am a Christian and know they are all wrong."

Mosaic Templars.

"When they carried me into the Anteroom to be made a Mosaic Templar one man stood at the door and hit me in the hand with a strap. They had a wagon sheet; and a chair that they called a goat. They told me to get on my knees and pray: 'Our Father who art in Heaven, etc,' and when I got on my knees and had prayed they threw me up and down in the wagon sheet. They pushed the chair behind me when they led me around to get the goat; but when they began to toss me up and down I felt so ashamed. Just think of about twelve men there tossing me up and down, but I held my skirts to keep them from flying over my head. At times I was a foot or more from the wagon sheet with my skirts flying in the air, so I caught them to keep them from going over my head. The women members laughed when the men tossed me up. They took me to a bush with some candles in it, and behind it was some one with a false face on, whom they said was God. I was told that it was the "Burning Bush" and that the ground I stood on was "holy ground." Oh, I am so disgusted when I think about such sinful, dirty organizations—not fit for a dog to join, and yet I was initiated into them."

Editorial.

The letter of Mrs. Lizzie Woods in this number contains an exposition of the Sabbath School lessons now being studied that is of more practical value than any that we have seen elsewhere. It is a great blessing to others, as well as to self, for one to be Spirit led and instructed. While there was a difference between the religion set up by Jeroboam and Ahab, yet practically, in results each was fatal.

EXPOSING THE PENSION FRAUDS.

In the November number of *The World's Work* the story of the pension frauds is continued. The first paper outlined the development of the pension system under the reasonable and rational laws which were in effect for the first fifteen years after the close of the Civil War, and contrasted the conditions prevailing at that time with those of the present day. It showed how the nation's roll of honor had come to be a roll of suspicion, and how the Congress of the United States, in order to facilitate the granting of pensions to men whose records did not bring them under the operation of the various liberal acts designed to cover all reasonable claims upon the Government, itself falsified the war records, and admitted to honorable discharge and pensionable status thousands of unfaithful soldiers who either fled or were discharged for the good of the service. It gave instances of frauds perpetrated upon the Government, and specifically cited cases of criminality in connection with the drawing of pensions.

The second paper takes up the matter of pension legislation more in detail. Its purpose is to trace the history of the legislation which has grown up, encouraged by the banded cupidity of a few veterans less noble than their comrades, of professional pension agents, and of politicians willing to use the people's money to achieve popularity for themselves. A perusal of this history will show the path along which the patriotic generosity of the nation has been diverted; it will show how what was in the beginning a system of military pensions has been transformed into a system of class charity and political largesse, distributed by bureaucrats and congressmen for purposes of private political ambitions. It will describe the gradual growth of a bureau of disbursement which it costs $3,000,000 a year to administer, and will reveal the intention of those who profit by it to maintain this Bureau and to find ever new excuses for the vast annual distribution of pensions in perpetuity.

The new era in governmental expenditure for pensions began with the passage of the Arrears Act, in June, 1879. This bill had been introduced in April of the previous year, was passed by the House without discussion in June, and slept in the Senate for a whole year. The people knew nothing about it. The newspapers did not notice it. But word was passed to the boys down the line. Circulars went out to members of all soldier organizations asking for aid in the final push to get the Arrears Bill through the Senate. Local politicians everywhere were instructed as to the meaning of the bill.

The membership of the Grand Army of the Republic began suddenly to increase. Great petitions came in from its posts. Private letters and telegrams poured in on the Senators. Meanwhile the public remained in ignorance of the measure.

On the 25th of June, 1879, the bill having received the approval of the Senate, it was signed by President Hayes. Within eighteen months the pension bill, which had fallen to $27,000,000, jumped up to $57,000,000. This upward tendency continued almost without interruption until 1893, when it had reached $161,000,000. Under the honest and economical administration of the Pension Department during the second term of Grover Cleveland, the expenditures fell off sharply, and in spite of further liberal legislation and the addition of veterans of the Spanish-American War to the rolls, there was a downward tendency until 1906. In that year, Congress authorized recognition of mere age as a disability, and further encouraging legislation was enacted in 1907 and 1908. The high-water mark of $165,000,000 was reached in 1909.

SAGAMORE BEACH.

The colony at Sagamore Beach, Mass., started six years ago by the officers of the United Society of Christian Endeavor, is demonstrating that something can be done by a society that is not secret. A reporter of its recent gathering remarks that "It is delightful in these degenerate days to find another place like Northfield, where the unmixed blessings of Christianity, and the comforts of civilization, free from its fancy frills, can be enjoyed without camping in the woods."

This is the place where the Sagamore Sociological Conference meets, and in the last two days of August and the first of September the first meeting of the Sagamore Conference on the Moral and Religious Training of the Young was also held. Father Clark, the founder of the society, has a home at the border of the Sagamore colony, and lives in a house supposed to have been built only seventy-eight years after Plymouth colony was planted on the neighboring shore.

In the evening session which opened this first conference, Dr. Clark set forth its purpose. "One of the first acts of the Pilgrims who came to this region was to establish a school in which both intellectual and religious training was given. From the public schools of their descendants, the Bible and Christianity are excluded. The supreme reason for calling this conference is its need. The reports of immorality in public schools and colleges prove the great importance of the subject of this conference. To consider the ways and means of remedying this state of things, is our purpose."

Hon. George H. Martin, D., gave a "sane and informing" address, and other speakers of eminence included Edwin D. Mead of Boston, Professor Amos R. Wells, editor of the Christian Endeavor World, Professor Alfred W. Anthony of Bates College, and H. Sterling Pomeroy, M. D., of Boston. "Protestant and Roman Catholic Views of Moral and Religious Education" were set forth in the second evening by that brilliant orator, Rev. Orrin P. Gifford, D. D., formerly pastor in Buffalo and Boston; now, for the second time, in Brookline, Mass., a Boston suburb where the average wealth is perhaps higher than anywhere else in the world; and by Denis A. McCarthy, associate editor of the Sacred Heart Review. A glimpse of the specious method by which the church which has expelled the Bible from the schools will try to still further restore the combination of church and state which, after long struggle and after bitter persecution, was at length with great difficulty attained in Massachusetts in 1833-4—is given in the report of Mr. McCarthy's address: "There is no Protestant plan for religious training in the schools. The Roman Catholic plan is the parochial school to give the children religious training. Other religious bodies must establish their own schools. Then let the state pay each body for the work the churches do in secular instruction, and let each church do its own moral and religious training at its own expense." To many minds not familiar with points involved, such a plea will seem plausible; practically, however, such a scheme would work out great mischief, and a retrogression toward Mediævalism. The Roman church and state always looks longingly back toward its Golden dark ages. Reunion of church and state is its nightly dream and daily aim. The Knights of Columbus purposely and powerfully work toward the Jesuit end of restoring in America the Papal control which in the time of Columbus, existed in Europe and its colonies.

Professor Wells spoke on "Secret Societies in School and College." "The tendency to make tiny colleges of the grammar and high schools, is deplored by many parents and educators; 180 educators replied to my questions, and were practically unanimous in disapproval of secret societies. Only one superintendent approved them without qualification. Nothing but harm has been found to result from them. Any of their advantages can be gained from social gatherings and societies that are open. Secret societies impair school discipline; they promote disobedience; they foment disorder and rebellion. Secret societies create cliques, separate children from their homes, and impair parental authority. For scholars of public school age, secret societies are unsafe. In secret society club rooms, are cultivated many immoralities. In the opinion of many they ought to be prohibited by law; nevertheless, under the supervision of older persons, open substitutes should be provided." This Sagamore paper of Professor Wells is spoken of as "a storehouse of information on the subject."

In the last evening, Dr. H. Sterling Pomeroy, M. D., of Boston, spoke on "High School Dangers and Dissipations." "A person's moral and religious state is usually fixed in the period between the ages of fourteen and eighteen. *** The cause of breakdown at this age is usually dissipation. ** The social evil is not uncommon among children in grammar and high schools. Although dancing is indulged in by some without injury, it is the ruin of many. *** There are societies enough without secret societies. Americans are going mad over organization. The high school age is one which should be free from secrecy. It is a peril from which boys and girls should be carefully guarded."

Encouragement comes to the friends of the National Christian Association from the Christian Endeavor Society, whose originator is a leader in the conference conducting such a discussion, and the editor of whose organ is one of two able opponents of the secret societies found infesting public schools.

LARGEST UNITED STATES ORDER.

Holding a memorial service the first Sunday in December, the herd of Elks filled the floor and balcony of a theater, where they listened to various musical selections and the general eulogy given by the Exalted Ruler. A speaker from another Elk lodge appears to have eulogized the order itself, dwelling partly on its aims and partly on its history. Few members were in the herd at the beginning, and the order was merely social then; but now, within more than 1200 lodges, it incloses more than 350,000 head. A fraternal organization, it is without political bias, while it draws into its membership those coming from all walks of life and bringing all religious creeds. Such appears to be the representation furnished by the eulogy.

Playing horse in childhood is now followed, in manhood, by playing at being all manner of fourfooted beasts and whole flocks of winged fowl. It matters less what men are in name than what they copy in life. The nimble feet of this animal may seem associated with the dancing proclivities of his human namesake. A vast number has found this broad road; does it lead to death? Does the theater memorial service round up the Elks on the edge of the pit? Lured by the eulogy and lulled by the music, these who claim to be mourning or honoring their dead under the name of beasts, after all appear to await delusive hope while they listen to such melodies as "Just beyond," "Nearer, my God to thee," "Galilee," "I cannot always trace my way," "Fear not ye, O Israel" and "The Lord is my Light." Some, indeed, may in spite of all listen with the understanding even though they seem to hear the Lord's song sung in a strange land; some may in spite of all be touched by words still true though heard in false connection. Yet we dare not hope that one such gathering in a year will serve the Sunday theater throng as an offset for all the frivolity and conviviality of a twelvemonth. If through becoming an Elk, a man forgets his human soul, then the vastness of the thoughtless herd becomes not admirable but deplorable.

MAIL COLPORTAGE.

"I have had an opportunity to place tracts in hundreds of hands," said Agent Davison in his letter printed in the October Cynosure.

In doing this colporteur work, he doubtless stirred fresh thoughts in many minds; he surely supplemented his own words in a hopeful way. Work of this kind could itself be supplemented by the silent co-operation of many who are neither public speakers on the subject of secrecy nor agents of our Association. One evidence of its efficiency could be cited from the case of a helper who for a score of years has cooperated, and during a large part of the time constantly as well as extensively, in anti-secret work. He had sought information without obtaining such as was adequate to prevent his initiation. Soon afterward two tracts came which gave him a knowledge of the address of the N. C. A. publishing house. He had already abandoned the lodge, but he now became a reader of the society tracts, and remained from that time forward a fellow laborer in our field. In that instance, at least, a tract has guided to larger information, and resulted in fruit brought forth a thousand fold.

An early method of work used by him was to mail tracts, in which he was apt to underline parts to which he wished to call special attention. Perhaps, usually, they were sent inside a newspaper. The underlining gave them a touch of the personal quality belonging to a letter. For what appeared to him sufficient reason, he preferred to keep himself out of account, while yet his message was sent to do its illuminating work. The expense was slight, for tracts costing almost nothing could be mailed in a newspaper for one cent. Judicious selection of people to be approached in this silent way, with careful selection of fitting messages, ought to contribute to most desirable results. A chosen township could be made thoughtful and intelligent on the subject of secrecy; an academy could be silently taught, while not knowing its teacher; a Theological seminary, or a ministerial circle could be made aware of sources of information; and Sunday school pupils could be furnished with definite reasons why they ought never to become society-entangled church members. Such an agency, so readily employed, is worth considering.

A NOTABLE COLLEGE EVENT.

Mt. Holyoke Female Seminary, founded in 1837 by Mary Lyon, has been called "the abiding monument to her practical sagacity, no less than to her unconquerable energy and abiding faith." Such qualities seemed to be impressed upon the institution as a whole and developed in its pupils individually. To labor diligently with both mind and hand, to meditate wisely and pray devoutly in the appointed hour of solitude, and to devote all to God in Christian trust and loyalty—this was the life into which Mt. Holyoke pupils were systematically led. The classes graduated since the first principal died number threescore; they have been like successive annual harvests gathered from the world of young womanhood, and each has borne away the abiding memory of her monument daily standing in their presence and ever by its inscription uttering her own words: "I fear nothing save that I may not know and do my whole duty."

Almost a quarter of a century later than Mt. Holyoke Seminary, Vassar College opened its doors solely to young women; co-education was, however, in progress at Oberlin before Vassar was established. Both systems have widened until innumerable girl graduates receive college diplomas every year.

When Mt. Holyoke Seminary was founded, public high schools were comparatively rare, and for many years academies fitted young men for college. Some of these preparatory schools were co-educational, and in these, as well as in their own exclusive schools, young women received what was accounted the finishing of their advanced education. In process of time this seminary advanced beyond the preparatory grade and became Mt. Holyoke College. Like other colleges, it has allowed the students to join Greek Letter Societies, or Sororities. Yet, as in Wellesley so also here, the adopted exotic from the male college was obnoxious in the new soil. Educated young women and their instructors, find a system which has been abhorrent to wise educators when imported into public schools, and which has wrought serious harm in men's higher institutions of learning, offensive to feminine taste and judgment when brought over into women's colleges. This at least does not tend to lessen that respect which a man instinctively feels for a self respecting woman. If, now, the evil expelled from public schools, is beginning to be disreputable in women's colleges, the mutterings of a storm already hanging over institutions for men may presage a sweeping reform there which will swell to an irresistible tide the already turning refluent wave. Though unmeasured harm has already been done, yet the future offers hope of prouder scholarship and higher character. It cannot fail to be noticed at Amherst college, just the other side of the mountain, that the woman's college rejects and throws out the parasite that the man's college has cultivated.

Action has not been hasty, however, nor petulant. Deliberations have occupied a year, and, for a longer time, undergraduates appear to have shared with alumnæ thoughtful consideration of the character and influence of Greek Letter orders. An active step was taken in the fall of 1899, when a joint committee, composed of alumnæ representing the various societies, was commissioned to investigate conditions both in Mt. Holyoke and in other colleges for women. This committee was expected to consider and pass upon all arguments offered in opposition to the college secret societies.

Again, in January, 1910, delegates from the undergraduate chapters, and a committee from the faculty, held a conference with society alumnæ to talk over the unsettled conditions. After the following spring vacation, a request came in from the alumnæ in accordance with which another committee was appointed, composed of eighteen undergraduates, namely: a senior and a junior representative from each of the five societies, together with two non-society members of each of the four college classes.

This undergraduate committee working with thoroughness, at length drew up a detailed report of questions considered and conclusions incorporated in its decision. At the end of this report the undergraduate committee recommended that the societies become non-perpetuating. That recommendation was accepted by three of the five chapters which their part of the committee represented. A printed copy of the report was sent to all society alumnæ, accompanied by the request for a yes or no answer to this question: "Are you willing to accept the recommendation?" Of the 337 alumnæ society members, 309 returned answers, 185 responding No, 124 Yes. In other words, 352 of 537 either gave positive consent or else made no objection, while only 185 of 537 alumnæ indicated that they wished the societies continued and cared enough about it to say so.

At the regular meeting of the faculty in November, the first recommendation—"That with the admission of 1913 the secret societies of Mount Holyoke cease to perpetuate themselves"—was adopted by a vote of 59 to 5. The first part of a second recommendation was accepted by a vote of 58 to 4, and the second part of this recommendation by a unanimous vote. After a Saturday morning chapel service, President Woolley read to the students the following report of the faculty committee:

> The committee of the faculty appointed by the president to meet the alumnæ society delegates, and to consider the question of secret societies, presents the following report: First, The reconstruction committee, composed, at the suggestion of the society alumnæ, of eight non-society girls representing all the classes, and 10 society girls representing all the societies, cast a formal vote, 16 to 2, that societies in Mount Holyoke College cease to perpetuate themselves. Second. Three out of the five active chapters formally voted to accept the recommendation of the reconstruction committee. Third. Out of the 537 alumnæ society members, 185 voted to reject. 124 to accept the recommendations of the reconstruction committee.
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> On the basis of this vote the alumnæ society committee in its report recommends the continuance of societies on the present basis and the formation of new similar groups. It also recommends that a joint committee, composed of undergraduate society members and of members of the faculty, be appointed to supervise details of management. Therefore, although the society alumnæ voted by a majority of 61 to perpetuate secret societies, in consideration of the following facts: First, that the intersociety alumnæ committee, in wishing to maintain the present basis by which new members are chosen, fails to meet the objections raised as to the principle involved in the present organizations; second, that the faculty opinion as indicated in an informal vote is opposed to the principle of secret societies, and third, that the undergraduate opinion as registered by the reconstruction committee, and so registered by the vote of the secret societies, is opposed to the principle of such organizations—we, the members of the committee, recommend to the faculty that with the admission of 1913 the secret societies of Mount Holyoke cease to perpetuate themselves.
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> The committee also makes the following recommendations: First, that the faculty put itself on record as opposed to all organizations at Mount Holyoke College which are secret, exclusive, and self-perpetuating; second, that the faculty express its appreciation to all members of secret societies for bringing to their deliberations upon these matters sincerity, courage and consideration for the general good.

In a few words spoken after the reading President Woolley gave the society members credit for altruism and real heroism. With personal feelings largely on one side, they had nevertheless tried to give this question fair consideration. "Their beauty of spirit has been an encouraging evidence of the stuff of which college women are made." She urged the students to show their loyalty, devotion, and love for Mt. Holyoke by their attitude toward the decision of the governing body, which it believes to be a wise decision. Informal talks among members of societies as well as other students, indicated cheerful acceptance of the decision as one based on a desire to act wisely for the good of the college. They spoke with admiration of the tact and consideration shown by President Woolley, to whom her college girls are always loyal. The spirit in which this deliberate task has been done and ratified, together with its great importance to the college directly benefited and its possible value to other colleges, makes this a notable event in American college history.

By giving out, giving out, you get a Christian experience.

We would never think of trying to run a train without fire, but we try to run lots of religious meetings without a bit of fire in them.

If you know, you love; and if you love, you know. Those who know God, put their trust in Him. If *you* know Him you must put your trust in Him.

NEGLECTED AGREEMENTS.

"It is said that a very serious situation for wage workers has come about because labor unions have so largely failed to keep the agreements they make. Employers are refusing to make agreements with those who evidently do not intend to keep them, and are shutting up their shops in preference. An agreement that only one party is expected to keep, is useless for any one."

This representation of the case by a religious journal of standing, is easier to believe for the reason that the character of trade unionists as often manifested in other ways agrees with that here alleged. Other secret orders are apt to be less open in manifesting unscrupulousness; less frank in massing for avowed mischief; less virulent in public utterances. But a union lodge is always liable shamelessly to disregard all interests, public or private, save its own selfish ones. It is too apt to recognize no rights of the public, of other employed people, or of any business disposed to stand upon its own rights and ignore or resist lodge demands. With such disregard of rights, would easily go disregard of agreements. No wonder the results react.

Yet labor is, in its own proper nature, one of the most honorable, and one of the most beneficent things subject to secular management and organization. It deserves to be kept free from danger of accusation. Justly esteemed for its indispensable service to civilization, and to public as well as private welfare, it merits honorable management.

But secrecy of itself invites suspicion of something inconsistent with honor: at once it chills confidence; it appears to lower the dignity and rank of labor; and in some unions it seems associated with lowering its quality and standard. Broken agreements stab collective bargaining to the heart; if that perishes, what, then, will remain of value to members of the union? Little will be left for its enemies to do, but to look on and see it commit suicide. Then labor, freed from unnatural bonds, can reorganize openly in a business-like way, and conduct its collective bargaining and other activities, in a worthy, effective, and beneficent manner, that will reflect deserved honor on its name.

GREEKS AND BARBARIANS.

In the January *Woman's Home Companion,* a graduate of a large and prosperous co-educational college tells the story of her observation and experience while "Four Years a Barb." She explains to the reader "whose vocabulary of college slang is limited," that "where there are Greek Letter societies the members are sometimes called Greeks, and the non-members Barbarians or Barbs." She says: "I was a country girl whose family had, for years, been members of the denomination controlling X——— University, and I myself was an ardent worker in our little church. . . . . I was going to a place where 'The highest ideals of intellect and spiritual life were the only standards.' I knew that part of the catalogue by heart."

From her arrival, she was made constantly to feel with painful intensity the contrast between the welcome accorded to a girl of her own freshman class whom she had seen on the train, and the indifference shown toward herself. "The moment we alighted from the train, she was pounced upon by a bevy of girls. . . . . . Several times a day I saw her, always surrounded by a crowd of attentive girls. I learned that she was Helen Gordon, the daughter of Judge Gordon, and that she was being 'rushed' or 'spiked.' Meanwhile, I had made a few acquaintances who spoke to me when they met me; had walked back and forth to meals and recitations generally alone; had wandered into the chapel once a day in the same fashion. Then I began to realize what is meant by the fraternity system."

The Y. W. C. A. was from the first, at hand; "its leaders, made up of girls from all societies and from none, did much in helping the new girls and trying to enlist them in the association work. On Friday afternoon of that opening week one of them called for me and took me to the first devotional meeting of the year. There, in the quiet room filled with the bright young faces, some of the turmoil of my soul fell from me. Then the leader rose and opened the meeting, and I saw that she wore the pin of the leading sorority of the college—the one that was most ardently 'spiking' Helen Gordon. She made a beautiful talk on sisterhood. 'Girls,' she said, 'we are all just sisters—nothing more. If there is anything our dear old X. U. stands for, it is democracy and equality.' On 'pledge day,' while the great auditorium was filled with students, who hushed their 'melee of college and class yells' at the moment when the pledges marched in, each wearing a knot of ribbons and escorted by her captors, the Y. W. C. A. exponent of sisterhood walked with Helen Gordon. I looked about me at the faces of other freshmen, the 'left overs.' One girl, whose life-long chum had just walked by with a bow of colors, shrank into the corner of her seat with the tears rolling down her face. Another, who had been rushed for a few days and then suddenly dropped, sat looking straight ahead."

At some later period, "the president, seeing that so many girls were left out, thought to remedy the matter by organizing more societies. Hence the four of my day have increased to seven. Has the result been that everybody is taken in and everybody is happy? No. Of course there is a larger per cent. of members; but what about the smaller per cent. of non-members? To be left over, even in a crowd, is not desirable."

We borrow a few words from what she says about the vital point of comparative scholarship of Greeks and Barbs. She recognizes that "intellectually, the sorority is supposed to be an advantage. . . . . Nevertheless, during a recent year at X. U. statistics were collected showing the number of failures among the fraternity and non-fraternity students. Both men and women were included; but, as the average standing of the fraternities and the sororities is about equal, the figures are applicable to either. * * * One fraternity-sorority student out of every twenty-eight made a 'failure' or 'condition.' In other words, the percentage of low grades among the members was almost twice as great as that among the non-members.

"* * * Morally, the advantage is still more obscure. I presume if a girl should become intoxicated or use profane language at the president's reception, she would be sternly dealt with. But when it comes to using 'ponies' on examinations, 'swiping' spoons at parties, or copying whole pages into term papers without even the courtesy of quotation marks—trickery too stupid to be laughed at as college pranks—I never knew of that disqualifying a member.

"This brings the matter down to a single point. The only discernible good of sorority membership, is the social advantage in its narrower sense—and that is not to be ignored. The pitifully weak point of the whole system is this: The sorority chooses the girl who needs that sort of training the least, and leaves out the one who needs it the most. . . . This brings us down to the point of the whole system: it violates the laws of justice and equity. For, if there is any advantage whatever in sorority membership, it ought to be free and equal for all."

The whole article shows that the secret society question cannot be fully discussed as one relating only to members of the organization. No more than others are they members of the student body, and no more than others have they college interests to be considered. Classified out less pointedly than others are classified in, left overs may appear to be; still, this writer shows that classification of this sort has outward as well as inward effect. She makes it evident that there are to be found in college, those identical results which have been widely deplored and seriously condemned when detected in public schools.

FUNERAL SERVICES.

"In a city of one of the eastern states a great commotion was lately caused by the refusal of the rector of an Episcopal church to permit a lodge to hold funeral services in the sacred edifice.

The lodge members were highly indignant, as a matter of course, and took a great many newspaper reporters into their confidence, who made the most of the incident by publishing long and highly sensational articles, in which the facts were so distorted that it was made to appear that the lodge was not permitted to enter the church. The church and the lodge thus obtained a great deal of unpleasant notoriety, and the feelings of the family of the deceased were doubly harrowed, and all because good judgment was lacking in the officers of the lodge, who should have known better than to assume that they had a perfect right to hold their services in the church.

"Too often, when a funeral service is to be held, it is the habit of lodge officers to assume too much, as in the present instance. Because lodges have held their services in churches it does not follow that they will always have that privilege, and when it is not granted they may be sure it is for good and sufficient reasons, one of which is that a church is primarily a place for religious worship; and, secondly, for weddings and funerals under the direction of the clergy and according to the ritual of the church, whatever the denomination may be. Some clergymen may be indifferent and interpose no objection to an unauthorized service; but when one is found who is rather more particular, criticism is certainly uncalled for. Moreover, the lodge should hold services at the grave, and not in a church or the late residence of the deceased. To accompany the remains to the grave and there deposit them with appropriate ceremonies entails no hardship and surely is doing little enough to outwardly testify our fraternal regard for the deceased brother.

"A few years ago the omission of services at the grave was a most unheard-of thing, now it is a common occurrence. Whenever possible services are now held at the house of mourning or in a church, and often at night, and the day following the body is taken to the cemetery and lowered into the grave without a prayer or a word of any kind being spoken. The lodge members are conspicuously absent, and outside of the weeping relatives there is no one in the immediate vicinity but unsympathetic grave-diggers, and in silence the body is lowered into the grave and quickly covered with earth. How much more decent and reverent it would be to go to the grave, and before lowering the body offer one or two prayers and speak a few consoling words to the bereaved relatives and friends. A short service such as this, could be held out of doors in almost any kind of weather, and need not be omitted because the regular funeral services have been previously held, providing it is deemed expedient to hold them at the house of mourning or in some place other than at the grave."

The foregoing article from *The Knight,* is well worth reprinting, not only for its own sensible teaching, but also as a credit to a secret society organ from which other sentiments might naturally have been expected, and particularly as evidence that even a lodge writer cannot avoid noticing the matter in question. Lodge work at the grave is not always sure of being in good taste and desirably impressive. Whatever may be said of turning a dove loose from a box at a prearranged moment, there may be a little jar on sensitive feelings if the bird hesitates to fly and some one lacking tact or taste hurries it away. A poor reader can make an Oddfellow burial tedious and distressing. After one of the performances of this order in a cemetery, the undertaker resolved that he would have none but regular services at funerals in his charge; he would endure no more of a secular kind.

There are times when brevity is a virtue, even in the best conducted religious service; dilatoriness or undue length seems to imply waiting for another funeral to follow in consequence of this one. Inclement weather prohibits long rituals.

What a creator of thought, what a power for right living, there is in that one word—Eternity!

News of Our Work.

So far as possible we are responding to the appeals for free tracts, and we are glad that there are volunteer agents who, while unable to purchase them, yet give their time in distributing literature. The calls from home and foreign fields for such help is greater than we can supply. For the support of these various agencies we must look to you who read the CYNOSURE for the means necessary.

Remember another work that we have undertaken as your agents; viz., to supply as far as possible the graduates of our Bible schools and theological seminaries with literature on secret societies when they leave for their fields of service.

We have five thousand copies of Evangelist Torrey's noble testimony which appears in this number of the CYNOSURE, which we desire to send to evangelists and Christian workers throughout the country. This is one of the items of work going forward in your headquarters here at the present time. Will you help bear the expense and "lend a hand?" Another important work is the distribution to the newspapers, and also in important places, the booklet "Was Washington a Mason?" with which we send the tract (see January CYNOSURE) "Washington Dates." This undertaking is a very important one, for the reason that Masonry uses no other name, to conjure with to attract young men, as much as that of Washington; hence the importance of giving young men the facts about Washington. A meeting of Masons in Alexandria, Virginia, on Washington's birthday is of national interest to them. We hope to be able to give them a surprise on that date. This also costs money, and is another patriotic opportunity to those who have it.

A MONTH'S REPORT.

BY W. B. STODDARD.

Youngstown, Ohio, Jan. 18, 1911.

Dear CYNOSURE:

God has given health and strength to push the work another month. The meetings at Greaterford, Pa., in the Mennonite Brethren in Christ church were well sustained. I found a ferret while there, that seemed glad to find refuge in my overcoat pocket. I left it at the home of brother Amos Kolb. The children were greatly pleased with the "new pussy." Some suggested that an animal of this kind would go well with my business. "The White Rats" should be exterminated, and a ferret is the fellow to run them out of their dark hiding places.

The holiday week was spent with my wife at home. We attended Friends Meeting and found opportunity for reform work.

I always expect good help in the Pittsburg district, and am not disappointed this year. Work in the Mills is slack, but I have received my share of support. Meetings held in the Free Methodist churches in Apollo and McKeesport, Pa., were well attended. The CYNOSURE subscription list was doubled in both these cities, and "The Moose" have recently been herded in Apollo, and now the "Elks" have company. The blighting influence of both these lodges is being felt, and our friends are exerting themselves for the right. At McKeesport an unusually large number spoke of their deliverance from various lodges. At Scottdale, Mennonite friends were cordial and helpful, as were also our good standbys Mr. and Mrs. J. C. Berg. An Evangelist, holding meetings in the Christian church, had spoken favorably of the lodges the Sabbath before I came. If he hoped to get large lodge support by his course, he failed, as few wished to be known as lodge men when he called for a show of hands. His theme was "The Church the Best Lodge." He claimed to belong to eleven lodges; and said that when he first "rode the goat" he was somewhat tried, but later found it better. He claimed that the church is the best lodge, and by way of illustration said that there were different ways of getting to Chicago, as there were different ways of getting to Heaven. One might take the Pullman, on the express, right through, or he might take the day coach as far as Pittsburg, and then transfer to the Chicago Pullman train. The lodge, he said, was good this side of the grave, but would only carry one as far as the grave; we needed the church to get to Heaven. The main difficulty with this illustration seems to be that it does not illustrate. To carry out the logic of his illustration, he would have to admit he was trying to ride in eleven different day coaches to the grave, while trying to keep a berth in the Pullman on the Heaven-bound express train. He was right in one respect: The lodges run to the grave all right. The Bible, of course, does not sanction this foolish idea of the transfer, but how many unthinking people are caught with just such trash!

A Christian brother remarked to the evangelist that he was sorry to hear him speak as he did. The evangelist replied: "Why, I said the church was the best lodge. You believe that, don't you?" He walked away without further remark, seeing how utterly useless it was to attempt to reason with such a teacher. I took literature to this man and told him plainly my feeling regarding his work. He asked if I belonged to the lodge, and when I replied in the negative, said, "Then, of course, you know nothing about it." I asked if he ever had the smallpox. He laughed, and said, "I know your reply." I said, "Yes; and it is a good one too."

What can we do for such teachers paarding as Evangelists while building up the kingdom of darkness? May God speedily rebuke them.

I found my old frend Rev. P. O. Wagner engaged in revival meetings in the Jacobs Creek M. E. church. At his request I spoke one evening. In the Second United Presbyterian church of Wilkinsburg, I spoke, as did others, and I also found some willing to subscribe for the CYNOSURE. My brother-in-law, Mr. T. S. Steele, is an Elder in this church. I find all over this section good men and women keenly awake to the lodge evil. The seed being sown must grow, and deliverance will come in God's own time. There seems to be much evangelistic work that is helpful. The strength of the churches opposing the lodges grows each year.

It will soon be time for our Pennsylvania State Convention, which we will hold, God willing, in the Cumberland Valley—likely at Chambersburg. Let Pennsylvania friends pray for this meeting, and all plan to attend, all they can. Our former Ohio State Agent, Elder Quincy Leckrone, hopes to be with us at that time, and deliver his celebrated lecture, "Baalam and the Beast." Don't fail to hear him.

Youngstown rallied as usual with good support of the N. C. A. cause, and I am to speak (D. V.) in the old Eighth Street Covenanter church, Pittsburg, on January 25th.

"If God be for us, who can be against us?" If we are for the lodges, we are sure to fail, whether we call ourselves evangelists, or something else.

W. B. Stoddard.

MRS. LIZZIE WOODS' LETTER.

Dermott, Ark., January 7, 1911.

Dear CYNOSURE:

I received the tracts you sent and was glad to get them. I went to church one Sunday and carried my Bible with me and a few tracts. As it was Christmas Day, I got a chance to meet many brothers and sisters of the church who are lodge members. The first man that I met was one who was organizing a lodge here. I gave him the tract called "Church and Lodge." He began trying to show me that the lodge he was setting up, is all right. "We don't swear, nor have annual sermons." I said—""Do you have secrets in your lodge?" "Well, yes, we have a few things that are secret, but there is no harm in it." I said—"You swear *never* to reveal." He said—"Most all of the lodges swear to do a few things. That is the one thing that is wrong, and yet we have to do something to help ourselves." I said to him—"Your lodge is an idol god to you. You lodge members are trusting in each other; taking oaths and holding secret councils together; you are looking to poor mortal men while the souls of men are dying. The Master calls to you to teach men to look to their Heavenly Father for what they need." He said—"All you say is right. The lodges have done more harm to the Church than anything else, but the preachers are the whole cause of it." He began reading the tract which I had given him, and I passed on into church. I gave every man a tract that I knew was a lodge man, and by Monday night they were fired up to the fighting point.

They had a Christmas tree at the Second Baptist Church on Monday night and one of the leaders of the lodges was to speak. He spoke in defense of the Lodge. I had given him a tract called "Freemasonry" and it lay so heavy on his mind that he had to speak about it. He said—"A woman that don't believe in lodges, don't believe in the Bible, for the Lodge is founded on the Bible, and any man or woman that don't believe in the Lodge is counted as nothing."

Two parties came here bringing, one a daughter and the other a son, to school. While they were waiting to take the train for home I had a chance to show them my tracts. I asked if they were Christians? They both answered yes. Then I asked if they belonged to any of the secret orders. They answered, "Well, yes, we used to belong to the Oddfellows, Knights of Pythias and the Masons." Why are you not members now? The oldest one said. We just dropped out since we came to this state. But why do you not join them in this state, I inquired. We are getting on finely here, they answered, without them. Is there something about them that you do not like? "Yes, we have to do things that we do not like to do. We are mixed up in them with all kinds of men, and if they get into trouble of any kind, except murder, we, as Masons, had to help them out of it. (Editor: We will use the thought which she gave to these brothers on the teaching of the recent Sunday school lessons and its bearing upon the lodge, in our own words since the thought in the letter was too condensed. We know Mrs. Woods will pardon us.)

She called their attention to the fact that religion is something that we receive from God and not something that man invents and presents to God.

God gave the Jews a ritual, appointed priests and sacrifices, and told them where to worship. (President Jonathan Blanchard used to say, God would not allow man even to design the snuffers for the candles, but they must make the snuffers after the pattern shown on the mount.) When Jesus came fulfilling the old ritual and ending it, He was just as particular to designate the only way in which man could approach God and be heard, as was Moses. No man could come to the Father except through the Son. Everything was to be asked in His name. There was "no other name given." He was the "only way." "Whosoever denieth the Son the same hath not the Father." 1 John 2:23.)

Notwithstanding God had been so minute and particular in giving the Jews His religion, Jeroboam ignored the fact, and presumptously made a religion for God, and called upon Israel to regard the one that he had made. He built an altar at Dan and at Bethel and offered sacrifices, "which he had devised of his own heart;" appointed priests other than the Levites, and organized a feast "like unto the feast that is in Judah." As Jeroboam did, so is it done by the Secret Empire; disregarding the revelation that the "only way" to approach God, the Father, is through Jesus Christ, they set up their altars in their lodges, appoint their chaplains and make their prayers to the G. A. O. T. U., assuring their followers that when God shall call them from this life, He will welcome them into the Grand Lodge above. Jeroboam made a religion for the Israelites and they were destroyed and utterly lost sight of. The Lodge is following in his steps and will meet a like doom.

"He that despised Moses' law, died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:28-29.)

If we would have the holy fire and the shout in our souls we must walk in every ray of light.

AGENT DAVIDSON'S LETTER.

Shreveport, La., Jan'y 17, 1911.

Dear CYNOSURE:

I have been quite indisposed since my last letter; but, praise the Lord, I am again up and about the Lord's work. I am now permanently located here in the City of Shreveport.

Mrs. Davidson had been, as it seemed, greatly benefited by our return to the South, until last Saturday, when she became very seriously ill, and for a while it seemed that her illness would prove fatal. Thank the Lord, she is much better at this writing, though by no means well.

I have been called as pastor of a small church here, which will no doubt give me a still greater opportunity to do good among the masses of my people. Most of the leading men of the church are Lodge men, but to a man they all seem to be willing to hear the truth on all questions. There has thus far been no manifest opposition to me. They all knew my stand on the Lodge question before they called me. My election was unanimous, not a dissenting vote; this speaks well, and in itself is proof of their anxiety to hear and know the truth.

Since my last letter I have preached and lectured at Shelby, and Duncan, Miss.; Gates, Tenn.; Mound City, Cairo, Mounds, Mount Vernon, Centralia and Carbondale, Ill.; and Shreveport, La.

My installation at Trinity Church here was very impressive, and was largely attended. It gave me an opportunity to get in some timely thoughts. I attended the District Sunday School Institute at the Galilee Church, and heard several able addresses and had the pleasure of making a 20 minutes speech myself, which was warmly applauded. I also preached at St. James M. E. Church. I attended and preached the introductory Sermon to the Ministers and Deacons Union, at Greenwood, La; this gave a splendid opportunity to do good. Rev. H. B. N. Brown of Alexandria, Supt. of several State Missions, is here and is doing a creditable work in the way of enlightening the people. He is an out and out antisecret man, and doesn't fear the sternest protests of his opponents.

I leave Monday for other points. Lodges are very strong here. It is said the Lodge leaders are generally boisterous and defiant, but I am standing on His promises.

I ask for the prayers of the faithful of the Lord.

F. J. Davidson.

AFRICA.

Port Elizabeth, South Africa,

Dear Brother:

I am glad to tell you I receive the Cynosure and find great blessing in perusal of same. I also received a supplement with index to annual volume. Are these annual volumes for sale? If so, kindly let me know the price. I see this is volume 42. I should think anyone fortunate enough to possess these forty-two volumes would have one of the best libraries anyone could have. I only wish I could afford to get them, or only part of them.

I have distributed all the last parcel of tracts and booklets I received. Some of them have been received by men thankfully, others well—but praise God—although there are so few who dare to stand out for the truth there are a few, and no doubt there are others who are leaving the Lodges in a quiet way. I gave some of the pamphlets to the minister of the Baptist church with which I hold fellowship and he seemed to cast doubts as to the truth contained in them. He said he would show them to other Masons and ask their opinion on them and if he saw anything wrong in the lodge he would leave it at once, so I only pray that God will bring it home to him and show him the light.

Yours in the Master's Service,

J. Braybrooke.

Oct. 24, 1910.

Some men with their health, others with their wealth and still others with their time, influence, friends, etc., never begin to appreciate them till they have very little left to appreciate or take care of.

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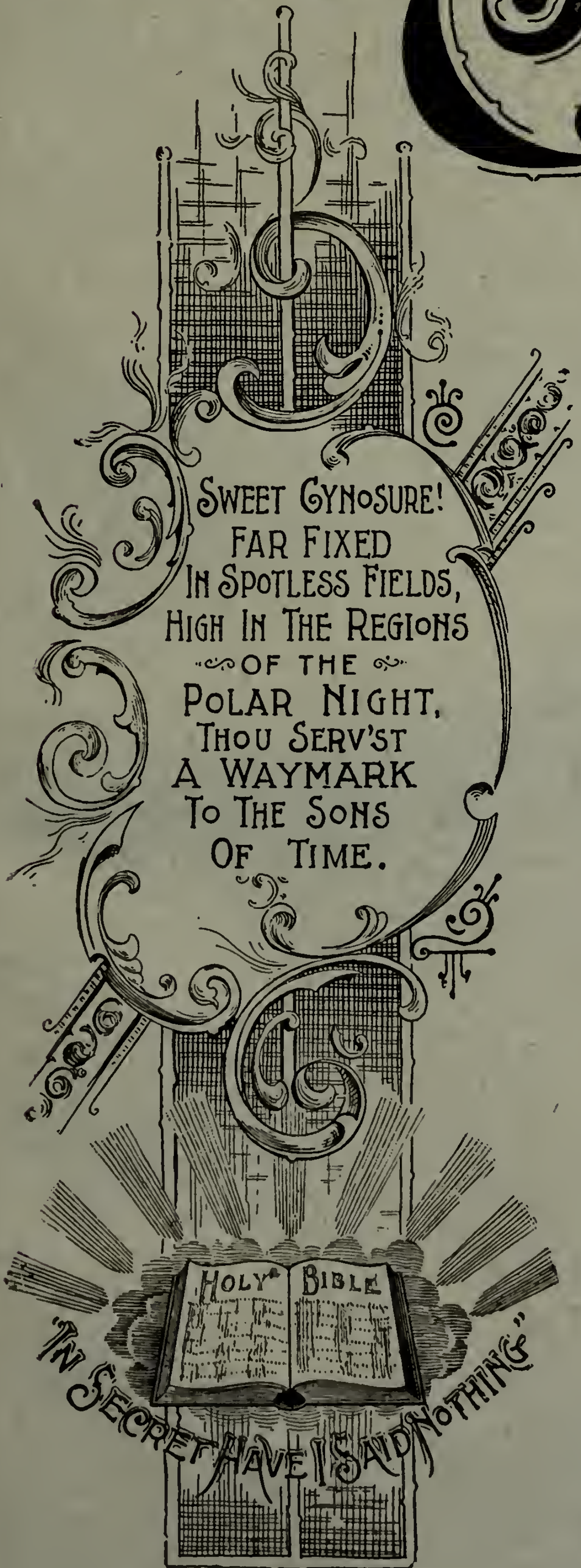
CHICAGO, MARCH, 1911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FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.
HOLY BIBLE
"IN SECRET HAVE I SAID NOTHING."

Say not the struggle naught availeth,
The labor and the wounds are vain;
The enemy faints not nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front, the sun climbs slow, how slowly,
But westward look, the land is bright.

—Selected.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor

850 West Madison Street, Chicago.

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An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

CATECHISM OF ODDFELLOWSHIP.

What is Oddfellowship? Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows? Rebekah Lodge. By Rev. H. H. Hinman. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII CHICAGO, MARCH, 1911. NUMBER 11

"MYSTERY OF BABYLON."

Building of the City and Tower of Babel.

"According to an ancient legend, Shem, who was patriarch at the time, vigorously discountenanced this movement of rebellion; and so, to resist his power and influence, the new city was founded. As an additional precaution secrecy was resorted to, and no one was allowed to become a member of the organization, unless he had been duly initiated. The initiation was preceded by a baptism and by oral confession, the latter being designed as a means of getting the candidate under the power of the officials of the organization. This secret society constituted the Mystery of Babylon. As time went on, the priests or officials of the Mystery obtained both wealth and power, as well as rank and great influence; and almost all the Pagan religions of the world, such as Hinduism, Buddism and especially Catholicism, can be proved to have originated in the Mystery of Babylon." —*"God's Place in the Bible," By H. W. Fry, Marshall Brothers, Publishers, London.*

AN ETHICAL REQUIREMENT.

An article treating of matters relating to the profession of medicine, touches indirectly a principle involved in the question of an anti-secret publication. The article has occasion to include reference to a book written by Norman Barnesby, M. D., and entitled "Medical Chaos and Crime". "He asserts that physicians are required, by the ethics prevailing in the profession, to conceal the incompetency of other physicians, even when they have destroyed health or even life by their ignorance or carelessness." "Dr. Barnesby claims that thousands of lives are sacrificed every year because physicians will not reveal the incompetency of other physicians." "We have urged that lawyers should take more vigorous steps to rid the bar of those who are a disgrace to the profession, and it seems both an advantage and a duty for competent physicians to rid their profession of the incompetent. Ethics requires, not the protection, but the exposure of those who imperil health and life by their incompetence."

It is a religious newspaper, edited by clergymen that makes this application of ethical principle. What is imperiled in this case is health, and sometimes life. Not secrecy but exposure is the moral duty. What is imperiled in the case to which we devote attention is religious health, and sometimes moral life. Is exposure less a moral duty when danger threatens both body and soul?

HAS A LODGE PULL.

A prominent Massachusetts newspaper noticing that the *Waltham News* "continues its sharp prodding of Congressman Tirrell," quotes that journal as saying that "if the republicans do not retire him the democrats will do so; and the anomalous condition will exist of an overwhelmingly protectionist district being represented in the lower branch of Congress by a man who would work and vote against the government's protective tariff system, which has fostered and built up the industries of Massachusetts." The newspaper making this quotation appends the comment that "Mr. Tirrel looks for much help from the fraternal orders, for he is the champion 'jiner' of the Massachusetts delegation in Congress."

This is a distinct recogniton by one

of the leading editorial pages of the country, of the influence of secrecy in American politics. Such influence might be more plausibly defended by its advocates, if they could substantiate certain claims for the orders and for the way their influence was exerted. But the orders fail to classify their members in a way that guides to safe selection of officials from the membership. For high official position a man needs to be classified as something more promising than a "Jiner."

There are, indeed, many positions for which candidates are selected only from the Legal fraternity; but membership there, directly points toward fitness for such positions in case the membership has worked out to the full its natural design. But when secrecy, instead of useful knowledge servicable to the state, is the basis of selection, the case is of a far different kind.

If the orders could substantiate the claim of sifting their membership so as to maintain high standards of intelligence and character, they might offer a selected class from which to draw officers qualified for public service; to that extent they could plead presumptive proof of the fitness of some candidate for public office; but the infamous character and the restricted mental equipment of many lodge members, forbid resting on assurances of that kind.

Again, evidence that within the orders was to be found such teaching and such training in actual conduct, as fitted men for official positions and made them, efficient, reliable, and honest servants of the state, would incline all to rank the orders among educational agencies, like universities, or law schools. But instead of this we find vows to cover crimes of every description with the shield of confederacy, and to protect a confederate without reference to the question whether he is right or wrong.

The more faithful public servants are not to be discovered by means of lodge enrolment; they are not found by the aid of that directory. Neither a theory of probabilities nor practice which would test such a theory, makes it anything but deplorable that any candidate for high political position bases his hopes on secrecy instead of merit and genuine qualification. This would still be true, if secrecy hiding crime and confederacy protecting lawlessness were not involved.

PREACHING AGAINST SECRET ORDERS.

While the popular evangelists of this generation are doing a great deal of good, for which we feel to give them due credit, it is to be regretted that they can not be induced to preach the whole Gospel. On some points they are strong, and their clear and forcible denunciation of sin has sent conviction to many a heart, and led to a reformation of life, but on some other points they show a decided weakness. They never tire speaking of the evils of intemperance, the ball room, the gambling den, the card party, the theater, and the divorce court, but most of them can not be induced to preach against the evils of secret, oathbound societies. In the pulpit they are strong men, but they are not strong enough to undertake to point out the dangers that are likely to come out of secret orders in this and other countries. They can condemn the card parties that take the women from their homes and families and develop in them a love for card playing, but they have not one word to say against the lodges that take the men from their homes, night after night, and sometimes expose them to worse temptations than card playing. They may denounce men for becoming a party to wrong-doing, but they do not have the moral courage to denounce them for being unequally yoked together with unbelievers in secret societies. Surely, it takes stronger men to preach the whole Gospel than can be found among the popular evangelists in most churches.—*Editorial in The Gospel Messenger, organ of the Church of the Brethren. Publishing House, Elgin, Illinois.*

The Power of the Secret Empire

By Miss E. E. Flagg

XXVIII.

Masonry Revealed. Sam Toller's Masonry. The Mystery of Oak Orchard Creek.

The appearance of Morgan's book deepened the public agitation and excitement. To many in the Masonic ranks it came like a decree of emancipation.

The secrets were out; if not actually proclaimed from the house-tops they were freely sold to the simplest cowan who chose to invest a part of his day's wages in learning the august and sublime mysteries of Freemasonry. Why were they bound to keep secret what was no secret? And some bolder spirits, among whom was Mark Stedman, went farther. Why not tear away the veil that hid the higher degrees? — and show Masonry personating Jehovah in the burning bush, or seated as the All-Puissant on his throne of judgment, thus literally fulfilling the New Testament prophecies of the Man of Sin; show Christ's Holy Supper profaned in horrible burlesque by deacons and drunkards, ministers and libertines—and finally the veil entirely withdrawn, show her swearing her devotees "to crush the head of the serpent of ignorance—a serpent which we detest, that is adored by the idiot and vulgar under the name of Religion!"

This will surely be the death-blow to Masonry. So said and thought the band of patriots which met at Le Roy and placed on record for all future time their independence as Christian men and American citizens. So thought every honest man and woman who read or heard their testimony. So thought Joe, who concluded it was time to surrender his secret. And accordingly one day I found a bundle of foolscap laid in convenient reach for my inspection, all written over with the first three Masonic degrees.

"What under the sun have you got here, Joe?" I exclaimed.

"Only something for Rachel to kindle her fire with," was the cool reply. "That is all it is good for now. Say, Leander, do you remember that old book I was looking at the night you joined the lodge?"

"To be sure I do. Now, how did you come by it?"

"Easy enough. I was walking home from Jake Goodwin's party"—

"Who with?" I interrupted, with that teasing freedom in which elder brothers sometimes indulge.

"Come, Leander," answered Joe, coloring, "that is no business of yours. If you ask impertinent questions I shall stop. Of course I went home with somebody, but we had parted company, and I was just coming over the hill there by the widow Tappan's when I overtook Darius Fox coming home from lodge just half seas over. I never saw him really drunk before, but folks say since the Morgan affair happened he's been getting into drinking ways fast."

"I've noticed it myself. Well, Joe, go on."

"His gait was very unsteady, and once he nearly pitched over, and in the jerk he give to save himself, or some way, that book fell out of his pocket. There was a good bright moon and I stopped a minute to examine it. The title—Jachin and Boaz—sounded as though it was some kind of a religious book, but that kind of reading is not quite in Darius' line, so I looked a little farther. When I see it was something about Masonry I slapped it into my pocket quick as a wink. 'So ho, thinks I, 'this is the way you lodge members post yourselves. What is to hinder my learning the signs and grips and initiating Sam Toller?' You know Sam is always ready for a joke, and he was just as much tickled with the idea as I was. But learning it by heart was such a job Sam told me I had better copy it off.

So I bought a quire of foolscap and we sat up two whole nights out in the barn to do it."

"I wonder you didn't set the barn on fire, Joe."

"Well, we did come pretty nigh it once," confessed Joe, "when we thought we heard Miss Loker or somebody else coming. Sam scrabbled so to hide our light he tipped it over, and I thought for a minute we should be all in a blaze. When we got it nicely copied off I had a fine chance to return it on the sly. Miss Loker sent me over to the Fox place for some kind of dried herb she wanted, and while Aunt Subrey was rummaging over her collections up stairs I clapped the book right back again into the pocket of Darius' coat that was lying over the chair in the keeping room—the very same one he had on that night. And the joke of the matter is, Darius had never missed it, so he never thought he was the leaky vessel till I come to blow him up for calling you a traitor. You should have seen his face. But I had the staff in my own hands, and I've kept it there ever since. Darius is like an alligator—bullet proof except in one particular spot. He don't like to be laughed at. Now I know just as well as I want to that he set Joel Barnes on to make trouble about that wall. And you may just thank me that it has all ended in smoke. And another thing Sam tells me, these men that were going to carry off Mark Stedman bragged that Sheriff Fox would never arrest them. 'He's a Royal Arch,' said one, 'and knows as much about Morgan as anybody except them that pushed him into the river.' I'm glad I don't stand in his shoes."

And Joe went off after letting in this flood of light on more than one hitherto mysterious point; among others the sudden stay of proceedings in the before-mentioned trespass case. Though one reason may have been that Darius himself was before long in the grasp of that law which, under guise of administering, he had violated and defied.

At the next sitting of the county court a bill of indictment was found against him for procuring a carriage in which to convey Morgan one stage of his journey and otherwise helping on the work of kidnapping and murder. But the trial was put off on account of some technical irregularity, and the same strange difficulties appeared that had beset the way of justice in the case of at least a score of others, formally indicted, but somehow impossible to convict. The hoodwink over the eyes of Masonic juries blinded them to the clearest evidence of guilt. Witnesses were counselled beforehand by Masonic lawyers to withhold the truth, and when examined the questions were so adroitly put that they could be answered without revealing anything on which to frame indictments or prove criminality. And when most important links in the evidence were wanting, witnesses who had knowledge of the desired facts were strangely spirited off nobody knew whither, thus baffling all efforts to forge a chain of clear and decisive proof.

It was plain to see that the whole Masonic fraternity had an interest in stifling investigation; that it intended the fate of Morgan should remain forever one of those shrouded secrets to which the years only add a deeper mystery as they bear them farther and farther on towards the light of God's great Day of final revealing. But since the time when the earth refused to cover the blood of Abel, there has been a deep-seated belief in the human mind, borne out by many a strange and curious fact, that subtle agencies are continually at work to dog the murderer's steps and drag his secrets into human view—as if the heart of our great Mother Nature herself rose in shuddering revolt to cast it out of her bosom.

On the 8th day of October, 1827, a little over a year from the mysterious disappearance of Morgan, the body of an unknown man was cast ashore at Oak Orchard Creek, and hastily buried after an equally hurried inquest. This fact soon became noised abroad, and the question arose and passed from lip to lip, "What if this unknown man should prove to be Morgan?" The fact that all were Masons who officiated at the inquest, and that as soon as the body came ashore members of the fraternity were on the watch to inter it as quickly and quietly as possible, pointed suspicion.

A second inquest was resolved upon; Mrs. Morgan was notified and invitations sent out to his old friends and neighbors in Batavia to appear and give testimony. But the story of this second inquest as well as some curious after circumstances which finally led to a third one after the identity of the body was supposed to be established beyond doubt, I can best give in the words of my grandfather's old friend, Mr. Jedediah Mills, whom I came across one day when on a visit to a neighboring town.

I thought Mr. Mills loked thinner and a trifle careworn, but he shook my hand with the same hearty cordiality that had welcomed me to Tonawanda; and a few words sufficed to launch him on a subject which was just then the theme of universal conversation—the strange discovery of Morgan's body and the still stranger circumstances attending the efforts made to identify it.

It's a queer story from beginning to end. If I had read it somewhere in a novel I vow I wouldn't have believed it. You see the river had been dragged to find the body, and I suppose it got started somehow from the weight that held it to the bottom, and floated on top. The water of Niagara River ain't just like common river water; it's clearer and colder. Why, I've known a man that was lost over the falls and when they found him a year after he hadn't hardly changed. Now I ain't any surer that I'm a living man than I am that this was Morgan's body. Mr. Greene was there to the inquest, and Colonel Miller and Captain Davids, and they all said the same thing. And his poor wife, when she come to look at the corpse, she just said, 'My God!' and it seemed for a minute as if she was going to faint dead away. I declare, I felt—I don't know how, to see that poor young thing—pretty as a picture, too, with the tears a running down her cheeks, and thought how she was left all alone in the world with her two fatherless babes. What if it had been my Hannah now! I can't feel reconciled to some things that happen in this world, nohow."

And Mr. Mills pulled out his handkerchief and made vigorous use thereof, while I echoed inwardly, "Poor young thing!" hardly older than Rachel, yet called to such a baptism of suspense and anguish; mocked in her perplexity and distress by the very men who had taken her husband's life, as related in the words of her simple and touching affidavit. Verily there are things that make us wonder at the patience of the Infinite; but among the promises of Holy Writ is one that shines with that awful glory which is finally to destroy every system of darkness and oppression. Well may the Church herself look to it that she is not in unholy league with a power that persecutes the saints of the Most High and hides in its skirts innocent blood. "The day of vengeance of our God shall surely come; it shall come and will not tarry."

"Mrs. Morgan's testimony was very clear, I understood, about the marks on the body," said I.

"Clear!" echoed Mr. Mills. "There wan't a flaw in it. She testified before the lid of the coffin was opened about the hair—chestnut color, long and silky, and about his having double teeth all around, and told where he'd had one pulled out. And the very doctor that pulled it was there from Batavia and had the tooth with him, and it fitted right into the place. And she told, too, about a scar on his foot made by cutting it with an axe, and sure enough when they come to look there it was plain as day. Oh, there was no getting over such evidence if she didn't tell right about the clothes. But that is easy enough explained to my mind. I believe the Masons changed Morgan's clothes when they had him shut up in the fort."

"You're idea is reasonable, Mr. Mills," said I, after thinking it over for a moment. "They intended in the event of the body ever being found to prevent identification as far as possible."

"Just so. Exactly;" answered Mr.

Mills. "Well of course the body was brought to Batavia and buried; and then came the queer part of the story. It begun to be told round among Masons that it was a Timothy Munroe, a man that was drowned in Niagara River a few weeks before that we'd got buried there. So a third inquest was held and this Munroe's wife and son—or a woman and a boy that called themselves by that name—came before the coroner's jury and swore to its being Munroe instead of Morgan."

"What kind of a testimony did the woman give?" I inquired.

"I didn't think much of it," answered Mr. Mills, emphatically. "She told about the double teeth all round, but she couldn't tell to which jaw the tooth that was pulled belonged. She said his hair was short and black, and she didn't know anything about the scar on his foot. But come to the clothes, and she run on as glibly as an auctioneer. She even told of a place in the heel of his stocking that had been mended with yarn of a different color. There was something mysterious about that woman," added Mr. Mills, lowering his voice. "You've read in the Bible, I suppose, about the judgment of Solomon. Well, if I had been Solomon, and that case was brought before me, I should have known mighty quick on which side to give judgment, Morgan's wife or that Munroe woman. I've got my own thoughts about her that I don't tell to everybody. I believe she was a man dressed up in woman's clothes."

I stared at Mr. Mills in astonishment. Could it be that the ancient and glorious order of Freemasonry, which treats the whole female sex with such sublime contempt, was actually not above borrowing its dress in an emergency when some little irregularity, entirely Masonic, but which the general sense of mankind strangely enough disapproves of, needed to be covered up?—as for instance kidnapping and murder?

"She kept her veil down over her face," continued Mr. Mills, "so it was her gait and her voice I judged by mostly, but them two things were enough for me. The boy with her was the greenest kind of a fellow that I ever sat eyes on; just the chap to be made a tool of in any such business. And when the affair was over they both disappeared, nobody knew where. But I'll just tell you"—and here Mr. Mills again lowered his voice confidentially, "what my wife's cousin Joshua says about it. He lives in Wayne county, next door to a doctor by the name of Lewis, a Royal Arch Mason, and one that had considerable to do with taking off Morgan. He says the Masons round there were dreadful flurried when they knew Morgan's body was recognized. The doctor give out that he had a very dangerous patient in the next town, and hurried off post haste with his hostler Mike, but instead of going to perform an operation as he said, it was found out afterwards that he had gone in the direction of Batavia. I described the woman and boy as well as I could to Joshua and he just clapped his hands on his knees, and says he, 'I'd be willing to lay you a five-dollar gold piece that Mrs. Munroe and her son was Dr. Lewis and his coach-boy.' It's a queer kind of a world;" and Mr. Mills sighed with that deep-drawn sigh that only comes from the hidden places of trouble, "Now I never thought that in my old age I should be in danger of losing my farm. But the title deed wan't quite right; something put in or something left out, I hardly know which, and I'm here after a lawyer, though I hain't much opinion of lawyers nor courts nuther now-a-days."

It was the old story over again—of persecution and wrong that was to find no redress this side of the grave; of injustice shielded under the sacred form of law; of the wicked laying a snare for the righteous in the secret chambers of iniquity, and saying, "Behold the Lord doth not regard."

XXIX.

Sundry Happenings.

Though it still continued in many minds an unsettled question whether or no Morgan's body had actually been discovered, popular excitement was wakened anew. Masons were exultant over the Timothy Munroe story, while the opposite party saw in it nothing but a clever ruse by which to deceive the public and influence the approaching elections. For the whole subject from being a mere matter for the courts to deal with had now come to play an important part in our national politics. In a country where the unbiased will of the people constitutes the only court of appeal it follows naturally that all great moral evils must stand their trial sooner or later before that august tribunal. And Masonry had reached the point sooner for the reason that her haughty defiance of law and justice, as well as her arrogant assumption of an authority superior to that of the State had alarmed all candid and thoughtful men, and fairly forced the question to a political issue.

That the strife as it went on should develop a spirit of heat and acrimony and unfairness even on the side of the partizans of truth, is nothing strange considering the infirmities of human nature. For in every rising of popular wrath against an established wrong or abuse there is a grand intolerance, like an earthquake or a whirlwind that levels indiscriminately; it makes no allowance for possible honesty on the part of some who support that particular evil against which the arrows are for the time being hurled. Timorous Masons cowered before the storm, and withdrew from the lodge in shame and silence, while others of different caliber, roused to a perfect frenzy of bitterness and hate at the threatened downfall of their cherished institution persecuted, with all the weapons malice could invent, those recreant brethren who had testified to its evil works.

Such was the situation in the fall of 1827 a year after the death of Morgan.

Elder Cushing preached on; his congregation, as regarded the male members, almost entirely Masonic, sustained him. But there had been no revival in the church since the period of its first planting, and it was soon apparent to all that the candle-stick was being slowly moved out of its place, especially when a series of religious meetings in the neighborhood had drawn in many of the young people and caused not a few to inquire anxiously the way of salvation. For so deep was the interest manifested that these meetings were continued and formed the seed of a new church, small in numbers but rich in faith, and full of that spiritual life and energy which naturally abounds where most of the members are new converts. It took in Rachel and I and baptized our little one—dear old Methodist Episcopal church whom I shall never cease to love, though I love the Church Universal better. And though people and pastor alike have in too many instances forgotten the faith of their early founders, and turned aside to a strange worship, God visit them in mercy and bring them back to their first love!

The Morgan trials dragged slowly along without reaching any definite result. His murderers, still at large, defied the hand of law to touch them, and before winter was over Brownsville had its sensation in the sudden flight of Darius Fox, against whom new evidence had appeared implicating him still more deeply in the plot, so that another warrant was speedily issued for his arrest.

"They say the officers were after him," said Joe, who brought in the news, "but somehow he got wind of it and cleared out. It wasn't an hour befor they came to arrest him that Seth Briggs says he was talking with him about a young horse he wanted to buy. They couldn't seem to come to a bargain, and while they were chaffing he saw Darius look up and grow sort of white about the mouth. 'I'm in a hurry now,' said he, 'we'll let the matter go till another time.' And Seth says he noticed a man come in while they were talking that he is sure gave Fox the Masonic sign. Anyhow he's left Brownsville," concluded Joe, "and I hope his place will be filled by a better man."

In which expression Joe was not alone, but there remained another surprise for the people of Brownsville in the fact that the ex-sheriff had not left his affairs in the confused state which would seem to follow naturally on such a sudden flight. All his property, including the distillery, was soon found to have been secretly purchased—rumor said by the lodge— at a price so far in advance of its real value as to cover all pecuniary loss sustained in his abrupt departure. As it is on record by indisputable authority that the Grand Lodge and Grand Chapter of the State contributed large sums during the time the Morgan trials were pending for the aid and defence of their distressed Masonic brethren it will be seen that their claim to benevolence is not without a certain foundation; but as a band of thieves and murderers would probably be just as benevolent under similar circumstances I will cite one historical instance and let the subject pass.

The following spring, Richard Howard, the midnight incendiary, closely pursued by the officers of justice, entered an encampment of Knight Templars in the city of New York, and there confessed himself guilty of the murder of Morgan. He was helped to embark on board a vessel bound for some European port; and with the wages of sin in his hand, fled his native country, and how or where he died only the Judgment Day will reveal. The two others also escaped the grasp of the law by a flight into what was then the extreme western boundaries of the Union, but who shall say they went unpunished?—that in dreams haunted by the last look of their victim, in the sigh of the wind or the rustle of a leaf instinct with startling messages of fear for their guilty souls God did not vindicate his righteous judgment against all murderers.

Mark Stedman had been appointed on a circuit that came very near the Tonawanda line. For this reason or some other we soon found out by his letters that he was a frequent guest in the family of Mr. Jedediah Mills, whose troubles he was not slow to ascribe to their true origin—the machinations of the lodge.

"They mean to ruin him for the part he played in the rescue of Colonel Miller," wrote Mark. "When a vast secret power like Masonry sets itself against one solitary individual that individual must go to the wall. They mean to ruin Mr. Greene of the Park Tavern, and they are doing it as fast as they can by 'deranging his business' in every possible way. To tell you all the outrages he has suffered would fill a volume. He is making a brave fight, but what avails it against such an enemy? How long, O Lord, shall the wicked persecute? How long shall they bend their bow and make ready their arrows upon the string that they may privily shoot at the upright in heart?"

"Leander," said Rachel, suddenly, "I have heard of Hannah Mills through one of the Lokers. Miss Alvira Loker, you know, has connections in Tonawanda. She calls Hannah a real good Christian girl, and if Mark has taken a liking to her I am glad. He needs just such a wife as she would make him. Mark is all spirit—he forgets he has a body to be taken care of. I saw that plain enough when he was here two months ago. He was pale and thin and had a hacking cough on him. No wonder, catching cold every little while and never taking anything for it. Riding for miles wet to the skin, and then preaching, and then off again to hold another service somewhere else. He wants somebody to see to him, that he don't break down in a consumption before his work is half done; to lecture him every time he forgets to wear an overcoat or tie up his throat; to insist on his taking a hot drink after he has been out in the wet and cold, and see that his flannels are in order, and a thousand and one things that only a wife can do for him—a plain, sensible Christian woman that will glory in his usefulness and share his love for souls, and yet be a practical. common-sense adviser in all the ordinary affairs of life. Mark is all spirituality and ideality and heroism and what not, and I consider it a beneficent arrangement of Providence that such men are usually attracted to their opposites."

"Dear me, Rachel," I said, "you talk as if the whole matter was prearranged. Mark hasn't even mentioned Hannah Mills in this letter."

"Precisely the circumstance that adds weight to my suspicions," answered Rachel, briskly. "If he had mentioned her I should think there was nothing in it. You don't know everything, Leander."

And Rachel, who I must confess had in her secret heart a little of that love of matchmaking not uncommon in happily married wives, smiled with the pleasant complacency of superior knowledge, while I only uttered that sage and safe remark appropriate to all conditions of mortal uncertainty, "We shall see."

At the very time this conversation occurred. Mark Stedman was traveling on his circuit through woods just leafing out with the emerald hues of spring, and thinking over the subject on which he intended to preach when he reached his destination, a lonely school house where meetings were held at stated periods. He rode slowly, occasionally referring to his pocket Bible for some text, a kind of holy rapture filling his soul as he thought of the grandeur of the struggle before him and the joys of that final victory when the kingdoms of this world should become the kingdoms of our Lord and of his Christ—when every refuge of lies should be swept away and that embodiment of Satanic power and malice, the man of sin to which the New Testament writers point in dim and awful prophecy, should be forever destroyed in the brightness of his glorious second coming. For to such a mind as Mark's, things unseen and eternal have a palpable reality impossible to comprehend by any soul that lingers outside the pale of a full consecration. As he rode along intent on the message he was to deliver, earth seemed nothing and less than nothing; God and his eternal truth, everything.

Suddenly a shot split the air fired from the thicket through which Mark was passing. It took effect, wounding him in the arm. Another and another followed in quick succession but the flash and report so frightened his horse that it needed no spurring but broke at once into a furious run, and the second and third balls whizzed harmlessly past.

Providence doubtless ordered that the affair should happen near Tonawanda, and that when his trembling horse finally stopped, reeking with foam, it was close by Mr. Jedediah Mills' gate. His injury proved to be a flesh wound and nothing very serious, but he had to submit to considerable dressing and bandaging for a few days, during which time his resolution was taken to do what he had more than once half resolved upon doing in some of his lonely rides, and then abandoned as too great a sacrifice to require of the woman he loved—ask Hannah Mills if in deed and in truth she was willing to be the wife of a poor circuit preacher who felt it his mission to take side with every unpopular reform, and preach all sorts of unpalatable truths, and whom the world would frown upon accordingly, reserving its smiles for those prophets who prophesy unto it smooth things; who moreover was now engaged in deadly conflict with an unsparing foe sworn to persecute him to the death—would she, knowing all these things, consent to share his lot?

I happen to know Hannah's answer. It came in the words of a certain old Hebrew idyl which has stood for ages and will stand while time lasts as the epitome of that self-sacrificing devotion which shrinks from no trial with the loved one at its side.

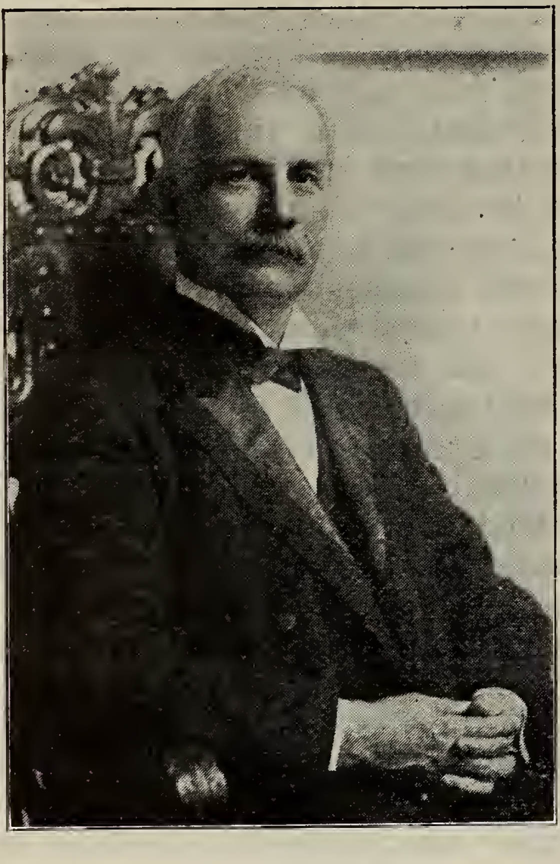
And so Hannah Mills became Hannah Stedman, the elder's wife; and in process of time Rachel's wish was realized in that unlooked for way in which our wishes so often become prophecies, by their eventually occupying the very cottage from which we had moved on our grandfather's death.

As for Rachel, she would scarcely have been human if she had never once said, "I told you so."

(To be continued.)

WAR VS. PEACE.

Among the recent publications is the book by Elder Jacob Funk of Wichita, Kansas entitled War vs. Peace. The book retails at 75 cents, and may be ordered from the Brethren Publishing House, Elgin, Illinois.



C. A. BLANCHARD.

THE LAWLESS ONE AND THE LAWLESS AGE.

BY PRESIDENT C. A. BLANCHARD.

It is one of the commonplaces of clear thinking that all legitimate authority is from God, and that the only alternative to His rule is anarchy. It is not therefore strange that this age which so largely rejects the rule of God should also decline all righteous human authority. It is however remarkable that men who should be able to trace effects to causes should seem to be so ignorant of the fundamental principle above stated. They talk much of the decay of the law abiding spirit in the home, the school and the state, yet do not ascribe this evil to the lack of reverence for God which is its source.

Whether men see it or not however the Bible clearly teaches that those who do not fear God will not regard men, and as always so here the experience of men confirms this holy word which was given from above. We are without doubt in the Lawless Age. The word of God is neglected, his day is profaned, his name is blasphemed, his laws are trampled under foot. Of course the rights of men are disregarded by old and young. Mere children are being arrested, tried and sent to prison for all sorts of crimes including burglary and highway robbery. We multiply agencies for taking care of the victims of the evils we tolerate, and still the victims outrun our foolish remedies.

When diseases and crimes resulting from the use of intoxicating drinks are multiplied it would seem to be the first impulse of a sane people to stop the drink which causes the trouble. Instead of this however we find men suggesting that it would be a good plan to establish a great hospital for the cure of these diseases, while the drink that produced them is still freely sold to all who wish to buy. No one would believe that such folly could exist if he did not see it wrought out before his eyes. Keep up the liquor shop to make sober men drunkards, start a hospital at the expense of sober men to cure these drunkards, and as soon as they are well and have saved a little money send them into the liquor shops to be made drunkards again, and keep this up until the poor slaves of drink die in a ditch or are hung by the sheriff for some crime. which they would never have committed but for the trade in liquor.

What does all this Mean?

It means that anything is better for lawless men than the reign of law. It is also clear that the forces of evil require a head and this naturally points to the lawless one, who in the end becomes the leader of all the dark and hateful powers which dishonor God and afflict men. It is a fair question whether the secret society system is in any particular way related to this lawlessness and this lawless one of whom we have been speaking, let us see. In the report of the examination of witnesses respecting the election of William Lorimer to the Senate of the United States the following passage occurs:

> "On the night of May 25, the day before Mr. Lorimer was elected, a Democratic member of the house, Mr. Jacob Groves, while lying in bed in his room, heard a gentle rap at his door. He called out, 'Who is there?' and the answer came back, 'A friend.'
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> "Mr. Groves opened the door and the visitor came into his room. It was Douglas Pattison, an ex-member of the legislature. He told Mr. Groves he came to interview him on a matter and wanted him to keep it quiet. He first wanted to know if Groves was a Mason, and Groves answered that he was not. He then asked if he was an Odd Fellow, and Groves answered 'Yes.'
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> "Pattison then went on to say that some forty or more Democrats were going to vote for Lorimer the next day and wanted to know if Mr. Groves could see his way clear to do the same; that it might be a good thing for both of them if Groves would do so."

What does a transaction of this kind mean? Evidently that secret society men were engaged in this attempt to make some money out of the election of a Senator of the United States. And before they began to talk confidentially with men whom they hoped to have as partners in their corruption, they wished to know whether they were lodgemen or not. If they did belong to some secret order then it was safe to talk with them about the proposed corruption, but if they were not lodgemen then it would not be safe.

What are the Laws for?

They are for men, who do not belong to lodges. Secret society men are to get around the laws and make money by all forms of political fraud and the outside world are to know nothing whatever about it. A senator of the United States said to me several years ago that the senate was almost or altogether hopelessly corrupt. He went on to say that Mark Hanna had put into action forces of evil that would continue to act in Ohio for a hundred years. We have had in Adams county of that state, recently, a sad object lesson on the subject. We do not assume the responsibility for his statement, but is it not plain that when lodgemen get themselves elected to office and then hide away in bath rooms and the like to talk over schemes to enrich themselves at the public expense, we may reasonably expect any and all forms of lawlessness which the lodgemen think they can carry through without being found out. When I was a boy I spent some time in the far west. There had been a gang of thieves and murderers in that region which had just been broken up by the hanging of its members. The man who organized the movement, which rid the country of those bandits, told me that the first man they caught and hung was the high sheriff of the Territory. He used the position to which he had been elected by the people to more easily and successfully rob and murder them. Is not this sort of thing what we may reasonably expect of all secret order men, when they get themselves elected to office? I do not mean that all will become either bribers or murderers. We all know lodgemen who are not likely to be either. But what is a secret order for if its members do not wish to take some unfair advantage of their neighbors?

Lodgemen or Citizens, Which?

Secret order men often tell me that they are very different from these who buy and sell the rights of their fellow men for their own private gain. I reply that I certainly hope that what they say is true, it is no pleasure to think ill of a neighbor. But if this is so and these good friends of mine do not wish to take unfair advantage of their fellows, why do they unite with secret orders? It is easy to see why the men who are buying and selling in the legislature should like a secret society which enabled them to talk confidentially about their corruption, but what use an honest man has for membership in a secret order it is difficult to understand. That there are worthy men deceived into such orders I fully believe, but when they learn what the oaths are they surely should understand that it is no place for an honest man and especially should they resolve never to seek, or accept public office while they are under these secret obligations to their brother lodgemen.

Corrupting the Youth of our Land.

Every great movement for good or evil deals with the young. If Satan can get possession of the schools he owns the future. It should therefore be no surprise that the lawlessness of our age specially manifests itself in the schools. There is where it can do its most deadly work. We have repeatedly in these letters called attention to the fact that the secret society movement in our schools was training the young people, who become interested in it, to lawless living. This is every day more and more clearly demonstrated. For several years it has been unlawful for students in Chicago high schools to be members of secret societies made up of members of those schools. Yet from the beginning until now these orders have been maintaining their organizations in spite of the law and the decisions of courts. The last notice of their law-defying which we have seen is as follows:

> Taking advantage of the serious illness of J. C. Hanna, principal of the Oak Park High school, which has confined him to his house, members of the Omicron Kappa Pi fraternity have left their secret quarters at 422 Lake street and leased a cottage at Oak Park avenue and Lake street, which they have furnished lavishly.
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> Several years ago the late John Farson built a house for this fraternity at the rear of his residence, "Pleasant Home." Many of the best athletes of the school are grand exalted masters of the society and apparently do not fear the threat of the school the high school. They say they will bring about a general "strike" if they are suspended by the school authorities or if any board to expel fraternity members from of their number is barred from participation in athletics.
>
> Omicron Kappa Pi is said to have formed an alliance with the Epsilon Beta Phi sorority, which is composed of girl students of the suburban school. Several other frats and sororities are operating subrosa—particularly the Gamma Sigma and Alpha Chi societies.

These young folk are public beneficiaries. They enjoy at the expense of the tax payers privileges which a few years since a king's ransom could not have purchased. Yet they have not the decency to obey the rules and regulations, which are made for the government of the schools. The question naturally arises, How is it that boys and girls in their teens dare to defy in this manner the laws of the land in which they live? Still further we are led to ask: If these young people defy law now, what will they do ten years hence?

All fairly intelligent folk know that the young are encouraged to break the law by the old. If it were not for the members of the masons, the oddfellows and the like these young people would doubtless be good orderly citizens of the school republic, but their elders help them to get ready for such shameful transactions as now cause all Illinoians to blush except those who are responsible for them.

The Need for Publicity.

On every side there is a cry for the abolition of secrecy. Presidents of the United States, members of Congress, Governors of states, and Judges of courts all are agreed. Publicity is at least one of the cures of vice and crime. The teachers in our public schools are no exception. At a recent meeting of the National Educational Association the following resolution was adopted:

> "A system of common schools that will meet the needs of the times must be democratic in its purpose and its administration; must recognize the importance of expert supervision, of better and more numerous high schools, of better and more numerous schools for the training of teachers, of a merit system for the appointment and promotion of teachers; and it must exclude fraternities and secret organizations of every sort from the social life of the school."

It will be remembered that this association is a continental one extending from ocean to ocean and that it includes all departments of education from kindergarten to university. In the state of New York a similar effort to rid the schools of the baleful influence of these secret orders is reported as follows:

> New York, Feb. 8.—A nation wide movement for the abolishment of Greek letter fraternities and sororities in high schools has been started by the board of superintendents of the New York schools. Their recommendation is based on reports received from school superintendents in twenty seven chief cities of the country, all but one of whom express themselves in disapproval of these societies.
>
> The New York board charges "that such fraternities in high schools are harmful, in that they foster an undemocratic spirit, lead to excesses and the formation of vicious habits and to the organization or cliques to control school affairs."
>
> Above all, fraternities in high schools are condemned as "encouraging an unwholesome spirit of secrecy among adolescents at a time of life when it is most necessary that there shall be the frankest and most unreserved confidence between parents and children."

We are confident that all thoughtful persons will agree with the opinions expressed above. If they do, why are these orders which train men to concealment not abolished? How can we have "publicity" if thousands and millions of our citizens are week after week meeting in secret lodges and swearing secret oaths? The simple fact is that there must be unity in the life of the individual, and also in the life of the community. The word of the great Lincoln that a country could not continue half slave and half free is of wide application. Jesus himself told us that a house divided against itself could not stand.

Why should not men who have been caught in the lodge trap cease to try to live the double life, half secret and half open? The kingdom of law is one. So also is the lawless empire. God is light and in Him is no darkness at all. The Lawless One is the Anti-Christ, the Prince of darkness. Men cannot live in both these kingdoms at the same time. Now as always they must choose whom they will serve. And now, as in the day of Elijah, God alone can answer the soul's deepest need. He alone can send the blessed fire, which can consume the offering and satisfy the waiting heart of man.

CRITICISM OF DR. TORREY'S LETTER.

By a Chicago Pastor.

[The letter here criticised appeared in the Cynosure last month: "Why Not a Mason," by Rev R. A. Torrey, D. D. As consent to publish was not received we omit the writer's name.]

Chicago, Ills., Jan. 28, 1911.
Mr. William I. Phillips,
850 W. Madison St., Chicago.
Dear Sir,—

The letter sent by the noted evangelist, Dr. R. A. Torrey, to you, in which he gives some reasons why he had never become a Mason, a copy of which was sent me, presumably by you, was received some days ago.

Just why you sent me the letter is not at all clear to me. Probably you thought that I might be about ready to ask for membership in the order in question; and hoping to save the lodge from an unworthy member or me from becoming a member of an unworthy lodge, you sent the letter. If such was your purpose, I wish to thank you most heartily for your interest either in the lodge or in me, one or both. However, I wish to assure you that there was absolutely no need in my case for the letter, for the following reasons,—I am not now a Mason, I have never been a Mason, and I do not have the slightest idea of ever asking to become a Mason.

I wish to assure you again that if I did have any thought of asking for membership in the order in question, Dr. Torrey's letter would not in the least change my mind.

Another thing. The letter you sent me is evidently a printed copy of the letter sent you by Dr. Torrey. And you have even gone so far as to copy the letter head of the paper on which Dr. Torrey's letter was written. This letter head appears to be the official letter head of a company of men in charge of a great series of union evangelistic meetings held in the town of Binghampton, N. Y., and it contains the names of 18 men associated with him in that work. Now I am not at all questioning your right legally to copy that letter head. But I do wonder just why you did it. Was it to show the prominence of Dr. Torrey? You did not need to use such means to introduce Dr. Torrey to a Chicago minister, for we all know him well. If copies of the same letter were to be sent to other men not Chicago ministers, I wonder if other means could not just as well have been used to tell of the standing of the writer of the original letter. Somehow I feel that the letter head was copied in some way to give weight to Dr. Torrey's words by associating with his name the names of a lot of other good men. If such was the motive in copying the letter head I must give it as my opinion that the letter head was improperly used, not by Dr. T. perhaps but most certainly by you. I venture that at least half of the men whose names appear on the letter head would in no way sanction the letter written by Dr. Torrey, and in using their names to bolster the peculiar views of Dr. Torrey, you do an unfair and a morally wrong act.

Now may I tell you as briefly as I can just what I think of each of Dr. Torrey's five reasons for never becoming a Mason?

His first reason is "because God expressly commands believers in Christ, Be not unequally yoked together with unbelievers", and he interprets "unbelievers" as those who do not "accept Christ as their Lord and Saviour." The same reasoning would cause Dr. Torrey to leave the church, for he is well aware that there are many great sinners in the church. The same reasoning would cause him to leave the town where he lives, for he knows many in that town whom he is certain are far from being Christians. The same reasoning would cause him to move out of the United States and even off the planet, for he knows that there is no land or people where "unbelievers" do not abound. And still I have not heard of his leaving the church or committing suicide or even praying God to take him to heaven.

Dr. Torrey gives as his second reason, "I have not time to become a Mason." He and I can shake hands on that score. Neither do I have time to become a

Mason. And yet I am sure that neither of us would or could use that as in any way discrediting the Masonic fraternity.

His third reason is that he considers "what is called the work of the Masonic lodge to be childish and foolish,—belittling, degrading and disgusting,—tomfoolery". The fifth reason is the "oaths required of those who join the fraternity. Some of these are simply shocking, indeed appalling—frightful". I wonder how he knows so much about the oaths. Has he had the work and taken the oaths? He implies that he has not. And he is far too honest to guess. Then he has received information from some one who is guessing or has had the work and taken the oaths. If the informant was guessing, then the good Doctor's information is false and he is to be pitied. If the informant had taken the work and the oaths, he either actually revealed them to Dr. Torrey or he pretended to. If he only pretended to then Dr. Torrey is still in the dark when he thinks he walks in the light and he is still to be pitied. Now for all I know the informant may have told him the exact truth, and he may have the actual work and the actual oaths. But how is Dr. Torrey to be sure of it? Many Masons have told me that every prospective Mason must take a solemn oath before getting the work or any other oath that he will never under any circumstances give away or reveal either work or oaths. When, therefore, the informant was giving Dr. Torrey his expose of the work and oaths, the Doctor might have looked him in the eye and said, "You are a rascally liar. If you are telling the truth now, you lied when you took the oath never to reveal the work or the oaths. If you told the truth then, you are lying now and are giving me a false expose. Either way you take it, you are a self confessed liar and I do not, therefore, know whether I am now getting the truth from you or a lie." Thus might he have spoken to his informant, and I cannot believe he is ignorant of that fact. Why then does he believe the word of a self confessed liar?

Does he rely upon the word of corroborating witnesses? That is good. But he must remember first that every such witness is a liar either when he took the oath or when he gave it away. Again Dr. Torrey need go but a very little way to find in all walks of life, even in his own most sacred calling of the Christian ministry, hundreds and thousands of men just as manly and wise and "serious-minded" and possessed of as much "self-respect" and "manly dignity" as he, men whom he cannot convict of lying, who will most positively assert that the work is not "childish and foolish,—belittling, degrading and disgusting,—tomfoolery", and that the oaths are not "shocking, appalling, frightful". These men have had the work and the oaths and know whereof they speak, and he has never known them to lie in other things. In other words, he has the word of perhaps a dozen or so self confessed liars against hundreds and thousands of men whom he has never found untruthful in anything else. What about corroborative testimony? Moreover, these unimpeachable witnesses will most positively declare that these so-called exposures are, in all at least of their more objectionable parts, absolutely false. At least many of them have so asserted to me. Of course it is merely a matter of opinion whether the work is a matter of tomfoolery, etc. And personally, I would sooner take the word of hundreds of serious-minded men who have taken the work than of one who has not.

Dr. Torrey's fourth reason for not becoming a Mason is because "Masonry has been used to protect criminals and other evil doers from the just consequences of their wrong-doing." He does not charge that the Mason is required by the rules of the order to protect a Mason. He does not charge that it is the policy of the lodge to protect an erring brother. He does not charge that a Mason will always protect a Mason. He apparently admits that what he charges is the exception rather than the rule, that it is an occasional occurrence, and incident. Why then in honesty condemn a great institution because of an occasional, incidental act of one of its members? By a like line of reasoning Dr. Torrey would condemn the church, for he knows many instances where one member of the church has shielded another member from the just consequences of his wrongdoing. Almost beyond per adventure Dr. Torrey has himself more than once shielded some brother in the church, perhaps even some brother minister, from the penalty of his own wrong act. If this be true, and I have no doubt that it is, Dr. Torrey condemns himself in the same breath with which he condemns the Masonic fraternity because an individual Mason some times does the thing of which he complains. By the same method of blind condemnation, he would condemn the home, the state, the church, the marriage relation, and every other beneficent institution that the world knows.

Dr. Torrey's reasons simply will not stand the test of examination. If he does not desire to join the lodge, that is all right; and no one will condemn. If he thinks he sees some things in the lodge that are not as he would have them, no one will object to that. To expect perfecton in a human institution is scarcely the part of wisdom. To assail a great institution because some things in it do not meet his full approval, and to publish such objections to it as given by Dr. Torrey in the letter, appear to me using his own words "childish and foolish,—belittling;" and, to my mind not at all in accord with the "manly dignity" of a minister of the gospel.

In conclusion may I be permitted to suggest what to me is a very appropriate quotation "O consistency, thou art a jewel," or if I might be privileged to quote a word of scripture, I would exhort, "Physician, heal thyself." Or if I might be allowed to use the language of the street, which, if not so elegant, is still appropriately forceful and true, "Those who know the least howl the most."

Most sincerely,

THE REPLY.

BY SECRETARY PHILLIPS.

Chicago, Ill., Feb. 3rd, 1911.

My dear Sir:—

Your favor of January 28th reached me on the 1st, and I wish to thank you for the trouble you have taken to write me at length in reference to the letter of Rev. Dr. Torrey, a copy of which I sent you.

Answering your query as to why I should have favored you with the said letter, I wish to say that the need of testimony on the subject of his letter made me hope that you would welcome it and probably use it to advantage in pastoral work. I also thought you would rejoice that Dr. Torrey had written so unequivocally, for it will undoubtedly encourage many to study the relation of the Lodge to the Church, as Dr. Torrey has done, and also to give faithful testimony as to whether the Lodge is a friend or an enemy of the Kingdom of God.

In answering your criticism, that the copy included the letter-head as well as the letter, I wish to say that I believed that form more likely to be read. I did not think—indeed it did not occur to me—that any would infer that the men named in the letter head were in any sense responsible for the **personal** sentiments of Dr. Torrey. I do not think Dr. Torrey considered that he was committing those eighteen men to his views in writing upon said letter-paper; anyway, I do not think so. Doubtless there are some, however, like yourself, more sensitive to moral distinctions.

The meaning of your third point of criticism, namely Dr. Torrey's interpretation of 2 Cor. 6:14, in which connection you seem to charge him with being yoked up in the church with "great sinners", is not clear to me. What do **you** believe the Holy Spirit meant, when He said: "Be not unequally yoked together with unbelievers."? The church in which Dr. Torrey has his membership does not retain "great sinners" as members if they are known. The Moody Church exercises discipline. In the last three months the church has taken in, mostly on profession of faith, some 130 members. Very possibly some will prove themselves to have been mistaken in their profession of having taken "Christ as Lord and Saviour", and when that is clearly evidenced, if they cannot be saved, they will be excommunicated from the church. The point is—the Moody Church does not knowingly retain "great sinners" in its membership, and that this church is the only one with which Dr. Torrey is "yoked" with others, and in which he has authority as well as responsibility. The Church in the larger sense (including churches generally) is in theory holy; the Masonic Lodge in theory is unholy, as has been shown many times (e. g. read "The Character, Claims and Practical Workings of Free Masonry" by Rev. C. G. Finney, Ex-president of Oberlin College, Ohio). Dr. Torrey evidently interprets the Scripture quoted above as forbidding him, or any Christian, to be yoked up in an unholy organization by pledges or oaths. It seems to me that the text clearly forbids a Christian taking the Endowment House obligations of the Mormon hierarchy and so becoming yoked with Mormons; and it ought to apply as well to Masonry, for the said Mormon obligations were copied from Masonry, slightly accommodated, and adopted by the Mormons and constitute the Endowment House oaths.

Your next criticism is of Dr. Torrey's attitude toward Masonic oaths; you say: 'I wonder how he knows so much about the oaths?" Allow me to inform you that it is as easy for a non-Mason to know what the oaths are as for a Mason himself. If anyone will visit the Law Institute Library now in our County Building here and look at 13 Vol. Wendell's Report, New York, pages 9-26, he can read them for himself. A. C. McClurg & Co., Chicago, will order for you "Ecce Orienti", price $2.50, and you will have all the obligations of the first three degrees (Blue Lodge), published by a Masonc publishing house. This latter book is used by many "Worshipful Masters" of Masonic lodges. There are other sources of information, for there have been genuine exposures of Masonry on the market for more than a hundred years past. Dr. R. A. Torrey's language expressing his views of the Masonic oaths was not as strong as that of some other eminent men. The character of the oaths has been discussed by some of the ablest minds in this country. I have the "Letters and Addresses on Free Masonry" by John Quincy Adams, an ex-president of the United States. His book deals especially with Masonic oaths. You would hardly want to say of the Ex-president, Charles G. Finney of Oberlin College, and many others like him, seceders from Masonry, that they are "rascally liars". Hundreds of Christian ministers and laymen in our day have renounced Masonry and have testified as to what the obligations are. You do not have to go out of Chicago to get a frank statement from such as to the facts. For instance, I refer you to the present assistant pastor of the Moody Church, Mr. E. Y. Woolley. To repent of a sinful act and to warn others is a Christian duty, is it not? And it is not a new thing to do as Mr. Torrey is doing. I have here in my office a book, about one hundred and fifty years old, which gives the action of a Presbyterian Synod of Scotland about 1754, requiring church members to disavow and renounce their Masonic oaths or leave the Presbyterian Church. From that day to this there have been similar church actions. Do you blame Mr. Woolley for warning young men against taking the Masonic oaths which he himself has repented of? There are some twenty religious denominations that require their members, if Masons, to renounce their obligations. One such denomination has here in Cook County some 40,000 members, and it will not allow in its fellowship a Mason who has not renounced his Masonic obligations.

Your fifth criticism of Dr. Torrey is his statement, "Masonry has been used to protect criminals and other evil doers from the just consequence of their wrong-doing." Dr. Torrey was not endeavoring at any time in his letter to make special proof of his statements; he probably thought it unnecessary in a short letter of testimony. There is, however, plenty of evidence to substantiate his charge. Ex-president John Quincy Adams says in the book referred to above, on page 277, "Masonic juries have been packed by Masonic sheriffs for the express purpose of screening the guilty from punishment." He had abundant evidence for his statement. Another of his statements is that he can perfectly demonstrate the fact that the Masonic oaths are contrary both to the laws of our country and to the laws of God. The fact is, the Masonic obligations themselves help sustain the charge made against Masonry. The action of the Grand Lodge of Illinois in its trial of Judge Whitney of Belvidere is another strong proof in point. The more recent expulsion of Dr. Griswold of Hartford, Connecticut, by his lodge, is another proof. His Masonic sin lay in regarding his Civil oath in court superior to his Masonic. I, myself, have seen an eminent Mason, pleading before a jury, give the grand hailing sign of distress, and if there had been a Mason on the jury his obligation required him to come to the assitance of the client of that attorney. But why multiply instances? When the ground is wet we know it has rained, and there is no other explanation of some of the phenomena in our courts than that given by Dr. Torrey.

I hope I have not wearied you, and that some time when you have leisure you will call at my office. It will be a pleasure to have a further conference with you in regard to secret societies.

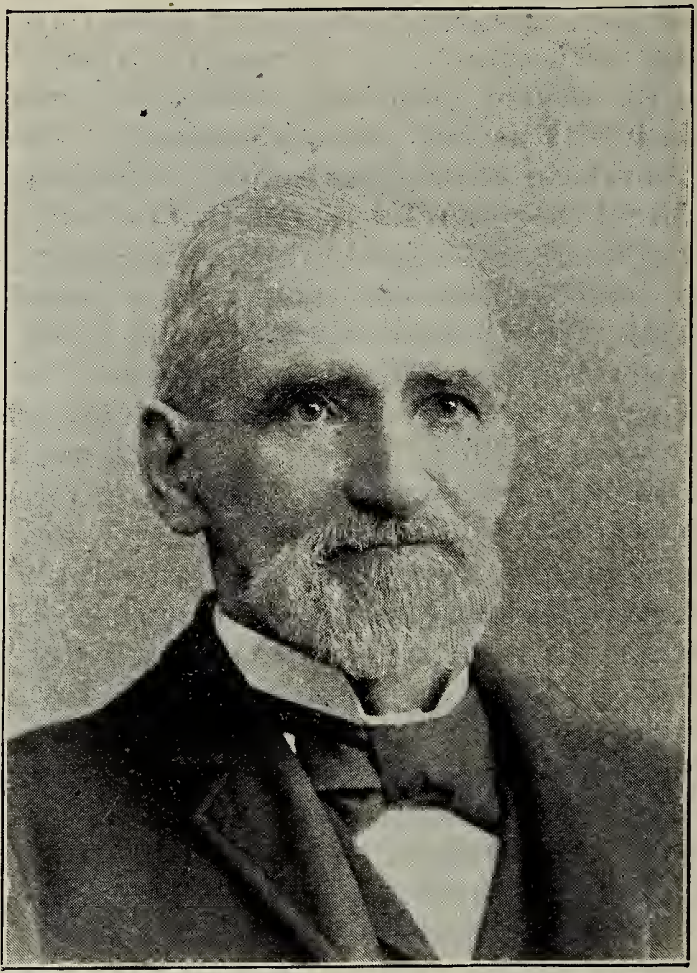
Yours very truly,
Wm. I. Phillips.

MYSTIC WORKERS.

The Mystic Workers of the World was incorporated under the laws of Illinois in 1892. Both men and women between sixteen and fifty-five years of age may join and be insured.

The founder of the Mystic Workers was a member of the Masonic fraternity, of the Knights of Pythias, Modern Woodmen of America, Knights of the Maccabees, and Woodmen of the World. Its emblem includes two columns, or pillars, surmounted by two globes, and between them an open Bible, the scales of justice, a plane and a square. "The ritual emphasizes charity as described in I. Corinthians XIII."

Obituary.



E. RONAYNE

Past Master of Keystone Lodge No. 639, A. F. and A. M. Chicago, Ill.

Born in Gurtrue in the southern most part of the County of Cork, Ireland, on the very verge of the Atlantic Ocean, November 5th, 1832, Edmund Ronayne finished this life Saturday night, January 21st at Boulder, Colorado. We are able to add the following particulars from a letter received February 6th: "About two weeks before Mr. Ronayne died he sent for Mr. Dond, a Free Methodist, whom he had heard preach here last summer—not as a Free Methodist at all, but because he felt he was a real child of God, a brother in Christ, he wanted him for these three reasons to take charge of his funeral. He wanted Mr. Dond to read John 14 and dwell on the sixth verse. A little service was held at the house, reading of Scripture, then Rock of Ages, and Jesus Lover of My Soul were sung, then prayer, and a few remarks that were like Apples of Gold in pictures of silver for fitness, and then we took the beloved of God out to a beautiful place in God's Colorado hills, there to rest quietly till his Lord and Savior, in whom he trusted implicitly, shall come in resurrection glory."

In an autobiography "Ronayne's Reminiscences" published by the Free Methodist Publishing House, Chicago, may be found an intensely interesting account of his birth, baptism by a Catholic priest, his conversion, his membership in various secret societies, together with his renunciation, and many other instances of his long and remarkable life.

ENGLISH ESTIMATE OF MASONRY.

(Editor's Note.— The following is taken from an issue of the *London Weekly Dispatch* of the date when the late king Edward was made the head of the Masonic order of Great Britain and is of interest, showing as it does a knowledge, and fearlessness in expressing that knowledge that is surprising. We judge Masonry however, to be much more influential than the editor of this London paper apparently believes.)

"The vague popular idea of the deep mysteries connected with Freemasonry has, doubtless, received a considerable impetus from this week's ceremonial in the Albert Hall. For the last three months that vulgar appetite, which has an innate craving for grandiloquent bombast, has been carefully pampered with a daily dose of reiterated details with respect to the pageant. These details, which have appeared in our daily papers with such a wearisome repetition that we are heartily glad the 29th of April has at last passed away, were of no conceivable use to the general public, and must also have been mere works of supererogation to those acquainted with the mysteries of the craft. Why should the readers of our eminently respectable *Daily News* have been compelled, as it were, to pause in their pursuit of Kenealy debates to learn on which side the aprons of the exalted brethren were to be worn, whether the said aprons should be carried in bags or boxes, or what these worthy Masons were recommended to do with their hats, when they had once penetrated to the hall of the ceremonial? These and a hundred like trivialities have been pressed upon the general public, although a lithographed circular to the limited number of officials entitled to admission would have been of far greater practical utility.

"There can be no doubt that this happy incident of bagging a live Prince, 'Heir to that Empire on which the sun ne'er sets,' to fill the chiefest of chief seats in their elaborate organization, has been, and will be worked, to the greater notoriety of their craft, by the enthusiastic or deluded devotees of Freemasonry. There is something supremely ludicrous in this solemn attempt to convince the world that there is anything deeply solemn, profoundly mysterious, or overwhelmingly beneficent in their rites and ceremonies; and that man is the most credulous of mortals who believes that there is any genuine secret involved in all this maze of millinery and tornado of tinselled titles.

"The bubble of Freemasonry would have long ago burst had it not been for the energetic efforts that its chief patrons have always made to keep it well before the public.

"There is no danger to the State from the modern Freemason. True it is that their leaders have now and then attained no little fame as criminals, but that has been from individual crimes, and not from treasonable plots or from aught engendered in secret conclave. Of their first Grand Master, chosen from the nobility, John Duke of Montague, the less said the better; and it was for the vulgar crime of forgery that their first Grand Chaplain, Dr. Dood, was hung at Tyburn.

"The secret of masonry consists in there being no secret worthy of the name; and their influence, such as it is, is maintained by a matchless effrontery in pretending to exercise a mysterious influence over affairs with which, in reality they never venture to meddle. When Lessing, the German philosopher, was initiated into Masonry, it is recorded that the Master of the Lodge remarked, 'Well, do you find that there is anything against the Church or State in our institution?' 'I wish to heaven there were,' was the reply of the philosopher, 'then there would be something in it.' Easy-going, lazy, inert, but anything rather than treasonable or mysterious, is the ordinary Freemason, and though there are plenty of men, both young and old, for whom a round of wine-bibbing feasts, varied by an occasional performance of rites which are not secret, but which are silly travesties of sacred subjects, are eminently suitable; yet it is well to warn those, who are wishful of a life of utility and enterprise, not to imagine that they will be aided, but the contrary, by joining a club of this description.

"We will give Masons their due; there are a fair number who have joined from mistaken notions of the importance and tendencies of the craft, and who do still continue to lead lives of practical utility; but these men are the exception, and invariably cold in their adherence to the order. They may also do good by occasionally getting hold of an unadulterated sensualist, (whose god is in every sense his belly,) of a certain amount of charitable funds for the poorer brethren, which are extracted from every craftman—and Masonry may to such be a change for the better; but to the majority of its members its influence is undoubtedly of self-absorbing and non-beneficial nature.

"Carlyle hits the mark precisely, when he says of Freemasonry, in his 'Life of Frederick the Great,' 'It is a bog-meteor of phosphorated hydrogen, conspicuous in the murk of things. Bog-meteor, foolish, putrescent, will-o'-the-wisp. Harmless fire, but too fatuous; mere flame-circles cut in the air for infants, we know how!'

"The secrets of Freemasonry! There are no such things, beyond a varying password. The whole of the mummeries practised by the Royal Arch Chapter and the Knights Templars were exposed on oath in a trial at Ayr before Lord Justice Clerk in September, 1800. The curious may read about the Burning Bush, and the skull, and the thirteen lighted candles. And every detail of their ceremonial was made as public as the day, in the United States, during the great anti-Masonic excitement between 1826 and 1835, when thousands of Freemasons,—Princes, Elects, Sublimes, and we know not of what extravagant titles, formally repudiated the association as a deception. The reality of the revelation they then made was proved beyond contradiction by the fact that various persons, on the strength of this information, entered lodges both in America and England, who were not Masons, but who remained undetected.

"We will venture to say that we could give as good an account of what went on in the Albert Hall, on Thursday last, as if we had been present; but we should be sorry to have to write the account of this nonsensical pageantry. Albert Edward, Prince of Wales, is in every way admirably adapted to be their Grand Master, and we congratulate the Freemasons on the wisdom of their choice."

REV. KIRKEBERG ON THE LODGE.

BY O. M. NORLIE.

We do not want to expose the Lodge in this article. We want simply to call attention to the fact that the Lodge is doing a larger Home Missionary work than the Church is, and that it is about time to wake up to the fact that you can not kill the Lodge by keeping silent about it, or keeping densely ignorant about it.

Let us now note the comparative strength in numbers of the two forces. In round numbers we may say that there are in the United States about 25,000,000 men over 21 years of age. (In 1900 there were 21,329,819 voters.—"World Almanac 1908." Of these about 10,000,000 belong to Church. (In 1906 there were 12,767,466 male Church members, of whom 12,416,215 belonged to Christian Churches.—"Census Bulletin, 103; Religious Bodies, 1906") Deducting for boys and youths, we believe the actual number of male Church members to be not over 10,000,000. About 10,000,000 belong to Lodges. (In 1907 there were 10,567,672 Lodge members.—Stevens' "Cyclopedia of Fraternities.") Deducting for minors and women, we believe the actual number of men in the Lodges to be not less than 10,000,000. The Freemasons claim that one-half of their members are Churchmen. We estimate that about one-half of the men in the Churches belong also to the Lodge. In that case the men of the country may be classified religiously as follows: Belonging to the Church, 5,000,000; belonging to the Lodge, 5,000,000; belonging to both, 5,000,000; belonging to neither, 10,000,000. Or, in other words, out of every average of 5 men we shall find one a member of the Church alone, one a member of the Lodge alone, one a member of both the Church and the Lodge, and two not a member of either.

Church and Lodge Membership Compared.

In connection with this comparison of numbers of men in the Church and Lodge, let us note two facts more. The first is, that the 5,000,000 men who belong to both the Church and the Lodge can not consistently work for both of them, and in practice usually work for the Lodge. As already stated, no one can serve two masters. He will either hate the one, and love the other, or else he will hold to the one, and despise the other. Some of these men we truly believe love the Church and hold to it, perhaps do not regard the Lodge as a rival religious body at all. But others, on the other hand, seem to despise the Church, and even hate it. We fear that most of them are lukewarm. If the Church asks them, after due instruction, to choose between the Church and the Lodge, they invariably choose the Lodge. Again, they can stand to hear the Church made fun of and lied about without saying a word in its defense or feeling any sorrow or shame on its behalf, but they can not stand to hear a single word of truth and warning against the Lodge without flying up in anger. They are faithful and zealous in various lodge requirements, as attending meetings, getting members and paying dues, but are negligent and indifferent to most of their church duties. Such is the rule, though there are happy exceptions. These Lodgemen in the Church have a powerful influence on the men in the Church who do not belong to the Lodge, on both pastor and layman. How many a pastor has kept silent as to the Lodge from fear of offending some lodge man in his congregation. How many a layman in the Church has been made to feel that the Church would go to pieces, would have no hopes of existence, if it took up a study of the Lodge and its relation to the Church. From these and other considerations it seems to us that we can safely reckon most of the men who belong to both the Church and the Lodge as belonging to the Lodge. There are, then, about two Lodgemen to every Churchman. Satan wins every time a Lodgeman joins the Church, for the Church is thereby made more worldly.

Rapid Growth.

Another point to be noted is this, that the Lodge has a more rapid growth than the Church. The total Church membership in the United States in 1900 was 27,710,004; in 1909, 33,897,507; an increase of 22.3 per cent in 9 years, or an average increase of 2.5% a year. The total Lodge membership in the United States in 1900 was 5,722,016 in 1909, 11,720,215; an increase of 104.6 per cent in 9 years, or an average increase of 11.7 per cent a year. ("World Almanac," 1901, 1910.) These figures show us that the Lodge has increased nearly 5 times as fast as the Church during the last decade. The actual increase is even larger than fivefold. This will become clear from the following consideration: The greater part of the increase of membership in the Church consists of young people, just confirmed, a large part of whom drop out immediately after confirmation; but the greater part of the new Lodge members are of age, have families whom they want to protect by fraternal insurance, very few of whom want to lose the hard-earned money they have put into the Lodge by dropping out.

Helps.

On account of the evil character of the Lodge and its terrible activity in our midst, we welcome every word of instruction and warning on the subject. The CHRISTIAN CYNOSURE, Chicago, is a good monthly devoted to fighting the Lodge. Blanchard's "Modern Secret Societies" is the best short general treatment of the subject. Some of the Norwegian pastors have done valuable service in exposing and attacking the powerful Secret Empire. Prof. Stub of the Norwegian Synod has a little book on the Masons, Prof. Frich on the Odd Fellows, Rev. Tolo on the Modern Woodmen, Rev. A. J. Lee on the attitude of the Church to Lodgemen. Rev. R. K. Fjelstad of the United Church has published a book on the Lodge in the light of the Word of God. We have lately received a sermon tract on Secret Societies by Rev. G. G. Belsheim, which ought to be distributed by the tens of thousands amongst our people. And then we have the work of Rev. O. L. Kirkeberg entitled "Hemmelige Foreninger — Samfundets Vrængebilleder" ("Secret Societies—the Caricature of Society"). This is a paper-covered book of 192 pages, costing 50 cents. It is for sale by Augsburg Publishing House, or the author, Hoople, N. Dak.

It is a very thoughtful and judicial review of the main features of the Lodge, based on the sources. We have quite a number of the sources used in this book before us, and we can testify to the fact that Rev. Kirkeberg is accurate and fair. To those who do not know the Lodge from its own literature this book will be a revelation. And if one does not believe what is stated there, he can easily secure all the books mentioned there and many besides. The Macoy Publishing and Masonic Supply Co., 45 John St., New York, says in its Directory that "10,000,000 Masonic books of 10,000 kinds is undoubtedly a low estimate of all that have been printed since the book age of Masonry began in 1723." You can get about as many of these as are in existence, if you have the price, which is usually exorbitant.

Rev. Kirkeberg selects John 3:20,21 as the motto of his book. In his Preface he mentions his 30 years of preparation for the work, his aim to be fair, his use of Lodge authorities and references to them, his reasons for exposing the Lodge, the reasons why men join the Lodge, the reasons for secrecy and silence, the position of Masonry in the Lodge system. Eight pages of excellent content and spirit, worth the price of the book many times. Then follows the exposition based on the sources, as follows:

I. Freemasonry. Pages 12-154.
  1-5. Its beginnings.
  6-9. Opposition.
  10-13. Analysis of Blue, York, Scotch Masonry and Mystic Shriners.
  14-15. Analysis of its traditions and religion.
  16-17. Its crimes and political power.
  18. Female Masonry—Eastern Star.
II. Other Lodges. Pages 154-191.
  19-20. Odd Fellows and Rebeccas.
  21. Knights of Pythias.
  22. Foresters.
  23. Modern Woodmen.
  24. College Fraternities.
  25. Farmers' Alliance.
  26. Insurance Lodges.
  27. Opinions on Secret Societies.

Over four-fifths of the exposition is devoted to Freemasonry, because that is the mother and pattern of all the other Lodges. You must not suppose that this statement originates with Churchmen. It comes from Lodgemen who know the Lodge. Stevens' "Cyclopedia of Fraternities" (1907, E. B. Treat & Co., New York) is written to show the inner connection of all the Lodges and their common mother. Stevens was aided in this work by over 1000 Lodge authorities. He says: "The average member, unless particularly interested and willing to devote time and study to the task, seldom becomes a trustworthy source of information as to the Fraternity of which he may be a conspicuous and honored representative. . . . . . Few who are well informed on the subject will deny that the Masonic Fraternity is directly or indirectly the parent organization of all modern Secret Societies, good, bad, and indifferent; but fewer still are able to explain why or how." This book gives a panoramic view of some 850 American Secret Societies, the reading of which will enable a man outside of the Lodge to understand the Lodge better than the average Lodgeman. It is true that Stevens does not tell much about the teachings of the Lodge, but, then, one can get such standard works as Mackey's "Encyclopedia of Freemasonry and Its Kindred Sciences," with its 1080 large pages of condensed doctrine. After reading such books as these, one is able to appreciate the calm judgment and great scholarship which Rev. Kirkeberg shows in his little book. His has the advantage of being written from a Christian point of view. He labels a bottle of poison with the skull and crossbones.—*The United Lutheran.*

Editorial.

"THEY CAME NOT."

"Curse ye Meroz, said the angel of Jehovah,
Curse ye bitterly the inhabitants thereof,
Because they came not to the help of Jehovah,
To the help of Jehovah against the mighty."

A German commentator remarks that "The enemy, or at all events Sisera, might have been destroyed in his flight by the inhabitants of Meroz; but they did not come to the help of the Israelites, and brought down the curse of God upon themselves in consequence. That this is the thought is evident from the context, and more especially from the blessing pronounced upon Jael. The curse upon the inhabitants of this place is described as a word or command of the Angel of the Lord, in as much as it was the Angel of the Lord who fought for Israel at Megiddo, as the revealer of the invisible God, and smote the Canaanites. Deborah heard from him the words of the curse upon the inhabitants of Meroz, because they did not come to help Jehovah when he was fighting with and for the Israelites."

In the New Testament the Parable of the talents, in recognition of not wholly dissimilar neglectfulness, condemns the unfaithful servant who did not do anything to promote the interests of his lord: and in the same chapter the Son of Man, from the throne of his glory, is heard pronouncing the sentence: "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not."

Neglect is sin against God; neglect sinfully breaks the law of love to man: not more truly does violence break the Golden Rule; not more certainly does any other form of irreligion display the lack of love to God.

No one questions that enemies are always resisting the works and words of Jesus; unbelievers, who deny the truth and try to break its force; vicious men, who build what He came to destroy, and tear down what He would build: foes of all kinds, whether frankly and openly resisting Him or hypocritically duplicating in every age the traitor's kiss.

But though refusing to be counted with antagonists, they who in crisis have forsaken Him and fled, or who like the unwarlike soldiers of Meroz have failed at need to come, abet more active foes by contributing largely to defeat. They do not close the gates against the enemy, they leave the way open to him.

Well has it been asserted that "The real corrupters of society may be, not the corrupt but those who have held back the righteous leaven: the salt that has lost its savor; the innocent who have not even the moral courage to show what they think of the effrontery of impurity; the serious who yet timidly succumb before some loud-voiced scoffer: the heart trembling all over with religious sensibilities, that yet suffers itself through false shame to be beaten down into outward and practical acquiescence by some rude and worldly nature."

Though in charity one might wish to believe none so indifferent where self interest failed to appeal, so indolent save when spurred by selfishness, as to neglect even to note the progress of the battle, yet, whatever may be the motive or lack of motive, those in the light know that forces naturally to be expected, after all, hold back from being comrades and allies.

The Reforms Reserve Forces.

The army misses these idle reserves. The lone fighter awaits them in vain. Solitude is for awhile each reformer's portion. "Israel doth not know; my people do not consider," is the complaint with which that of the prophet harmonizes: "I, even I, am left alone." Such a complaint comes naturally to our own lips when we stand where Christ's name is treated like that of an outlaw, where his truth is perverted and his cause betrayed. The light of the world is neglected while devotees of darkness lead new iniates blindfold. Truth is distorted and morality perverted. The Christ of God is ignored by professed enemies and professed friends, banded together by secret oaths and armed with immoral principles forged into lodge obligations. Has Jesus any present claim on those who witness his betrayal? Has God any curse yet reserved for those still keeping themselves safe within the walls of Meroz?

Otherwise minded was President Finney of Oberlin, once an expert in Masonry, afterward, as a Christian, its opponent. Having noted that Freemasons do not pretend that Freemasonry is compatible with Christianity, he claimed with good reason that "every local branch of the church of Christ is bound to examine the subject, and pronounce upon this institution, according to the best light it can get. God does not allow individuals or churches to withhold action and the expression of their opinion, until other churches are as enlightened as themselves. We are bound to act up to our own light, and to go as far in advance of others as we have better means of information than they. We have no right to say to God that we will act according to our own convictions when others become so enlightened that our action will be popular and meet their approval."

THE FRANCHISE AND SECRECY.

In the excellent volume of Carpenter Prize Essays, Rev. D. W. Sleeth gave attention, in one section of his essay, to the franchise as affected by secret society connection or influence; and from this section we cull the following selections: "The duty of selecting one to fill an official station is not an exercise of personal regard for a friend; it is not conferring honor as a mark of affection; it is the assertion and vindication of a principle; it is our marking out of a public policy; it is the contributing of our influence to the establishing of an order of things that we believe will best subserve the public good. This is the ideal citizenship in active operation along the line of franchise. It may readily be conceded that the high ideal is not always realized. But that does not warrant any change of the ideal, or excuse any want of vigilance toward the maintaining of it.......................... Whatever might tend to produce any declension from the line of straightforwardness in this matter, may justly be regarded with suspicion. When family interests presume to dictate in the administration of public affairs, we call it Nepotism.............................. Herein lies the possible potent influence of organized secrecy in the matter of elective franchise. A voter's vote may not be bought, and yet may be held largely at the disposal of another by secret bonds..............................

"It requires no unusual acuteness of perception to see how this may become an engine of power in the matter of popular elections. That it does so operate, is quite apparent from the fact that the number of lodge members in official station is wholly out of proportion to the enrolment of the various orders as compared with those outside. It is also confirmed, by the fact that those seeking preferment to official position find it necessary, in many localities, to seek a lodge connection as a preliminary step to success. Indeed, the possibilities in that direction are frequently urged as an inducement to become initiated.................................. General effects are easily noted, and these are often so prominent that denial would be absurd, and explanation on any other theory utterly impossible.................. Dees secrecy effect franchise? We know that it has rained when the ground is wet, and no other reason for the phenomenon is present."

DOG JOINS A LODGE.

The Philadelphia Press is responsible for the following story:

> A thoroughbred pet dog was made a full fledged Knight of Pythias by Kearney Lodge, of Chambersburg, Pa. Actor William Mong, whose home is at Chambersburg, took the last rank, and requested that his dog be allowed to walk the last path with him. It was agreed to, and the skye terrier made the rounds with his master. So far as known he is the only canine Knight of Pythias in the world.
>
> — *The Knight.*

Why would not a well selected dog add to the interest of initiations in various orders and degrees, as for instance, the Third Degree of Masonry, or the Mystic Shrine. The candidate's own dog would come in opportunely about the same time with the Setting Maul, or just before the Grand Salaam. If the lodge master wearied of reiterative monotony, the dog would wake him up with a variation.

By the way—why is there no ancient order of Dogs? One ought to be formed to pursue Elk, Moose, and Beavers. There could be Bull-dog and Terrier degrees, spotted dog, hunter, yellow dog, with an adoptive degree of Brass Collars, Padlocks, or something.

THE MEANING.

When George B. Angell died, his place as editor of *Our Dumb Animals* was filled by Rev. F. H. Rowley, who left the pastorate of the First Baptist Church of Boston, where his salary had been eight thousand dollars. With so accomplished an editor, the paper has no difficulty in maintaining a high standard of excellence and doing credit to its important reform. In a recent editorial Doctor Rowley discusses the question, "What does the Boy Scout movement mean." This article, published in February, reports that "A bill 'Authorizing the detail of Army officers and the use of Army transportation and equipage for the instruction of Boy Scouts,' has recently been introduced in Congress. "This would seem," comments the editor, "to confirm the fears of many that back of the plan to organize the boys of our land into uniformed companies, apparently for their discipline and development through outdoor sports and exercises, there has been all along the concealed purpose to use this movement to reawaken the spirit of militarism. On the Pacific coast particularly this purpose has been openly expressed. At first we were told that one of the pledges the Scout took was to be kind and humane to animals. Yet a gentleman from Minnesota writes us that on a recent exhibition or 'hike' the boys were taken out with guns and traps."

Disclaiming an inclination on the part of the American Humane Education Society to oppose anything beneficial to American boys, or a desire on the part of the paper to take any ground against the rapidly growing new organization which is not warranted by facts and thoroughly rational, it nevertheless adds: "In England, we are informed, there is a strong organized effort against it. Some in this country have even denounced it in severest language. One has written: 'The Boy Scout movement was born in blood; it had its inception in the Boer war. Baden-Powell got the idea from using boys as messengers. It is nothing more than enlisting the boys, through their love of adventure and outdoor sports, for future military service.' "

The whole article concludes with this well warranted paragraph:

"The problem put before us by this Boy Scout movement is altogether too serious a one to be commended or discouraged without a more thorough knowledge of the facts than can be gained from partisan newspaper reports. It is time we had a clear, frank statement from the official leaders of the Boy Scouts as to just what it all means, and as to what its real purpose is with reference to militarism, the spirit to be cultivated toward the animals below us, the answer to be given to the large body of workingmen opposing it with increasing bitterness."

With that answer we would like to see incorporated in the complete statement one thing for which the challenge of *Our Dumb Animals* does not call. We would like to know whether the oath of the Boy Scout is taken with clear understanding, and after time for due reflection, or is suddenly and blindly jumped upon the recruit after the reprehensible method of secret societies. Besides this it is desirable to know how far, if at all, the methods and obligations of secret orders are copied in other particulars. The mere fact that so striking and public a movement, and one of such proportions and interest, has not made itself well enough known to render questioning needless, smacks of the secret society quality. The scheme may have a complex ulterior end involving more than militarism.

* * * * * *

Since copying the foregoing demand for better information, we have found in the February *World To-day* an article which virtually responds. Its author is qualified to speak with authority, being the Secretary of the Chicago Scout Council; while information of the sort desired is virtually promised by the title.

"Boy Scouting—What it really is."

Making free use of disconnected portions, we condense from this article enough to indicate the tenor of its representation of the Boy Scout movement.

"Be prepared," the motto of the Boy Scout, signifies fully the purpose of the scout movement. Whether it is to be ready in will and training to help an old lady safely across a busy crossing; to give "first aid" to an injured companion; or to repel an invasion by a hostile nation; the American youth may well take as his slogan. "Be Prepared." Any scheme of ideas that will help to bring back to our city boy's life his inherent rights and desires of achievement, adventure, observation and knowledge of nature, is well worth careful study. The boy scout movement is such a scheme. Scouting is an educational movement, to be promoted by and in conjunction with other institutions, not an independent organization.

"The Boy Scouts of America" movement is not military, despite its martial inception. At the siege of Mafeking every man was pressed into service; at the most critical time messengers were needed, and not a man could be spared from his post of duty. Lord Cecil conceived the idea of using the boys; they were eager to act and rendered splendid service. Sir Baden-Powell, hearing of these "boy scouts" and their value to the cause, felt that the idea could be utilized during times of peace in pressing boys into all kinds of useful service, and preparing them to become *defenders* of the nation if it were necessary.

Meanwhile, Thompson-Seton had conceived in this country his "Woodcraft Indian" idea, and the movement had made considerable progress when Seton went to England to start "Woodcraft" there.

Sir Baden-Powell and Thompson-Seton each contributed to the work of the other; the *military* idea was much *subordinated* to woodcraft.

One year ago growth and popularity caused overflow to America. It met with hearty reception, and various "national movements" for scouting sprang up. One was promoted through the Hearst newspapers. The Thompson-Seton movement was taking form here, however, so that all but the "Hearst Scouts" merged with the original American movement. This has now developed into "Peace Scouting" to such an extent that the *military* element is merely a *strand in the cable.*

The *Hearst* Scouts was from the beginning promoted largely by *military* men and savored much of the *military.* For the past year, these two organizations ("Hearst" or American B. S. and B. S. of America) have been growing throughout the country, each standing for its own ideals, and each interesting its own group of men. The wisdom of the "Boy Scouts of America" promoters in interesting the large constructive agencies of the country, and in *subordinating the military phase,* has resulted in the beginning of a gradual absorption of the "Hearst movement" by them. This action in Chicago, is the beginning of a general movement.

This is not a military organization; in America, the *military element is minor* — "peace scouting" being the objective. There is no intention of making the lads into soldiers; but they *will be taught* that a citizen must be *prepared* to take his fair share among his fellows in the defence of the homeland. He who leaves this duty to others is neither playing a *plucky* nor a fair part.

The foregoing condensation of part of this interesting paper suffices to show that whatever other features the movement exhibits, and however many worthy ends it promotes, it had a military origin, and at its best does still retain a military phase. Every section of it is plainly affiliated in name and nature with every other, and so with even the most completely military. Neither in this part of the article nor in the valuable remainder, is it made clear that secret society features are characteristically strong. The word fraternity is nowhere used. Yet the following paragraph relating to the organization formed by Baden-Powell in England suggests its becoming a ready and efficient ally of almost any juvenile order. 'The work of the Scouts may be used in connection with boy's clubs, public schools, Sunday-schools, church clubs, Young Men's Christian Associations, Young Men's Hebrew Associations, Young Men's Catholic Associations, Boys' Brigades, Settlements, Knights of King Arthur, Knights of the Holy Grail, etc." "Much virtue in an if," and much room in an *et cetera*. "The military element is merely a strand in the cable" for that section which hopes to absorb the one which makes that strand a rope. The organization is not called a fraternity, whatever may be the form of its obligations or the nature and use of its signs; but it is open to all sorts of alliances, and capable of bringing powerful reinforcement to beardless fraternities.

The Association acknowledges the receipt of $5.00 "from a friend C. R." The April number will contain a further acknowledgement of gifts' received.

News of Our Work.

We wish to call attention to the editorial from the *Gospel Messenger* on "Preaching against Secret Orders." How thankful we ought to be for such evangelists as Rev. Dr. Torrey, for such pastors as are found in many testifying churches. Dr. Torrey's letter which was published in the February CYNOSURE has been published in a number of papers printed in English, German and Norwegian. We sent to hundreds of the leading pastors of Chicago a facsimile copy of Dr. Torrey's letter, and that it was not without effect is evidence by a criticism which we print in this number.

Mr. Joseph Potter Graybell of Waynesburg, Green County, Pennsylvania, writes that he is preparing to give addresses on the relation of Secret Societies to Church, home and state, in his own and adjoining states. He will distribute tracts and take subscriptions to the CYNOSURE.

Rev. G. A. Pegram has been in West Virginia for some little time looking after the comfort of his aged father who has been quite sick. Brother Pegram, however, has been greatly blessed in meetings which he has been holding there. He writes that some eighteen professed salvation on February 2nd. In a previous letter he wrote: "The first Mason, who ever came to the altar under my ministry, came last night." Brother Pegram is preaching a full Gospel, exalting our Lord Jesus Christ as God and Savior, and warning against the Satanic counterfeits of real salvation.

Rev. William K. Bouton writes: "Sometime ago Brother W. B. Stoddard preached in my church at Corona, and, bless the Lord, the seed fell on good ground. Last Sunday night, February 5th, 1911, a young man got up and said he was about to become a Mason, but after hearing Brother Stoddard, he wanted nothing to do with the unfruitful works of darkness."

Rev. J. E. Hartzler, President of the Indiana State Association, writes that he can be at our Annual Meeting this year He has been delivering anti-secret lectures recently as well as holding evangelistic meetings, in Michigan and Canada. We hope to have a good report from him in this number.

"When you can lovingly and patiently deal with any disorder, any irregularity, any unpunctuality, or any annoyance—that is victory."

THE VALUE OF A TRACT.

"I never heard of the N. C. A. until eight years ago when Providence put one of its tracts into my hand and since then I have sent for tracts and books and have given the lodges some hard knocks ,and they have given me many a heartache. I pledge $5.00 annually so long as I live, for the work of the Association."—Rev. G. L. Coffin.

"SONS OF LIGHT."

The plan of Rev. Alexander Thompson, of Saugatuck, Michigan, to raise "as soon as possible $20,000.00 in $5.00 pledges, not only for this year, but during the lifetime of the sons of light," found a place in the hearts of a number of our readers. We hope to hear from others and to see this band grow month by month. We also expect to begin publishing the list in April.

PENNSYLVANIA CONVENTION.

BY SECRETARY STODDARD.

Lancaster, Pa., Feb. 18th, 1911.

Dear Cynosure:—

I am glad to report victory this morning, and that we are soon to have a splendid state meeting at Chambersburg, Pa. I am sending you the program in full herewith.

I have felt conscious of the divine presence in all the preparation for this gathering. It is not necesary to recite the difficulties encountered in the arrangements. God has opened the right door. The church in which we gather is large, and well adapted to our needs. There has been no trouble in securing able speakers and the people will be there all right.

I was delighted to listen to our brother and co-laborer the Rev. W. J. McKnight as he dealt telling blows, well directed, on the lodge system in the "Academy of Music," Waynesboro, Pennsylvania. The large audience was held in the closest attention for an hour and a half. It will be noticed he is to have the first evening of the convention. Elder Quincy Leckrone speaker of the second evening needs no commendation from me. "He will speak for himself." I am learning of a goodly number who expect to attend. Let all the friends in Pennsylvania rally to the support of this meeting. Those who come from a distance are not asked to contribute further, but they should write at once, addressing the undersigned at Chambersburg, Pa. Some of those who can not attend will write telling of their interest, and sending contribution to aid the work.

What a grand showing it would make if every friend reading these lines would thus unitedly act! Let every Pennsylvanian feel and say "This is my meeting and I must help what I can."

Chambersburg, like many of the County Seats is burdened by the "Animal" as well as other variety of lodges. But recently (I am informed) the decent people have had to take action against some of these drunkard makers found to be trapping the young men.

Don't forget the date: the second Monday and Tuesday of March.

I must be brief regarding the passed months work. About 10 subscriptions to the Cynosure were taken in the Pittsburg district.

A very helpful meeting was held in the R. P. church near West Middlesex, Pa. G. W. Brownell, pastor, is surely one of "the elect." We always know where to find him and his people. I missed the kindly greeting of Rev. Snodgrass of the U. P. church. Brother S. has recently gone to his eternal reward. Irvine Caldwell is untiring as ever in support of the cause. His home is always mine, when I pass that way. I found Geneva College at Beaver Falls with an enlarged student body, and having a general prosperous look. I was glad to respond to the invitation of President George and address the students in chapel. They received me with applause. I was sorry not to find more students in the United Presbyterian seminary at Allegheny, Pa. Surely the young men of our day are not appreciating the greatest work given to man as they should My visit was to the class taught by our good friend Dr. John A. Wilson and then to the chapel service. The Dr. teaches straight U. P. doctrine. Prof. Coleman of Mercer, Pa. was delivering an able series of lectures in the Allegheny church of which his brother is the esteemed pastor. It was my privilege to hear him once. Get Professor Coleman if you can. There was the usual prayer meeting attendance with a few additions at my address in the Eighth Street Covenanter church, Pittsburg. One friend impressed at this meeting with the importance of the cause has since sent $5.00. Let others do likewise. When I began to speak in the Mennonite mission at Altoona, Pa. it looked like a Ladies Missionary Society. One man came later. The night was stormy. Some of the men were at work and others were likely not interested as they should be. A Sabbath at Tyrone, Pa. gave opportunity for addresses in the Brethren and Free Methodist churches. There were additions to the CYNOSURE list. Our good friend, S. Berlin, a CYNOSURE reader for many years, is among those who have passed to their eternal reward during the year, but his interest in the work is perpetuated by a bequest to the National Christian Association of twenty-five dollars payable annually.

We shall be happy to have Brother Edwards of the Free Methodist church as a speaker at the state meeting. I acted as sort of Assistant Pastor at the King street U. B. church, Chambersburg, leading at the prayer meeting and preaching twice last Sabbath. Brother A. B. Lilly in charge of this work is slowly recovering from a "grippe" attack. There was an uplifting time in which I shared at the Prayer Meeting of the Union Christians at Oberlin, Pa., Thursday evening. I was especially rejoiced to see our old friend and standby, Wm. Smeltzer, so well after years of poor health. His son R. C. of Bressler, Pa. is one of our good helpers. I found a splendid opening at the Messiah Training School, Harrisburg, Pa.; for one hour yesterday I presented anti-lodge truth to about 100 young people there, and made an appointment to continue the same theme Thursday evening next. But I must stop or the editor will cut down.

Yours in the work,
W. B. Stoddard.

PROGRAM.

The Pennsylvania State Convention of the National Christian Association will meet in the Church of the Brethren, Fourth street, Chambersburg, Monday and Tuesday, March 13th and 14th, 1911.

Opening Session 2 P. M. Prayer by O. C. Roth, Chambersburg. Welcome by the pastor. Response by the Secretary. Introductions and Committees appointed. Experiences with Lodges and Lodge men, by Rev. Geo. Perry of Shippensburg and Rev. C. F. Kreider of Cleona.

Evening Session, 7:45 P. M., Prayer and Music. Address: "The Outside View," by Rev. W. J. McKnight of Syracuse, N. Y., Reformed Presbyterian representative.

Tuesday morning, 9:30 A. M., Devotional led by Prof. Enos H. Hess of Messiah Training School, Harrisburg. Reading Letters; Committees' reports; Officers elected. Address: The Bible and the Lodge by John S. White of Highspire.

Afternoon Session 1:30 P. M., Prayer and remarks by Rev. A. S. Shelly of Bally. Music. Addresses: Consecrated Life and the Lodge, by Rev. B. H. Edwards of Tyrone; Essentials in Lodge Life by Rev. H. M. Stover, Waynesboro. Question Box.

Last Session, 7:45, Scripture reading and prayer by Rev. J. B. Farrell of Green Castle. Music. Address: "Baal and the Beast," Elder Quincy Leckrone of Royersford.

The Convention is under obligation to the Musical Director, Mr. W. H. Ely of Chambersburg, and is grateful for his help and sympathy.

FROM AGENT DAVIDSON.

Shreveport, La., Feb. 9, 1911.

Dear CYNOSURE:—

There is great work for the true missionary here. The CYNOSURE is silently but effectively doing a great work in this vicinity. A business man, who stands high in the community said a few days ago, "Dr. Davidson, I am deeply interested in Secret Societies, I have been for years connected wth a number of them. I have always thought them to be all right; and I believe there are some good things in them, but since I have been reading the CHRISTIAN CYNOSURE I have had my eyes opened for the first time to the evil of secret societies. I have never thought on the wickedness of their oaths, and the sin in their initiations until I read the statement in the CYNOSURE of the "School Girl.". I am so tied up in a financial way, that I can't drop them now, but as soon as I can get matters arranged so that I can get out honorably, I am going to bid all lodges farewell. My soul is worth more to me than the advantages of a secret society."

This good man is a very earnest Christian, and wants to do right, but he is so bound to his idol it is hard to let go.

A professor said, "Dr. Davidson, I am fully convinced by reading the CHRISTIAN CYNOSURE that Christians should not join secret societies. I am free from their fangs and I am going to remain so."

He said that he intended to send to the N. C. A. for some literature on the Lodge question.

Another young man said to me, "I have always been somewhat skeptical about secret orders; although I am a member of several, I am fully convinced of their wickedness and I am going to leave them because they are both sinful and extravagant institutions." God said "Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14, and again, "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame to even speak of those things which is done of them in secret." Eph. 5:11.

This city is under prohibition law. The short time prohibition has been in operation it has proved a blessing in the lessening of crimes. The prohibition law is being very well enforced by the officials under our commission form of government. There are however several dives operated by white men for the sole purpose of making quick money where negro youths, men and women are permitted to assemble and drink what they are pleased to call "soft drinks."

The officers seem determined to break up open concubinage. Several white men and negro women have been arrested for living together unmarried, as have also several negro men and negro women, and several convictions have followed. This is as it should be and will tend to purify the moral atmosphere.

I have delivered several sermons and addresses since my last letter. Two were before the Young Ministers' Union, and one at the Baptist Ministers' Conference. I received several new subscribers to the CYNOSURE. By special invitation I delivered an address before the leading negro schools of the city and found a good work going on in each—in Mount Zion under Prof. T. H. Kane, A. B., with three lady assistants, (290 scholars, 275 average attendance); and in West End school under Prof. Collins, B. S., with three lady assistants, (300 scholars, 275 average attendance); in the Peabody school (290 school children, 260 average attendance); under Mrs. Williams, principal, with three lady assistants; in the Butler Hill school, (450 scholars, 375 average attendance); under Prof. Plazer, principal with three lady assistants. Each of the above are public schools; the buildings at each place are small and inadequate to accommodate the number of scholars. There is perfect congestion, and besides there is not enough teachers to do justice to the pupils. I also paid a visit to the 13th District Baptist Academy, under Prof. Leatherman and three assistants, with 195 students. There are 3,500 negro children of school age, or between 6 and 16 years of age in Shreveport with only public school facilities for 1330, and 195 in the Baptist Academy, thus leaving 1975 young negroes with no school facilities whatever. How can we expect anything of that large mass of untrained minds or expect them to grow up into useful citizens? How can we expect other than that the penitentiary and convict farms will be crowded?

All of the public schools are, however, energetically engaged in raising funds to buy more ground upon which the city promises to construct more buildings for the accommodation of the negro youths. Prof. Collins is the chief engineer of this project.

Yours sincerely,
F. J. Davidson.

MRS. LIZZIE WOODS' LETTER.

Dermott, Ark., February 27th, 1911.
Dear Cynosure:—

I am still fighting on the safe side—that is the Lord's side. I heard that preacher recently who left the masonic lodge on account of the lecture and tract that I gave him at Arkansas City five years ago. I think I told you in my August report about Mr. Morris, of Gaines Landing, Ark., leaving the lodge after reading those tracts at the Arkansas City Association, and this preacher mentioned above was the one that told Mr. Morris that the lodges were wrong, and that he was going to quit too. He did, and had kept silent for five years. I was at church not long ago and heard him preach a sermon against secret orders. His text was I Kings 18:21, "How long halt ye between two opinions? if the Lord be God follow him; but if Baal, then follow him. And the people answered him not a word."

Brother Phillips, the people are just as blind on this lodge worship as the people were about Baal worship, but before that preacher got through explaining that text his people said: "The Lord, he is the God; the Lord, he is the God." Strong men broke down and cried, Amen! to the truth. Men and women wept. No one seemed to get angry. I talked with many of them after the service was over and they acknowledged the truth, and said, "Rev. O. V. Davis is right."

The preacher did not smooth over anything; he had no compliments for their base idolatry; he just told the people, as Elijah did, Go tell your Worshipful Master and your Grand Master that I am here. I am not afraid any more. I won't hide any longer. I am a watchman over this flock, and see the sword coming, and I must blow the Gospel trumpet so that your blood will not be on me.

Nearly all of that congregation were lodge men and women, but they were glad to find out who was the right God. Oh! Brother Phillips, the Holy Ghost filled the church. He was pleased with a man that would face the foe for Jesus. I was so glad to hear that brave man of God tell of the sin of the secret order, that I shouted in spirit and gave God the glory for such a preacher. I thank God for you and Brother Blanchard and Brother Stoddard and Brother Davis and all the brave men of God, who are not afraid to die for the Gospel.

Yours for the service,
Lizzie Woods.

MISSOURI IS SHOWN.

We received a letter dated February 16th from Evangelist J. L. Davis, Lundy, Missouri. He is no stranger to our readers, and is a "workman that needeth not to be ashamed." We condense it and give the substance, but not always the words.

After a series of meetings in Racine, Missouri, some of the best members were said to have withdrawn from their secret societies. The lodge was so stirred up that it sent for Rev. Will. T. Cummins of Seneca, Mo. to lecture on "The general principles and merits of the Independent Order of Oddfellows—the strongest order in this great world of ours." They were not expecting Mr. Davis to be there, but, as the sequel showed, they found him on hand ready to see to it that the church received no harm.

Among the things said by Rev. Cummings, this defender of the lodge, were: "If Paul was living he would be an Oddfellow;" "You cannot down Oddfellowship, it will go on right up into heaven and hear God say 'Well done good and faithful servant;'" "Oddfellowship is the greatest temperance society in the world: no man can sell whiskey or get drunk and stay in Oddfellowship;" "God's only way to heaven is through humility, and that is the way the Oddfellow is going;" "All the Churches will be united in fifty years through the medium of Masonry and Oddfellowship;" "Oddfellowship is founded on the Bible."

He then began to appeal to young men to join the Oddfellows and said that they would do no good until they had done so.

After he had finished Evangelist Davis arose and invited the people to come back the next night and hear him. He would show them that the church was the place in which Christians were to glorify God. That its origin was divine, but that the Lodge was an organization invented by man and inspired by Satan and a rival of the Church. The people turned out, and after Mr. Davis had finished his lecture, people declared that he had taken the Bible and overthrown the very structure that the Oddfellow minister had tried to build. They said, "We now see that Mr. Davis is right and that the Church is the place for men and women and not the lodge."

Brother Davis is getting every one that he can to take the rituals of the lodges and become centers of light bearing. He has been threatened with all kinds of punishment but does not seem to fear them, believing that God will take care of him. Pray for him. We are sending him tracts and such help as we can, and look to our readers to keep our commissary full.

FROM OUR MAIL.

Harry A. Wallick writes: The sermons that you sent on secret societies are doing good work. Everyone is anxious to read them. Personally I regard secret societies next to the saloon when it comes to eliminating Christian spirit from the church.

Moses H. Clemens writes from Coblenz, Saskatchewan, Canada: "I have been corresponding with a number of men scattered over the Dominion and find that almost without exception, they would be in sympathy with a Canadian Association opposed to secret societies. The work might be encouraged considerably by being advocated through the CYNOSURE. If the CYNOSURE helps to bring into being an anti-secrecy organization in Canada, it will probably be the official organ of the Association. I do not see why it should not do so."

Rev. G. A. Pegram writes: "Have just closed another revival meeting. Between seventy-five and eighty sought the Lord. Several men renounced the lodges during the meeting, but some of the lodge men denounced me. I scattered my tracts and will need some more soon. I never expect to cease my work against the Lodge. I will be responsible for putting the CYNOSURE in all of the High Schools of learning that will take it under my terms, viz. keep it on file in the Reading Room of the school for one month at least, then keep on file for reference.

A letter from Elder A. B. Lipp, Stahl, Missouri, under date of February 6th, advises that he is still in the Church Militant. He does not want the brethren to have any question about his keeping up the good fight as long as he lives. Dr. Torrey's reasons against lodgery, he writes, "are plain, short, and full."

Our faithful co-worker in Kentucky, Brother A. D. Cline, writes: "Praise God for such a man as Dr. Torrey. May the dear Lord richly bless and keep him many days here in the battle for the right. You do not know how his letter encouraged me!"

"When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is victory."

"When you never care to refer to yourself in conversation or to record your own good works, or to itch after commendation, when you can truly love to be unknown—that is victory."

Moody Church Pulpit

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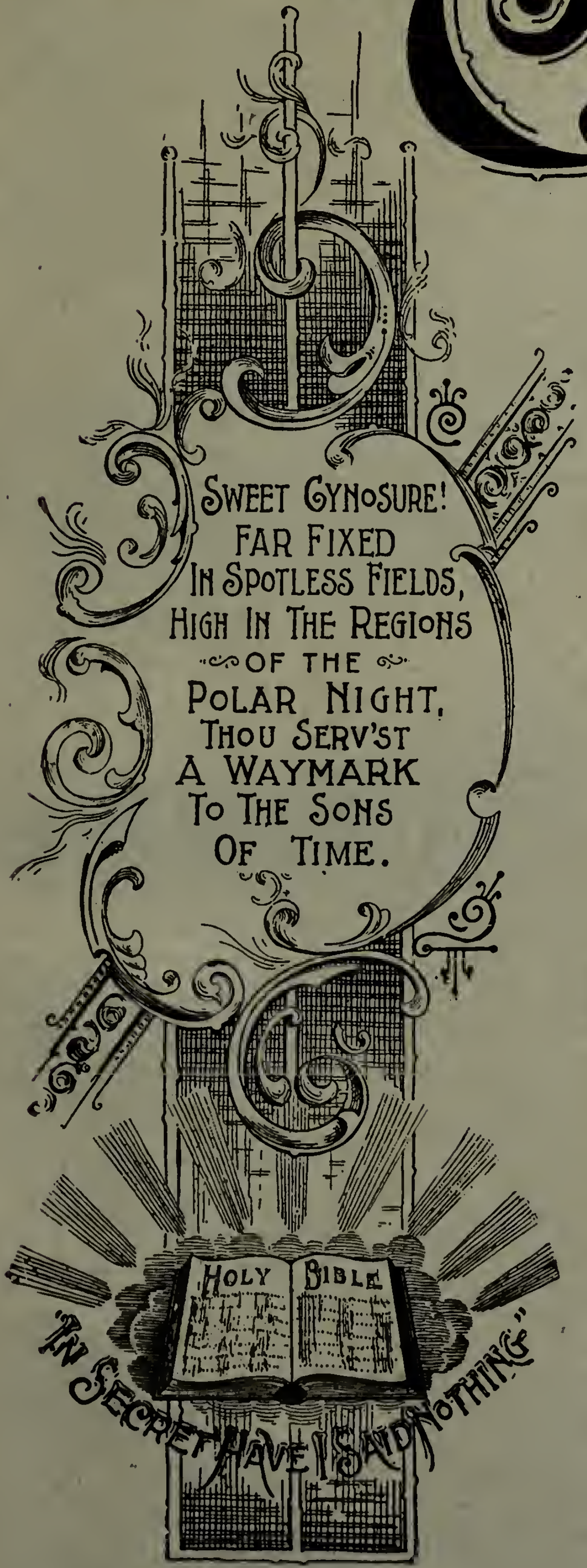
Christian Cynosure.

CHICAGO, APRIL, 1911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IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.
HOLY BIBLE
"IN SECRET HAVE I SAID NOTHING."

J. W. Brink,
Vice-President, National
Christian Association.

CHRISTIAN CYNOSURE
WILLIAM IRVING PHILLIPS
Managing Editor
850 West Madison Street, Chicago.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII CHICAGO, APRIL, 1911. NUMBER 12

ANNUAL MEETING of the National Christian Association, May 18th, 1911.

The annual business meeting and conference of the National Christian Association will occur on Thursday, May 18, 1911, at 10 A. M. in the College Church, Wheaton, Illinois, for the election of officers and the transaction of other important business.

Rev. E. B. Stewart, President.
Rev. J. W. Brink, Vice-President
Mrs. N. E. Kellogg, Secretary.

Rev. F. B. Meyer, of London, is planning to give a week to Chicago, under the auspices of The Moody Bible Institute, beginning June four. Special meetings will be arranged for ministers, and in the same connection a conference on open-air work for the summer months will be held.

The Pennsylvania Convention was a success in every way. Collections amounted to $73.06. The total expenses were $69.06, which included $25.00 for the expenses of the Eastern Secretary. It was strong in attendance and in its deliverances and was spiritual. The local papers were lodgized and hence silenced but the Truth goes marching on.

Miss Helen Zander of Kalamazoo, Michigan, lies at home (March 15, 1911) in a serious condition as a result of injuries received while being initiated into the Gamma Delta Tau. She suffered a broken arm and internal injuries, but resists all efforts to learn how the injuries were inflicted. A young woman who has acquired such a character is to be pitied. A most serious consideration is the effect of lodge training upon the young and old of our country. In the last fourteen months thirty-five murders have been committed by the Black Hand in this city, and so thoroughly has this doctrine of silence been impressed upon the Sicilian character that no more information can be obtained as to the murderers than can be obtained from the Michigan girl injured by the G. D. T. society.

The 1911 almanac of the Church of the Brethren shows that there are 3,006 Brethren ministers. Every one of these are doing their work in the open and realizing the Master's characterization of His ministers: "Ye are the light of the world."

"The Fundamentals" are a most valuable series of articles on great Bible themes of intense present day interest, which can be obtained at 15 cents per volume from the Testimony Publishing Company, 808 La Salle Avenue, Chicago, Illinois. The contribution of two Christian laymen permits every pastor, evangelist, Sunday School superintendent, etc., to receive the whole set for the mere trouble of sending their name and post office address to the Testimony Publishing Company.

THE LODGE IN POLITICS.

From an address before the Associated Fraternities of America, in August, 1910, by the General Council of the Heptasophs, Mr. Olin Bryan.

"No man can to-day shut his eyes to the power which we wield in American politics, and we wield it rightfully. * * * We can only hold our place as fraternities by seeing that only fraternity men, imbued by fraternal conceptions, understanding fraternal principles, are elected to our respective legislatures in the different states of the Union. Not only that, but I think they should find a place on the bench, and I do not think that any man ought to be endorsed for Governor of any state, within all of our splendid Union of states, who is not a fraternalist at heart."

Financial Statement.

The total assets of the societies of the "Associated Fraternities of America" on December 31st, 1910, was $34,383,343.00. "In this showing, the economy of management is very evident. Out of a total income of $41,146,193, the sum of $28,321,185 was returned to the membership, in most cases to beneficiaries of deceased members; less than one-eighth of the total income being consumed in managing expenses, and in the aggregate, there was a balance of expense funds on hand to the amount of $1,792,532, as compared with $610,091, reported last year. This, upon the basis of the income, was but 14 cents out of each dollar of income, or less than $2.05 for each member in good standing at the end of the year." —*Proceedings Tenth Annual Meeting, Associated Fraternities of America.*

WITHOUT A FIFTH LIBATION.

The editor of a prominent Eastern journal thinks that

> "For a devout and ironclad oath, the following, administered to the officials of Siam, is not likely to be outdone: 'May the blood flow from my veins, may crocodiles devour me, may I be condemned to carry water to the flames of hell in vessels without bottoms. After death may I enter into the body of a slave. May I suffer the harshest treatments during all time in years as numerous as the sands of all the seas. May I be reborn deaf, dumb and blind and afflicted with dire maladies. May I also be thrown into Narok—the lower regions—and tortured by Prea Yam, if I break this oath.' "

The editor who thinks this not likely to be outdone, may not have read the "Sealed obligation" taken in connection with the "Fifth libation" by commandery Masons. It should be read after the Royal Arch oath, preceding it in an earlier degree but covered by its implication. The Masonic Knight's oath of the "Sealed Obligation" is so much akin to the oath of the Siamese official, that they might be called another pair of Siamese twins. Both are indeed "ironclad," but it seems a straining of terms to call either intelligently "devout."

THE CHICAGO PASTOR AS A CRITIC.

Mr. W. I. Phillips.

Dear Sir: "Fowk often say," remarked Tammas, when telling about the failure of Gavin Birse to break off his engagement with Mag Lownie," "Fowk often say 'at am quick beyond the ord'nar' in seeing the humorous side of things." He noticed the humor of Hendry's "wearin' a pair o' boots 'at wisna marrow! No, the ane had a toepiece on, an' the other hadna." In this very case of Gavin and Meg, he had discovered that "there's something humorous in speirin' a woman to let ye aff so as ye can be married to another woman."

Tell it not, then, in Thrums, that a Chicago pastor outside the lodge knows the inside so well as to be sure that another cannot certainly know the inside because he is outside. He knows an oath, and so knows that the other cannot know an oath. Like Hendry with his misfit pair of boots on his feet, he wears about his head a pair of misfit ideas unconscious of the humor. The Chicago pastor, certain that Dr. Torrey cannot certainly know about Masonry, because he himself, though as completely outside, knows it with certainty, proves that an outsider cannot know a Masonic oath, by the very means of a Masonic oath he claims to know outside. "There's richness for you." What would not Tammas find here, he who, as Hendry admiringly certified, noticed the humorous side of the boots when he "had juist seen them two or three times." "That was naething," said Tammas, "naething ava to some things I've done."

There is another phase of this humor; the Chicago pastor thinks Dr. Torrey might have looked his Masonic informant in the eye and said, "You are a rascally liar." Why might not the Chicago pastor have looked his own informant in the eye and called names when he also told a Masonic oath or claimed to? He asks why Dr. Torrey takes the word of a self-confessed liar; what other kind of liar is he himself believing? Why can one Masonic oath be told better than another? As to the facts of the case, I am not telling those; I am not deciding, on the basis of my own first hand knowledge, whether either Dr. Torrey or his critic has any oath in his possession. The fun comes in as well either way; the humorous side is, that the Torrey boot has a toecap but the other has not. The exposures are alike; but one differs from the other in some occult way which makes him who reveals it a rascally liar; the other enables him, who receives the revelation, to condemn all concerned but himself and his informant. And then he puts the finishing touch of humor on the conclusion, by quoting for the benefit of the writer he criticizes, "Consistency, thou art a jewel!" How serious, and how funny.

Tammas O'Thrums.

A BIBLE CONTRADICTION.

BY PRESIDENT C. A. BLANCHARD.

In Galatians sixth chapter, second and fifth verses, we have mention made of burdens. "Bear ye one another's burdens and so fulfill the law of Christ" . . . "For every man must bear his own burden." A careless reader, going through with this chapter and finding these two verses so near together, would almost certainly say to himself, "How can both these verses be Divine? One says that men should bear each other's burdens, the other says that men should bear their own burdens. Here is an evident contradiction in teaching.

It is now about four hundred years since this translation was made. It is found in what is called, The version of King James. This version is the most magnificent monument of English literature. It made the English language for the English people. All other English books are tested by it as to purity of diction and rhetorical force and fire. I make this remark because I am about to criticise the translation above indicated.

The thoughful reader of Galatians Sixth, will turn to his Greek testament if he reads Greek, if not, will turn to some good concordance like Strong's or Young's, to find out what the Greek words, translated burdens in these two verses, mean. As soon as he does this he will learn that the word in the second verse is "Bara" and the word in the fifth verse is "Fortion." I cannot reproduce the Greek letters here so I give the pronunciation in the Roman. But a man does not have to be a Greek scholar to see that the two words are widely different. Bara, means heavy, tiresome. It indicates an infirmity or defect, a trouble or pain. Fortion, on the other hand, means a task, an assignment, a duty. The moment one sees these two words properly translated the whole passage becomes luminous. "Bear ye one another's infirmities" for every man must do his own work. Sympathize with one another's sorrows, griefs, for every man has his own task to perform. I am carrying a heavy load of work, but I have neuritis in my right arm, it has troubled me for a month, much of the time I could not sleep. It is "Bara," meanwhile I am to teach, to preach, to write letters, this is my "Fortion," my assignment. My friends have fullfilled this scripture. They have sumpathized with my pain and have done so the more because I have tasks to perform. If I had no duties I would not need so much compassion for my suffering. If I did not have to bear my "Fortion" other people would not need to bear my "Bara." How beautiful and how true to life the word of God is.

I stop a moment to remind you of another beautiful fact connected with this paragraph from Galatians Sixth. Fortion, is a diminutive. Strictly translated it means little task, small duty, light assignment. "Bear ye one another's burdens, griefs, infirmities, for every man has his own little work to do. At first thought many will say, "But my task is not light, my task is large," yet when we think how God considers our tasks and how we ourselves consider them, when measured against the great need of the world and the great power of our Heavenly Father, we can say that the diminutive is quite right. Our tasks are small, though they are large to us; and they are made larger because of our infirmities, our difficulties, our griefs, our "Baras." When you think of your task as a little one, the very thought makes it lighter, for you thus are led away to the thought of the larger things, and especially to the thought of the great strength which is at your command for the performance of your duty.

Let us from this brief lesson learn two things. First, that the Bible is the Word of God, and that our difficulties with it arise not from our learning, but from our ignorance. And let us in the second place try to do these things which are mentioned. Let us seek faithfully to perform our own tasks and at the same time to help our brothers with their infirmities. Thus we shall fulfill the law of Christ.

Wheaton College.

OREGON LEGISLATURE.

Putting Out the Light.

(Twenty-sixth Regular Session, Oregon Legislature. House Bill No. 6, introduced by Mr. Buchanan, and read first time January 10, 1911.)

For an Act prohibiting the writing, printing or circulating of the secret work of fraternal orders without express authority of such orders, and providing a punishment therefor.

Be it enacted by the People of the State of Oregon:

Be it enacted by the Legislative Assembly of the State of Oregon:

Section 1. That it shall be unlawful for any person, firm or corporation, either directly or indirectly, to write, print, indite or circulate, or procure to be written, printed, indited or circulated in any language, any signs, plates, rituals or secret work, or any part thereof, of any fraternal order or fraternal society, without the expressed authority of such fraternal order or fraternal society.

Section 2. Any person, firm or corporation violating any of the provisions of this Act shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punished by a fine of not less than $50 nor more than $500.

THE LODGE ALARMED.

(Legislature of Nebraska, Thirty-second Session. House Roll No. 676.)

A Bill

For an Act making it unlawful to publish or offer for sale in Nebraska any books, pamphlets or circulars claiming to be an exposure of the secret work of any fraternal order unless the same be done under the supervision and authority of the Grand Bodies of such orders.

Introduced by Representative Clark of Cherry. Introduced and read first time March 1, 1911. Read second time March 3, 1911, and referred to the Committee on Miscellaneous Subjects. Sent to printer March 3, 1911.

Be it enacted by the Legislature of the State of Nebraska:

Section 1. That it shall hereafter be unlawful for any person to publish, sell or offer for sale in this state any book, pamphlet or circular claiming or pretending to be an exposure of the secret work of any fraternal society, except under the supervision and authority of the Grand Body of such fraternal society.

Sec. 2. Any person violating the provisions of this Act shall be deemed guilty of a misdemeanor and upon conviction thereof be fined in any sum not exceeding one hundred dollars or imprisoned in the county jail not more than three months in the discretion of the court.

SUGGESTIONS FOR PROTEST.

My Dear Sir:

We are informed that a Bill is before you intended for the protection and help of secret societies in your state.

We should very deeply regret to learn that one in your lofty position could approve of such a bill. If you are yourself a Free Mason, you know that the bloody oaths of that organization are especially adapted to the protection of criminals, and therefore to the incitement of crime. It is not strange that men belonging to such an order would be quite willing to pass a law in direct contravention of the Bill of Rights which our nation, and most of our states have adopted.

As slavery was hastened to its deserved doom by its effort to prevent free speech, and as the shameless lawlessness of the liquor trade has brought about the reaction on the part of the people which we witness to-day, so the efforts of lodge men like those in Tennessee, Massachusetts, Ohio, Oregon and Nebraska, will be used of God to hasten the downfall of lodgism, and the triumph of civil and religious liberty, to both of which all pagan religions like Free Masonry are opposed.

We trust that we shall see that your sense of responsibility to the public will prevent you from ever sharing in any such attempt to destroy the liberties which are guaranteed to men by the fundamental law of the land.

Sincerely yours,

A RAILROAD STORY.

The following story, told on Supt. Joseph Maxwell, of the M., K. & T., will be appreciated by members of the craft:

Supt. Maxwell, or plain "Joe," as his friends call him, has the reputation of being very particular in the matter of employing train men, desiring only those who have had considerable experience in that branch of the service. The following is a conversation said to have been overheard in Mr. Maxwell's office between that gentlemen and an applicant for a position as a passenger conductor:

"Where did you come from?

"From Gen. Manager St. John of the C.. B. & Q."

"What did you come here to do?"

"To learn to subdue my energies, and improve the railroad service."

"Then you are a railroad man, I infer?"

"I am so taken to be by all officials who know their business."

"How may I know you to be a railroad man?"

"By looking over my letters and examing me in the signals. Try me."

"How will you be tried?"

"By the punch."

"Why by the punch?"

"Because it is an emblem of honesty, and the principal tool of my profession."

"Where were you first prepared to be a railroad man?"

"In my mind."

"Where next?"

"Upon a farm adjoining the right of way."

"How were you prepared "

"By braking on a thrashing machine for six months, after which I went to town and sought admission to the train-master's clerk."

"How were you received?"

"Upon the gaze of the trainmaster applied to my physiogomy, which was thus explained: As it is always a source of great pleasure to the trainmaster to receive callers, I should drop in and chat with him a little while upon every occasion possible."

"How were you disposed of?"

"I was seated in a chair near to the trainmaster's desk, and asked if I put my trust in safety coupling devices?"

"Your answer?"

"Not if I know myself, I don't."

"What was then done with you?"

"I was led up and down the yard three times, to accustom myself to the noise of the trains; thence to the chief dispatcher."

"How were you then disposed of?"

"I was seated upon a brake wheel before a train boy, and caused to take the following horrible and binding oath: 'I, Steve Sears, do hereby and hereon most everlastingly, diabolically swear by the great horn spoon, that I will always remit and never conceal any of the cash collected by me as conductor, and I will not cut, make, use, collect or remit any cash fares less than those found in the regular tariff book. I further promise and swear that I will not carry free on my train, friend, railroad man's wife, mother or sister, daughter or widow, or permit any other conductor to do so if I can prevent it. I further promise and swear that I will freely contribute to all subscriptions circulated to buy my superior officer a token of esteem, etc., as far as he may desire and my salary will permit: to all of which I solemnly swear, binding myself under no less a penalty than having my salary cut from year to year, all of my perquisites taken from me, and being incontinently and everlastingly bounced."

"What did you then behold?"

"The Trainmaster's clerk approaching and presenting me with a Bishop safety coupling knife, and instructing me to take it to the yardmaster who would instruct me how to use it."

"How are Bishop coupling knives used?"

"By sticking them into the left hip pocket with the blade turned up."

Mr. Maxwell here informed the applicant that he was satisfied that he was a railroad man, and asked him would he be "off or from."

"I will be off from here if you will give me a passenger train!"

"Have you any cigars?"

"I have."

"Will you give them to me?"

"That is not the manner in which I got them, and I cannot so dispose of them."

"How can I get them?"

"I will match you heads or tails for them."

"I'll go you; begin."

"You begin."

"No: begin yourself; you have the cigars."

"All aboard! You are O. K. Come around in the morning and I will arrange to send you down to the Trinity and Sabine division to take the mixed train there."—*The Badger—copied in Texas Freemason.*

Antigo, Wis., with 5000 inhabitants, has fifteen churches, just about meeting the standard of one church to each 500 people. But there are twenty-five lodges, one for each 266.

LIGHT ON ODDFELLOWSHIP.

BY MOSES H. CLEMENS.

Under the direction of the Grand Lodge of Ontario, Canada, J. B. King, the Grand Secretary, compiled and issued a booklet in which he sought to show the advantages and benefits of Oddfellowship. The creed of the Order, as given by Mr. King, excludes Jesus Christ. He says, "Oddfellowship, while it is free from anything of a sectarian character, has always held belief in a Supreme Being, the Creator and Preserver of the Universe as a cardinal principle; and has maintained the Fatherhood of God as a doctrine of equal importance with the doctrine of the Brotherhood of Man. Concerning the qualities and attributes of the Divine Father, it has never undertaken to pronounce with authority; nor does it question the moral character and good citizenship of those who declare that they have no belief in a Supreme Being. It simply exercises the right of all voluntary associations to prescribe the qualifications for membership in its own circle. It has always insisted and will insist, that belief in a Supreme Being is absolutely necessary to attain or retain a place within its ranks. No one should offer himself for membership in our Order who has not this belief; no one should be accepted without it; and no member who loses faith in such a Supreme Being can honestly and consistently remain with us."

While the Order utterly ignores Jesus Christ, let the reader now note what it professes to accomplish: "The Independent Order of Oddfellows is an organization having for its object the elevation of mankind, morally, intellectually, socially, and physically—recognizing man's individual helplessness and great need of co-operation in all the affairs of life. It requires its members to aid, assist, and protect each other, to visit the sick, relieve the distressed, bury the dead, and protect the widow and orphan. It teaches the Fatherhood of God and the Brotherhood of Man; it strives to break down the artificial barriers that separate man from his fellow-man, and places all upon an equality, as members of one great family."

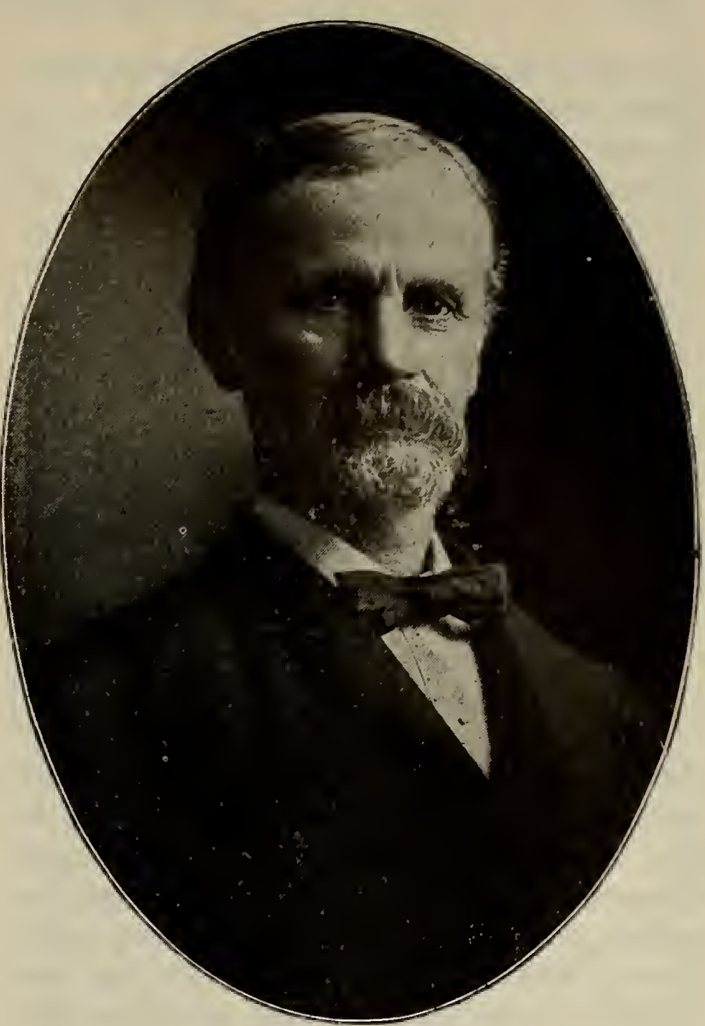
Let the reader next observe how the Order teaches the "Brotherhood of Man" and places all upon an equality as members of one great family! "Any free white male of good moral character, twenty-one years of age, who is a believer in a Supreme Being, the Creator and Preserver of the Universe, is eligible for membership in the order, and may ask to be admitted into the lodge nearest to his residence. Good health being a pre-requisite to membership he must pass a satisfactory medical examination, and the ballot. Any member of the Order may present his application."

In summing up the arguments in favor of joining the Order, the author says: "The great mission of Oddfellowship is the elevation of character, to make men and women better. No more noble aim or more worthy object could claim our attention." Grand Sire Conway is quoted as saying, "The question of character is one of the most important with which we have to deal; it is in a large measure, it ought to be in a full measure, the motive power of the individual."

Does it not appear to the pious reader that Oddfellowship is undertaking a large task without the aid of our Lord and Saviour Jesus Christ? Quite frequently it is reported in the papers that this or that lodge had a grand ball, a successful dance, etc. These devices are all presumably for the elevation of character! Let all sincere and honest souls who have been enticed into the lodge heed the admonition: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Coblenz, Sask., Can.

Power involves responsibility. It is never felt solely as power, except by those who abuse it.



Ezra A. Cook.

NEW DRESS FOR THE OLD HANDMAID.

A Few Reminiscences.

BY EZRA A. COOK.

I recently enjoyed an exceedingly interesting conversation at my office with an Iowa Free Mason of many degrees; a man of unusual intelligence and education and evidently wealthy and influential, and withal most thoroughly posted on the Secret Society question. His candor made our interview delightful to me. I mentioned the tinkering with the Masonic Ritual, which I knew was going on in different States, as contrary to the traditions and claims of its leading authors and exponents and its claim to have "remained unchanged for ages" as its great lexicographer and law-giver, Albert G. Mackey, affirms.

He very frankly expressed his disgust with such changes and related his own experience. He said the Blue Lodge degrees were unchanged, the Standard Webb "work" being in use throughout the State. I knew this to be true, for my sale of Standard Free Masonry Illustrated, which gives the exact Webb work, and also of the Webb "work" in cipher, all over the State without a single kick showed me that. But, he added, they keep tinkering the Chapter Degree (4th to 7th or Royal Arch), and related an interview with an officer of the Grand Chapter in which he made a memorandum of the changes. "Imagine my disgust," said he, "on meeting my friend not long after to find that a lot more changes had been made.

It is undoubtedly true that the Grand Lodges are not so free in making changes in the Blue Lodge (first three) degrees for that is "Ancient Craft Masonry" and Thomas Smith Webb, who arranged and compiled what he did not invent, and Messrs. Mackey, Morris, Sickels, Oliver, Dr. Dalcho, the rebel general, Albert Pike, and other great lights, who have preached the absolute unchangeability of Free Masonry, might rise in their graves at such a terrible blow to the claim of the universality of the order. That those changes are, have been and are being made is, however, undisputed. Even the oaths are not uniform except in the twenty-six States that adhere to the Webb "work," and one of these, Texas, now has no uniform work; in this State only a part of the lodges are using the Webb "work." In California and Kansas the "work" is not uniform. Sometimes the changes are merely an omission of some phrase or sentence, and sometimes, as in Illinois, it is an addition. Attention is called to the fact of such an addition in the 3rd Master Mason's Degree since Edward Ronayne gave the ritual to the public in his Hand Book of Freemasonry, and this addition, which consists in a defense of the Order, is given in Revised Illinois Freemasonry Illustrated. Thus it is seen that the "old handmaid" gets its new degrees. Possibly an apology is due for giving this "Ancient and Honorable Order" the nickname "Old Handmaid." Calling it "old" cannot be an offense, for its exponents have written whole volumes to prove its "antiquity," some reputable writers actually arguing that the Garden of Eden was its birthplace, but they greatly prefer the word "ancient" to "old," and some of the "Garden of Eden fellows" have become "awful sick" when it was suggested that the devil himself must have been the founder of the Edenic order and Cain with his fruits of the ground, corn, wine and oil, the Worshipful Master. Of course the word "handmaid" cannot be offensive since it is the favorite term of endorsement. The man who has not heard defenders of the Order call the Order "the handmaid of religion" scores of times must be young indeed.

Just after the Civil War I heard a lecture by Hon. Owen Lovejoy, the noted abolition Congressman, whose brother Elijah P. was murdered at Alton, Illinois, for daring to attack that "sum of all villainy"—Slavery. He was employed by the Ladies' Mount Vernon Association to raise funds by a course of lectures to buy the grounds at Mount Vernon where George Washington lay buried. It was a scholarly address, in which he stated that the tomb itself had somehow became private property; the owner was a distant relative of the beloved Washington and disloyal to the nation; but it was when he touched on the great national issues that "the audience went wild." After one of those outbursts he exclaimed, "Ladies and gentlemen, I am like the showman's bear. The bear had been trained to perform many remarkable tricks. The lights around the stage, when the bear's antics were seen, were tallow candles; the control of the bear by the showman seemed to be perfect and the animal was evidently well fed, but in spite of all the showman could do the bear would occasionally grab a candle." The roar of laughter that greeted this illustration told Brother Lovejoy that they didn't object to his grabbing a candle whenever he felt like it, and the reader of the CYNOSURE will, I am sure, pardon me for telling why I have used the title "Ancient and Honorable Order of Freemasonry."

For many years after I started in business on the Court House Square at

88 La Salle St., Chicago, the Chicago City Directory was published by J. C. Bailey. Besides the mere Directory of names there was a list of the County and City offices and officers, Hospitals, Churches, etc., and a list of the Fraternal and Benevolent Societies and, of course, Freemasonry among the rest. Now, Bro. Bailey was a great Freemason; he was the publisher of the Voice of Masonry, the leading Masonic periodical, and also of Webb's Masonic Monitor with notes by Robert Morris, D.D. L.L.D., and a Dictionary of Freemasonry by the same author; also of "The Worshipful Master's Help"; the Senior Deacons' Help and no fraternal order in the alphabetical list must stand ahead of Freemasonry, so he headed the list with "Ancient and Honorable Order of Freemasons."

After the CYNOSURE was started in 1868, President Blanchard and others of us who were fighting the lodges used often to attend the Y. M. C. A. noon prayer meeting and testify against organized secrecy. Brother Bailey, who was a leading churchman, also attended and took part in prayer, at least. Shortly after the CYNOSURE was started I saw that Webb's Monitor and Morris' Masonic Dictionary were very valuable books for investigators of Freemasonry, so I began advertising them in the CYNOSURE and I bought them of Brother Bailey. I always paid him cash, and was so good a customer that he tried mighty hard to be decent to me, but the terms he used in denunciation of those who condemned Secret Societies in the noon prayer meetings did not impress me as particularly Christian. Soon after I failed to see the old gentleman at our meetings. A few years later I noticed that the Chicago City Directory was no longer published by J. C. W. Bailey and later still I noticed that the Voice of Masonry was published by Mr. Brown. I never inquired, and Mr. Bailey never told me that he had met with financial reverses, but I suspected from his marked change of manners that he had, and the cordial courtesy with which he treated me at this time was quite as marked as his discourtesy at the outset of our business relations. The dear Lord enabled me to treat Brother Bailey kindly and without resentment when I stated why at great cost I was fighting the lodge. He never asked me but once to sell his "Helps," which I have referred to. They were evidently of great assistance to lodge officers in telling each just how to perform his duties. And now for a glad sequel. The last time I saw Brother Bailey he greeted me as "a brother beloved" and assured me that he was trusting wholly in Jesus Christ for salvation. Not long after this he passed away, and I praised God for the comfort and joy in believing that He had blessed my humble testimony in restoring this backslidden brother to his Lord. His widow sold out the books that Brother Bailey left. The Masonic Dictionary was a slow seller and I saw it for sale in different stores at 50c, though it was a $2.00 book. The widow left a lot of Dictionaries on sale at the Voice of Masonry's office. I bought a large stock of Webb's Monitor of the widow, and when I sold them I found the widow had none and Mr. Brown had none and I was annoyed to find that no more would be published. They were sold all over the United States and at a very large profit on the later sales because the pages of all of these books were electrotyped and all ready for the printing-press. On inquiry of Mr. Brown he told me that he offered to buy these electrotype book plates of Mrs. Bailey, but she declined the offer and sold them for old metal. I never talked with Mrs. Bailey about it, but I do not doubt this restored child of God, her husband, forbade the further publication of these books. This article is too long already, but I must say that the redoubtable Robert Morris, D.D. L.L. D., author of these books mentioned, was one of the most remarkable men of the past generation and I will be glad to tell the CYNOSURE readers what I learned from and of him, for we came to terms of intimacy.

To return to my text: Let me add that I have far from exhausted the subject of the Old Handmaid's change of dress, but will only add that in Illinois the Chapter Masons are at least very anxious to have the public believe they have made extensive changes in these degrees. For several years past I have had calls for a cipher ritual of these degrees called for short "Black Hawk," and have made inquiries in all directions as to the publishers, but all in vain. I could not even get a chance to see one, until about a month ago, when a man called at my office to get a copy of Black Hawk. He said he had a copy himself and had promised a friend to get him one. As I had sold many copies of the Chapter cipher ritual entitled "Cabala" and purchasers had never "kicked" at any inaccuracies discovered either at the time of purchase or later, I told him I was confident it was all right, and he took it with the agreement that he was to compare it with Black Hawk and return it and get his money back, if it did not prove correct. He has not come back. On request he gave me a sight of "Black Hawk." I think the full title is "History of the Black Hawk War"; what I wanted was to find the publisher's name which belongs on the title page, but no name was on the title page. So I was baffled.

Should the Cynosure Editor and its readers desire I will be pleased to handle other interesting phases of the Secret Society question that I think are thrillingly interesting and tell a few pretty good and true stories that illustrate our fight with the powers of darkness. The following are some of the headings that fit the subjects: "Two Beavers in a Bank," Hot Discussion with a Rev. Freemason on a N. W. Train," Show Thyself a Man," "Proof of Absolute Accuracy of Masonic Revelations," World's Fair Revelations."

The R. R. train discussion was so interesting that the whole train load tried to get into the car to hear it as the Knight Templar Conductor did and the burst of laughter showed it was good natured.

ASSOCIATED FRATERNITIES OF AMERICA.

1. Am. Life & Annuity Soc.
2. American Insurance Union.
3. American Stars of Equity.
4. Brotherhood Railroad Trainmen.
5. Beavers Res. Fund Frat'y.
6. Ben. Deg. Jr. O. U. A. M.
7. Brotherhood American Yoeman.
8. Br'hd. Locomot. Firemen & En.
9. Church Fraternal.
10. Daughters of Columbia.
11. Eastern Star Ben. Fund.
12. Fraternal Benefit League.
13. Fraternal Reserve Association.
14. German Beneficial Union.
15. The Grand Fraternity.
16. American Nobles.
17. Home Guards of America.
18. Ideal Reserve Life Ass'n.
19. Keystone Guard.
20. Knights & Ladies of Security.
21. Ladies of Modern Maccabees.
22. Lincoln Annuity Union.
23. Loyal Mystic Legion.
24. Loco. Eng'rs M. B. & A. I. A.
25. Loyal Americans of the Rep.
26. Modern Woodmen of America.
27. Masonic Mutual Life Ass'n.
28. Modern America Frat. Ord.
29. Modern Brotherhood of Am.
30. Modern Order of Prætorians.
31. Modern Protective Ass'n.
32. Mutual Protective League.
33. Mystic Toilers.
34. Mystic Workers of World.
35. National Benevolent Soc.
36. National Protective Leg'n.
37. North Star Ben. Ass'n.
38. North American Union.
39. Order of Golden Seal.
40. Order of Unity.
41. Royal Neighbors of Am.
42. Rom. Cath. Mut'l. P. S.
43. Royal Achates.
44. Societe des Artisans.
45. Sons & Daughters of Justice.
46. Triple Tie Benefit Ass'n.
47. United Craftsmen.
48. Woodmen of the World, Pac.
49. Woodmen of the World, Sov.
50. Woodmen Circle.
51. Women of Woodcraft.
52. Yoemen of America.

The Insurance Fraternities are associated into two national organizations—"The National Fraternal Congress," and "The Associated Fraternities of America." A list of the members of the latter association is published in this number. It reported three million members in August, 1910.

CHRISTIAN CITIZENSHIP AND SECRECY.

BY REV. J. M. FOSTER, D. D.

By Christian citizenship we mean, obeying the law of Christ the king in the realm of political life. In the eighth Psalm the dignity and glory of man are set forth. It arises from the facts that God visits him, that he has communion with God, and that God has made him Lord of this world. But as a matter of fact no man since the day Adam sinned exercises this dominion, with one exception. The condition of holding the scepter is perfect obedience. When Adam lost the scepter by sin, Satan seized it. There secrecy—darkness—entered the world. The whole world lieth in the wicked one. Satan is the god of this world. But it was not God's design that a fallen angel should rule here. And hence He sent His Son, the second Adam, who obeyed. He fulfilled all righteousness. He did all and became all and edured all that the good and holy and just law of God required. He magnified the law and made it honorable. He vindicated the moral government of God. He made the pardon of sin and the restoration of the sinner consistent with and gloriously illustrative of the perfections of God, the stability of the divine government and the majesty of the divine law. As a reward He was exalted to the throne. All power was given unto Him. He received a name which is above every name. A real and perfect man is upon the throne. A man in a human body, but without mortality and other common infirmities belonging to this life, has been received into heaven and crowned with glory and honor. A man, with a body transfigured, the glory within shining out through the human tabernacle, is exalted above all principalities and powers. The hand that was pierced holds the scepter and the body that was laid in the tomb occupies the throne of universal dominion.

But the triumph of Christ was the defeat of Satan. Satan was the strong man who held the house of this world. Christ was the stronger man, who bound the strong man and spoiled his house. "Through death He destroyed him that had the power of death, that is the Devil, and delivered them who through fear of death were all their life time subject to bondage." "He spoiled principalities and powers, and made a show of them openly, triumphing over them in His cross." Christ came from the battle of Cavalry, leading captivity captive and holding gifts for men. "He by the grace of God tasted of death for every man." He tasted of death for all men in that He procured for them a respite from punishment and a right to receive the gospel offer of salvation. He drew all men without exception under His mediatorial scepter. He has received power over all flesh, that He should give eternal life to as many as the Father hath given Him. He is Head over all things to His Church. He is Head over the family, and believers are to obey Him as Lord of the home. He is Head over commerce and His people are to conduct business enterprises in obedience to His will. He is the Governor among the nations, and all civil and political and national interests are to be promoted in obedience to the King of Kings. He is Head over the Church and her doctrines, discipline, worship and government are to be in accord with His holy word. And the Redeemer exercises this dominion through the Holy Ghost—the seven spirits of God—the sevenfold operation of the Holy Ghost. And the man, whose mind is enlightened by the Holy Spirit through the word, whose heart is subdued by the love of Jesus, whose will is made submissive to Christ, and whose conscience has been made responsive to the word of Christ so that he surrenders himself gladly, unreservedly, decidedly to Christ as Saviour and Lord, becomes the agent through whom Jesus Christ bears testimony in the world on behalf of His claims to supremacy in church and state. Through them Jesus Christ lays hold of the pillars of Satan's kingdom and overturns them, as Samson did the temple of Dagon of the Philistines. Light is the exclusion of darkness. To love righteousness is to hate iniquity. You cannot serve two masters. If you love Christ, you hate Satan. If you are the children of light, you put away the unfruitful works of darkness. "Wherefore, come out from among them, and be ye separate, and touch not the unclean thing." Christ said: "I ever spake openly. In secret have I said nothing." You could not conceive of Him joining a lodge and taking oath to ever conceal and never reveal what He saw and heard behind the bolted door. He came to destroy the works of the Devil. And there is nothing more sure than this, that He will bring down the strongholds of Satan by the testimony of His people. If all God's people were to separate from the Lodge, it would fall under the wrath of the Lamb, as Sodom and Gomorrah fell by the fire and brimstone. If all God's people would separate from the Roman Catholic hierarchy it would go down beneath "the seven last plagues." If all God's people would refuse to support our secular constitution of government, it would be replaced by a compact acknowledging God and His Christ before sunset. If all God's people would refuse to be identified with Sabbath breaking corporations, the holy Sabbath would become a sign between Christ and the nation. If all God's people would refuse to recognize divorces that are unscriptural and such divorcees as unworthy of church fellowship, the divorce problem would be solved. "Every plant which my heavenly Father hath not planted shall be rooted up." God's people can have the kingdom if they will observe the condition. If all God's people would agree to make the Church Scriptural in her doctrine, discipline, worship and government, the divisions of Zion would be healed and the world would be convinced that Christianity is of God. "That they all may be one, as Thou Father art in me and I in Thee, that they may be one in us; that the world may believe that Thou hast sent me." And so we conclude that Christian citizenship eliminates secrecy.

Rev. Dr. Robert E. Speer has published his six missionary lectures, delivered on the Alexander Duff Foundation in Scotland, in a book entitled "Christianity and the Nations." In it he accentuates this, that Christ is "the desire of all nations and unto Him shall the gathering of the people be."
—Boston.

CHRIST'S MIND AS TO SECRET SOCIETIES.

BY CYRUS SMITH.

Christ had a mind as to the principles of secret societies and that is the reason why we should investigate the truth concerning them, if we would prayerfully arm ourselves with the same mind. When Christ was here he had a mind on every thing men did, or would do in all time, because what men do affects their eternal destiny. The principles of secret soceities are having an influence that will produce eternal effects, and the reason why we should learn facts about them is that we may embrace the truth, which is the mind of Christ and which if prayerfully received will make us free to abandon the lodge if it is found to be contrary to His mind.

"The truth shall make you free." And since Jesus expressed words contrary to the principles of the lodges when he said, "In secret have I said nothing," we should act accordingly if we "believe the gospel," and receive it as "the power of God unto salvation." The gospel is the mind of the Saviour, and the truth that makes us free; and "he that the Son makes free is free in deed." The gospel believed fully, saves fully "from the evil of the world," —wrong combinations and associations.

In a Christian nation like ours there is a growing demand for legislation on moral reform. Temperance laws are becoming more and more popular, and it will be so on the secrecy question; already the state of Iowa has a law prohibiting secret societies in the public schools, and the sentiment will grow as the churches arm themselves with the mind of Christ. God has salted the earth, and has given us the light of the world, and trusted us with it; and faithful obedience through faith in a Leader that never lost a battle, will win the victory.

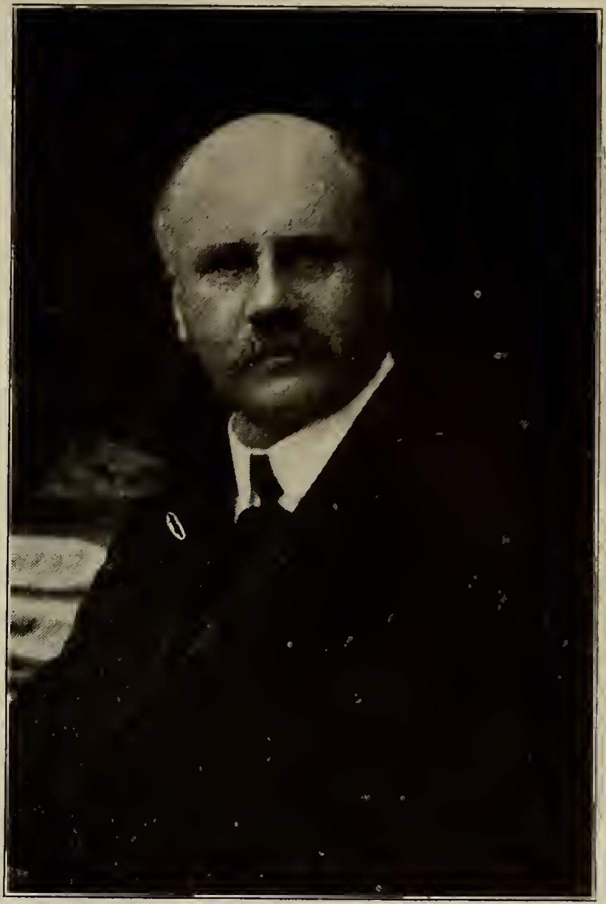
Leon, Iowa.

RELATIVE VALUATION.

Few other colleges in the country stand historically beside Yale, and it is still retaining its prestige as one of the first in rank among American universities. Chartered in 1701 by the Colonial Assembly as "the collegiate school of Connecticut," less than twenty years afterward it took the name of Yale College. Beginning its history almost two score years earlier than Harvard College, and leading by almost half a century the College of New Jersey at Princeton, it was for almost three quarters of a century a colonial institution. Even the ancient college of William and Mary in Virginia was still lingering within its first decade when the Connecticut university was founded.

Age, however, is by no means its sole claim to veneration, for its career has left a record of the highest dignity. Illustrious names adorn its alumni roll, and glorious deeds wrought in peace as well as war identify its reputation with national fame.

Such a university, continuing its existence so long, acquires wealth while it accumulates honors. A vast sum is here devoted to higher education. But while the tax assessors of New Haven value the real estate of the university at about four millions, they likewise assess the property of the secret fraternities at nearly one million. Considering relative dignity and usefulness, the proportion of one to four in taxable value seems surprising.



CHARLES M. SHELDON.

Author of "In His Steps,"
"The Reformer," etc. etc.

Topeka, Kansas, March 22, 1910.

Dear Brother:

I have never been able to see the necessity for any kind of secrecy in connection with human organizations. The Christian religion is above all things open and above board and has no place in it for secret rituals or ceremonies. I have never seen any argument in favor of secret organizations which was of any force. All that is accomplished within the secret fraternity, lodge, or society can be accomplished fully as well by the Christian Church. There is no doubt in my mind that many of the fruits of college fraternity life are destructive to democracy; and fraternities must be tested by the same test used to find the value of any part of our Christian civilization.

Very truly yours,
Charles M. Sheldon.

The Power of the Secret Empire

By Miss E. E. Flagg

XXX.

Masonic Slander.—The Engagement.—Rattlesnake Corner.

As soon as we heard of the attack on Mark I started off for Tonawanda. It was not likely the actual perpetrators of the outrage would ever be known, but there was no reasonable doubt that they were tools of the lodge whose first plot to silence his fearless testimony had so signally miscarried—thanks to Sam Toller.

At one of the stopping places on the way an incident occurred so strongly illustrative of that spirit in Masonry which a distinguished seceder and writer on the subject has justly denominated "infernal," that I cannot forbear transcribing it.

A man well dressed, but with a general mingling of the fumes of whisky and tobacco about his person rather too strong to be agreeable, stood leaning against the bar, apparently on the lookout for an acquaintance, which he finally recognized in a thin-visaged, nervous-looking individual with an umbrella and big carpet bag. The latter returned his salute with a rather slight nod and cool "How d'ye do?"—but the other was of a class not easy to snub.

"Going to put up at Greene's?" he inquired, familiarly.

"I was calculating to," responded the one interrogated.

"Maybe it's none of my business," resumed the other, with the air of a person obliged to say disagreeable things at the call of duty, "but if I did as I would like to be done by, I should tell you that Greene's tavern ain't a good place for travelers that have anything valuable about them. If I was obliged to put up there I should sleep with one eye open."

The nervous-looking man glanced toward his carpet bag as if he saw it already in possession of unlawful hands, and answered in a slow, appalled way, "You don't say so. Why, now, I had no idea the Park Tavern was such a place, but I guess I'll go on to the next stand; it won't be much further. I declare, there's no knowing who to trust now-a-days." And depositing his umbrella carefully between his legs he sat down in a remote corner, apparently absorbed in mournful reflections on the general wickedness of the world.

"Well, now," put in the landlord, who was standing behind the bar, making some entries in his book, "I must say I am surprised to hear that. I always supposed Greene kept a pretty nice house."

"I reckon after you have a bran new ten-dollar horse blanket taken from you as a neighbor of mine did that put up there last winter, you wouldn't think so, landlord. The fact is Greene's tavern is getting to be really a disreputable place to stop at, and I only do as my conscience tells me to in warning any traveler that I happen to know against going there."

It is needless to say that my blood fairly boiled with indignation while I listened to these base calumnies, knowing so well their foul origin. Should I remain silent and let this thing in human semblance spit out his vile venom without reproof or contradiction? Never.

"I know Mr. Green to be a Christian and a gentleman," I said, turning to the man of conscience. "This is the first time I ever heard that travelers' things were not safe at his house."

My words had a somewhat similar effect to poking a venomous snake with a stick.

The stranger reddened with rage, and answered fiercely, "Do you tell me, then, that I lie?"

"No," I responded, quietly, "I hope you are only misinformed. But I repeat what I said, Mr. Greene has always borne a character above reproach; and it is certainly strange that no stories to the discredit of his house were ever circulated till the Morgan affair happened."

"Good now; I'll go sides with ye," interrupted a voice behind me. "I'd a blamed sight rather be him than the men that will steal their own blankets and then turn round and prosecute him. Or the men either that would take his poor dog, cut its throat from ear to ear and drown it at low water mark. When I get kinder riled up about such doings I pick out a psalm of David and read it—about Doeg the Edomite, or Cush the Benjamite, or some other of them rascally chaps that he is always praying to be delivered from. There's one verse in particular—'His mischief shall return upon his own head and his violent dealings upon his own pate,' that does me as much good to think of as it ever did to eat my victuals."

And my new-found ally, who proved to my surprise to be the jocular man introduced to the reader on a previous occasion, resumed his seat, and taking a jackknife from his pocket proceeded to cooly pare an apple and cut it in even quarters, which he stowed away in his capacious mouth with the utmost ease.

Physical bulk and strength is something, decry it as we may, for there is a certain class of men who will pay respect to nothing else. The jocular man stood over six feet in his stockings, and had chest and limbs of herculean breadth and power. The other looked as much at a disadvantage as a terrier before a big Newfoundland dog, and did not choose, for prudent reasons, to turn on him in the same threatening, bullying fashion in which he had turned on me. So he contented himself with a few muttered words in reply and sneaked off, probably to play the same small game of detraction and calumny somewhere else.

Nothing was altered at Mr. Jedediah Mills'. The same air of comfort and thrift; the same kitchen with its scoured floor, its flag-bottomed, straight-backed chairs and homely hospitality; the same "best room" with a sampler Hannah had wrought in her girlhood, hanging over the high, black mantle, and such books as Rollins' Ancient History, Watts on the Mind and Baxter's Saints' Rest standing in solemn rows on the shelves of the bookcase, yet over it all rested the shadow of a brooding trouble as a thundercloud overhangs a fair landscape.

It was visible in Mrs. Mills' dejected face, in her husband's whitening hairs and even in the smile with which Hannah greeted me when I came to the door, for it was that pathetic kind of a smile which Old Sorrow and New Happiness are apt to wear before they have had time to make each other's acquaintance. Light and shadow, joy and grief! Wisely has Providence mingled the cup as we shall all know when we reach those love-illumined heights that rise beyond the mists of time and death; as many of us come to realize even here when some thorny trial blossoms into a rich red rose of blessing, and "Thy will be done" grows suddenly easy to say—so easy that we wonder it was ever hard.

For Hannah's parents were well suited with her choice, though in a worldly sense they knew she might have done better. They reverenced the young preacher with his slight frame, his burning ardor and devotion in his Master's cause, almost like an angelic messenger, and the recent assault upon him had naturally intensified the feeling by surrounding him with not a little of that homage with which, reasonably or otherwise, the best portion of humanity are apt to regard one who has come very near being enrolled in the noble army of martyrs.

Good Mrs. Mills, with pleasant garrulousness, told me the whole story of the courtship before I had been in the house twenty-four hours.

"Father has been real down in the mouth since this trouble come onto us about our farm. You see he's a man that won't give up a grain to injustice. He's always said he'd fight it out to the end if it took every dollar he had, for 'if I give 'em an inch,' says he, 'they'll take an ell, and then what am I better off?' It was two or three days after Mark was shot that father was sitting over the fire in one of his low spells, and I was trying to chirk him up a little by talking about the old times before we were married, and asking him if he remembered the first night we walked home from the singing school together, and how he walked in one rut and I in the other because we were too bashful to lock arms; but I couldn't get a smile onto his face. And just then the door opened, and father, he kinder started up, for there was Mark and Hannah, looking as happy as though they had just stepped out of Paradise. And I lay down my knitting, for I see what was coming, and I wondered how father would take it. Hannah stepped up and put her arms around his neck, and give a little sob; and then father seemed to understand it at last. He looked from Mark to Hannah, and says he, 'You know I am a poor man now, I can't give you any setting out.' And then Mark spoke up, and says he, 'We only want your consent and blessing. Hannah's wedding portion is in herself, and its value is far above rubies. I have told her what to expect if she marries me, but she is willing to try it.' And father gave his consent right off and seemed to cheer up wonderfully, so that I told Hannah afterwards, 'I hain't seen your father so like himself since he begun to have this lawsuit.' And though I do say it of my own daughter, Hannah will make a first-rate minister's wife. She is just cut out for it. She'll turn off work, baking or churning or spinning, and you wonder how she gets so much done with so little fuss; and then she will be all ready to go and watch with somebody that's sick. I tell folks she is just like her Aunt Eunice"—

But I forbear, remembering that the reader's interest will not be likely to extend as far as Aunt Eunice.

The marriage was to take place in a few months, for as Mark said, neither of them wanted a long engagement. They were eager to enter upon their life work together. The time was short at best. Why should they make it any shorter by unnecessary delay?

Of course the reader of either sex who looks upon matrimony as an affair largely made up of bank stocks, diamond rings and elaborate *trousseaus* will have no patience with such an uncalculating young couple; and I fear that no excuse can be made for their verdancy which will be accepted in such quarters.

The fact was, Hannah Mills was not only "cut out to be a minister's wife," but she was cut out to be the helpmeet of a poor and unpopular minister, whose mission led him in the ways of Elijah and Ezekiel, and other old reformers, to the great detriment of his worldly prospects. And when she accepted Mark she simply accepted her vocation.

Mark accompanied me home to Brownsville as the best way to convince Rachel that he had not been seriously hurt, for the report had reached us, as reports generally do, in so exaggerated a form as to rouse all her sisterly anxiety.

He wanted to call at the Park Tavern, however, before he left, and Mr. Mills, having an errand in the direction of Batavia, the latter took us in his farm wagon as far as the outskirts of the village, where he dropped us and we proceeded the remaining distance on foot.

Batavia was now in its normal condition, a busy but seemingly peaceful community. I was thinking of the very different aspect it had worn on my first visit, when we heard a confused shout from a rabble of men and boys in the distance that did not sound exactly like "mad dog," though the cry partook somewhat of that character. An instant after a window opened and a woman called loudly to a little towhead making mud pies underneath: "Charles Henry, come into the house this minute, or you'll get bit."

The alarm, whatever its cause, seemed to spread with electric rapidity.

There was a general banging of doors and windows, while frightened women, in all stages of dishabille, rushed frantically calling in their children as if they were menaced by some fearful danger.

"What is the matter?" we stopped to ask of one, the mother of the Charles Henry aforesaid—for that young gentleman was too delightfully engaged to heed at once the maternal call, and was now being dragged unceremoniously into the house in a small skirmish of slaps and kicks.

"Why, hain't you heard about it? It's awful. Twenty or thirty rattlesnakes loose right here in the village! You'd better take care of yourselves."

And so saying she disappeared with her contumacious young scion, while Mark and I looked around us for some weapon of defense. For though rattlesnakes had ceased to be indigenous to the soil of Western New York, they were not infrequently killed in remote or newly settled places, and many an old hunter could tell yarns quite sufficient to make the hair rise on the most unbelieving—how it fascinated its victim with circles of ever-changing light and color, mingling and melting, melting and mingling, with a low, throbbing music, sweet as the song of the Syrens, till the fatal spell was broken at last by its fangs in his flesh and the creeping chill of death at his heart.

Several men and boys ran past us to join the rapidly nearing crowd, armed with every imaginable weapon from hickory clubs to brickbats and fire-shovels, and we heard the name of Greene mingled with threats for the escape of the reptiles.

"This is only another Masonic outrage on Mr. Greene," said Mark, suddenly, dropping the stout sapling which he was trimming. "I don't believe there are any rattlesnakes about. See, they've stopped at the Park Tavern and are pouring into his yard. Come, Leander; we must see this affair through. I know a back way that we can take so as to avoid mixing with all that rabble."

Accordingly I followed Mark "the back way" and we entered the public room of the tavern just as a part of the mob, their search for stray rattlesnakes in Mr. Greene's yard and outbuildings having apparently been fruitless, carried the hunt into the house, loading its proprietor with every vile epithet. But the latter met them with cool self-possession. He had been under the fire of the lodge too often to show any surprise or trepidation at this new form of attack, and there was even a suppressed humor lurking about his mouth as if he saw a comical side to the affair.

"Gentlemen"—and I remember how his clear, full voice sounded above the uproar; a voice I was destined to hear afterwards from the platform as he told the story of Morgan to listening crowds, and faced mobs with the same calm, heroic bearing with which he now met the daily outrage and insults to which he was subjected—"the snakes are all safe in their box. Whoever said they had escaped spread a false report. I beg you will be content with this assurance and disperse."

"Do you think we will take *your* word for it, you cussed, perjured villain?" responded the foremost one, who seemed to be full not only of the spirit of the lodge but the spirit of whisky, and who as I afterwards learned had done a good deal of false swearing as a witness in the Morgan trials. And he brandished his club threateningly near to Mr. Greene's face, but the latter did not abate one atom of his cool, dignified bearing.

"You are not obliged to take my word for it. I can easily send for the man who asked leave to store the box in my granary. He can certify that not one of the snakes has got loose."

"I've seen the box myself and it is all right," spoke up the bartender. "Do you suppose I would be such a precious fool as to stay here, if I knew any such varmints were crawling about?"

This argument was rather unanswerable, especially as another man, a lodger at the Park Tavern, added his own assurance to the same effect. And after a little more abuse of Mr. Greene the rioters—for such they were—finding their game was likely to be a losing one, departed.

The court was then sitting, Batavia being a county town, and the explanation of this whole scene consisted in the fact that one of the witnesses in a forthcoming trial had a box of rattlesnakes with him which he was taking to a man in New York.

He accordingly asked storage-room for it during the period of his stay at the Park Tavern. This was a grand opportunity for Mr. Greene's enemies of the lodge to spread a general panic through the village and frighten away his custom by a report that the snakes had broken loose.

He greeted Mark and I with a smile as untroubled as if he had just been waited on by some flattering committee who wanted to make him their political nominee; and his only reference to the scene that had passed was in these few quiet words, as he took us into a small apartment adjoining the public room:

"You have only seen one specimen of the many ways in which the Masons are trying to ruin my business here in Batavia. I presume they will accomplish their end. My only comfort is that God rules in Heaven; a God of infinite justice, who has promised to hear the cry of the oppressed. To him I submit my cause."

Grand, simple-hearted Christian hero, thy wrongs were never righted on earth, but none the less sure the overthrow of every dark, unrighteous system of falsehood for whose destruction souls under the altar, that have shed their blood in the cause of truth, cry continually, "O, Lord, how long!"

Readers who may desire a proof that I am relating fact and not fiction, know that in the goodly village of Batavia there is a certain locality called by the towns-people to this day in memory of the foregoing occurrence, Rattlesnake Corner.

(To be continued.)

What is time? It is the stuff life is made of. Without it there would be neither past, present, nor future.

Editorial.

The Cynosure family has lost two prominent members in the recent deaths of Rev. Dr. R. J. George of the R. P. Seminary, Allegheny, Pa., and Eld. M. S. Steiner of Columbus Grove, Ohio. Both were leaders in the churches of their choice. Both lived the humble Christ life, and have no doubt received their welcome home. An issue of the *Christian Nation* is given as a memorial number in memory of Dr. George. Probably the death of no man would have been felt more by the Mennonite Church than that of M. S. Steiner. He was in charge of Missions, and many important interests connected with his Church. He served our Association as State Secretary during a Convention held in Pandora, Ohio. May God give us more such men.

Eld. Cyrus Smith of Leon, Iowa, finished his testimony in this world a few weeks ago. We wrote for a sketch of his life but it failed to reach us. He was a correspondent for the Cynosure, I believe, from the first issue. Kind, loving and faithful his words of encouragement and warning will doubtless have a rich fruitage. We publish herein one of his last communications to this magazine—The Mind of Christ towards Secret Societies.

CHRISTIANITY AND THE CAESARS.

This is the title of the third chapter of Professor Vedder's Short History of the Baptists. "in which we find the following passage, relating in part to secret societies which existed about the time when the Apostles were preaching the gospel in the provinces and the capital of Rome, or not much later than that time.

"To understand these persecutions by the better of the Roman emperors—and, as a rule, the higher an emperor's character the more severely he persecuted the Christians—we must look at the Roman laws. Religion was from the earliest times a matter of statecraft in Rome. There was a state religion, and public worship of the state deities was conducted by the magistrates. The worship of foreign gods was prohibited on pain of death by the Twelve Tables, the earliest code of laws among the Romans, and for a time this prohibition seems to have been absolute; but as other nations were conquered and absorbed, a liberal policy was shown toward the religions of the conquered peoples. By act of the Senate, these national deities were given recognition; temples in their honor could be established in Rome, and their devotees had equal rights with the Romans, but were forbidden to make proselytes. Until a religion was thus formally recognized, it was forbidden (*religio illicita*), but on such recognition it became a tolerated religion, (*religio licita*). Christianity was at first supposed to be a form of Judaism, which, as a national religion, was tolerated and even protected by the emperors; and accordingly it was at first treated as *religio licita*. Soon, however, its real nature came to be known. It was found to be exclusive of all other religions; it not only made proselytes, but by its rapid progress it threatened the overthrow of the State religion. It was, therefore, *religio illicita*, and to embrace it was a capital offense.

"Moreover, Christians were suspected of disloyalty. They avoided military service. Their conscientious refusal to offer divine honors to the emperor—which was done by throwing a little incense on the fire burning before his statue, to the Roman an act like the taking of the oath of allegiance among us—was misconstrued into political hostility.

Christian Church Constructively an Illegal Secret Society.

"There were severe laws in the empire against clubs, secret societies, and the like; no association was lawful unless specially licensed, and the emperors were so jealous of these clubs, as affording opportunities for conspiracy, that Trajan actually refused to sanction a company of firemen in Nicomedia. The Christian Church was constructively an illegal secret society, since it was an organization not sanctioned by the emperor, that held frequent private meetings; and in order to protect themselves, the Christians held these meetings with great secrecy."

CHIEF STONE AND POLITICS.

Under the administration of Chief Arthur the Brotherhood of Locomotive Engineers has won and retained the confidence of the general public as almost no other union succeeded in doing. Under Chief Stone, the railroad union threatens to be an organized political faction, if the impression lately received is to be trusted. He is reported as saying to a meeting of delegates in New York, representing 308,000 of the four great divisions of railway employes in the East, "The proper place to settle questions affecting labor is at the ballot box. Whatever your political affiliations, do not let party lines blind you to your true interest, or prevent you from doing what you think is best and right. See that the men you vote for stand for the right princilpes, regardless of party, and support those men who meet the requirements, and you will not only be doing the best thing for yourselves, but for the public."

Under the lead of this Grand Chief, the meeting voted to send eight questions to candidates—both state and national—particularly to candidates for the Legislatures and the House of Representatives, asking for a definition of their attitude toward universal adoption of safety appliances, employers' liability law, company pensions for superannuated employes, hours of labor, and other matters named. These questions were to be drafted by the presidents of the Brotherhood of Railway Trainmen, and the Order of Railway Conductors.

The Brotherhood of Locomotive Engineers, the Brotherhood of Locomotive Firemen and Enginemen, and the Order of Railway Conductors, were represented in the meeting by 3.000 members and delegates. The object of the meeting was to define their own attitude toward the application, by railways, for permission to increase rates—the application being already before the interstate commerce commission. They adopted a resolution favoring increase of rates. They decided that "this representative meeting of the railway brotherhoods request our chief executives to appear before the interstate commerce commission during the pending rate hearing, state our case and support the proposals to reasonably increase the existing rates."

Among those included in the attendance was the legislative board representing 10,000 of the Brotherhood of Engineers of Pennsylvania. Having lately concluded sessions at Harrisburg, this board attended the New York meeting in a body, reporting its resolution that "the various railway companies by whom our members are employed have recently enormously increased their operating expenses and fixed charges, by reason of a general increase in wages and the increased cost of material and the incessant demand of the public for improved facilities and service."

"In a letter to M. Flannery, chairman of the executive committee of the engineers at Buffalo, Chief Stone expresses himself in thorough sympathy with the movement. 'One thing is sure,' he writes, 'if the railroads are to continue to exist, some way must be found to meet the constantly increasing demand on their gross earnings.'"

The Brooklyn Standard-Union has commented on the new movement as one liable to extend beyond railroad limits, saying:

> "The unions of railroad employes come out strongly in favor of granting permission to the railroads to increase their rates. Doubtless they have studied the question as experts, and it only remains to extend the principle. In a few months we shall read that the janitors' union has demanded higher rents, the butcher boys are calling for 10 per cent advance in liver and bacon and the hello girls have come out for an increase in telephone rates."

The above is strikingly interesting in view of the decision of the Interstate Commerce Commission and the general judgment as to the justness of the law to which the railroads have now quietly conformed.

THOU CONSENTEDST WITH HIM.

Unto the wicked God saith. . .When thou sawest a thief thou consentedst with him." Unto such an one God says, "I will reprove thee." On the other hand, angels visit, on the morning of the resurrection, the place where the Lord was laid by him who "had not consented." On the pivot of consent, wickedness and righteousness often turn; in fact, a large part of the evil in the world depends for its existence upon the single link of consenting. Much of it is not casual; often the occasion for it is long premeditated and well prepared. Vices build mansions, erect saloon bars, provide conveniences and allurements of every kind. Wickedness keeps a bank account, associates itself with all sorts of legitimate manufacture and trade, busies itself with law and its execution, and makes every plausible and attractive provision for consent. When the result is confirmed with oaths and sealed with death penalties, consent seems at once more completely concessive and more intensely positive. When one says "I will," pledging active service limited, if at all, only by conditions rare and extreme, he more than gives permission, he cooperates. When this cooperation promotes or protects vice and crime, it is itself kindred in weakedness. "Unto the wicked, God saith: "When thou sawest a thief, thou consentedst with him.

The terms of agreement made beforehand, and sworn with unknown thieves, include: "I will keep the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to and received by me as such, murder and treason excepted, and then only at my own option.

"Furthermore . . . should I see the sign given, or hear the words accompanying it, I will immediately repair to the relief of the person so giving it."

The secrets may be the secrets of a thief; the relief may be needed by a thief in danger of detection or arrest; consent with him has already been sworn.

If one asks: "How can a thief be a

'worthy' Mason?" he needs to learn that moral worthiness is not necessary to Masonic worthiness; this depends on keeping Masonic obligations—for instance, those just now quoted. The same person can easily be technically 'worthy' as a Mason while morally unworthy as a man. In effect, this is clearly indicated where an author far from a novice in Masonry says. "He may commit theft, robbery, arson, adultery, rape, or any crime whatever, murder and treason excepted, and however well the commission of these crimes may be known to a Master Mason (i. e. 3d degree member of the order, or ordinary Mason), if a Master Mason has committed them, he is under oath to conceal them." If he keeps that oath he becomes morally wicked, but Masonically remains 'worthy'. Dr. Griswold sentenced to Connecticut state prison for arson, was Masonically 'worthy'; but Dr. Jackson, who gave testimony in court, was expelled by Hartford lodge as an unworthy Mason. Moral worthiness and Masonic worthiness were not parallel. Consent with a thief is not the same as consent with a moral commonwealth; yet the former is what is Masonically worthy, the latter is what merits expulsion.

The Masonic boast of universality, is a confession that every Mason has sworn consent with Mohammedans and Pagans, who pay no regard to Christian morals. Even in Christian lands, not a few Masons are hardly more than mere Deists. Every crime is somewhere committed by Masons; everywhere Masons swear consent with the criminals in the terms here repeated, or in equivalent terms. The consent is universal and identical. Even those who have fortunately escaped the demand for actual cooperation, have already given actual consent. This having been sworn, any day may witness its ratification in some deed partaking the crime; between the pledge and the act there is no escape from the charge: "When thou sawest a thief thou consentedst with him."

"The grandest of heroic deeds are those which are performed within four walls and in domestic privacy."

FRIVOLITY AMONG DOGS.

"A dog party at Boston furnishes new material for criticism for the over-rich and their imitators. But why shouldn't dog parties be given by any one who wants to give them? Is it anybody's business how other bodies spend their own money, so long as they don't harm anybody else? Yet the giving of dog parties and monkey fetes and otherwise indulging in fantastic expenditures in the midst of appalling human suffering from underpay for work, does jar one's sense of the decencies of life.

"The question is why? As matter of contrast there is nothing less objectionable in spending money to keep dogs the year round where workers are in want, than in giving a party to dogs attended by men and women. If it were a party of men and women attended by dogs, no one would wonder or criticise. The truth is, we suppose, that fantastic expenditures of money accentuate a thought, latent in the public mind, that the persons who spend it do not earn it, and that underpaid workers who don't spend it do earn it."

So concludes *The Public* of December 30; yet we cannot help thinking that the disgust is not thus to be wholly accounted for. The Boston dog party and the Newport monkey banquet, appeal to the same tastes and the same repulsions as the folly of that Roman monster, the emperor Caligula. It is not altogether a question of Roman taxation or slavery which stirs our minds, when we read that the emperor's favorite horse lived in a stable built of marble, ate from a manger of ivory, was often a guest at the imperial table, and, but for the intervention of death, might have been invested with the rank and honors of a Roman consul. The one word sounding from the first century to the twentieth is Degradation.

And the same word booms dully in the hollow darkness of the lodge where grown men name themselves and each other Beavers, Elks, and Owls. It affects the taste as something unseemly, when, in their social relations, citizens, who elsewhere demand respect and bear themselves with dignity, assume the designation of beasts or night birds, or of reptiles or vermin.

A TWENTY MILLION MARGIN.

The bait of secret orders is Benefit. Part of the benefit is expected by the one taken in, part of it is promised for his family. Again, that which comes to his family is chiefly pledged to his survivors. This includes insurance; and in winning new members for some of the secret orders, insurance has played a large part. It even seems fair to name a class of secret societies Insurance Orders. The CYNOSURE has made some effort to break the force of this attraction by giving evidence that the alleged insurance is of second rate quality. Some men wish to insure, and it is not our specialty to deal with their purpose, but it is quite within our range to tell them that they make a mistake when they join secret societies in trying to carry out their purpose. Our financial appeal to men considering the financial question, is this: Do not become victims of secret society insurance, for it is inferior and unprofitable in financial quality.

One of the greatest business faults of insurance orders, and one of the most prevalent, has been the tendency to assume obligations without providing adequate funds to fulfill them Secret orders become poor debtors. They are disappointing, and sometimes cruelly so. The enterprise undertaking to do anything that is mathematically impossible, whether its scheme belongs to engineering or financering, has a date on its calendar marked,—Trouble.

The Knights of Pythias have made a great point of their fraternal insurance, but about the middle of December a cold wave swept over their New York winter quarters that seemed likely to extend its chill widely over the hopeful land inhabited by colonies of Knights widely distributed. Members of the order were enjoying the prospect of leaving to their beneficiaries insurance of the fourth class or section, amounting in all to $20,667,500, when that cheerful dream was disturbed. It was alleged that information furnished by the Supreme Lodge of the Knights of Pythias revealed the startling fact that all the cash on hand amounted to only $615,568. The balance, to be provided in some way as death claims fell due, aggregated an appalling burden of more than 20,000,000 dollars.

No doubt the discrepancy has been cumulative. At length, legal steps have been taken to meet and check this kind of progress in business. An injunction to prevent further operations within the State of New York has been applied for. The Attorney General has been asked to begin action for the purpose of canceling the certificate allowing the Knights to do insurance business in the commonwealth, and appointing a receiver of all their assets and property in the State. Financial success sometimes looks hard to overtake, but financial trouble comes without calling if waited for at the door of an insurance lodge.

There are objections to publishing the names, at present, of those who are pledging five dollars a year, as suggested by Rev. Alexander Thompson. Hence none will appear in this number. Will not those who have themselves joined in this effort to secure financial support, canvass those in their vicinity, who are interested for membership in this movement.

Of the many suggestions for maintaining and advancing the work of this Association no one has been suggested which is more feasible or more importthan to form a Prayer Circle of those who will daily remember this work as it affects their own communities, our nation and the world. The General Secertary will keep a list of those who wish to unite in such a Circle for the purpose of offering prayer and praise to God for the successful prosecution of the work of the National Christian Association. Nehemiah, while building the wall, said: "We made our prayer unto our God, and set a watch against them day and night." So we shall be bound together for united prayer at the same hour each day. May we not hear from many in the near future. What hour is the most desirable?

The Bethany Bible School of Chicago is under the auspices of the Church of the Brethren. There have been during the year past some 250 students in attendance coming from various states of the Union. Mr. Ernest Hoff, chairman of the student's conference of the Bethany Bible School, invited President Blanchard to give them an address on secret societies and asked Secretary Phillips to be present and answer questions that the students might desire some light upon. The wisdom of these students in asking for information on the lodge question which they must meet in their Christian work cannot be too highly commended. It was a pleasure to meet with these earnest men and women preparing for Christian service in different parts of the world.

CANADA ASTIR.

There are sturdy witnesses for truth throughout Canada from Nova Scotia on the East to Vancouver on the West. They need to have some way invented by which they may touch elbows and cooperate. A representative anti-secretist of Saskatchewan has asked our Board of Directors to grant Canadians one column of the CYNOSURE. This the Board are inclined to grant. How many will pledge to act as correspondents from their localities to send from 20 to 100 words of news each month for such a column?

KANSAS, ATTENTION!

Who will volunteer to attend a Convention and give an address in some city of your state, providing traveling expenses are paid? In your offer to help the cause of light and publicity against lodge darkness and secrecy, please state the subject of your address, and also whether you are willing to testify as a seceder, if you are one.

Our faithful co-worker in Kentucky, Brother A. D. Cline, writes: "Praise God for such a man as Dr. Torrey. May the dear Lord richly bless and keep him many days here in the battle for the right You do not know how his letter encouraged me!"

PENNSYLVANIA CONVENTION.

Secretary's Report.

The Pennsylvania Convention of The National Christian Association met in the Fourth Street Brethren Church, Chambersburg, March 13 and 14, 1911.

Opening session at 2 P. M. Prayer by Rev. O. C. Roth; Welcome by Rev. P. S. Lehman; Response by Rev. W. B. Stoddard. Introductions: Different ones responded as called on by the chairman.

Appointment of Committees—on resolutions: Rev. G. N. Falkenstein, Rev. W. J. McKnight and Rev. Quincy Leckrone; on state work: J. S. Yaukey, Rev. D. Powell and Rev. G. J. Kelly; on finance: W. H. Ely, Rev. B. H. Edwards and Rev. F. E. McCoy; on nominations: John S. White, C. F. Kreider and Rev. B. L. C. Baer; on enrollment: M. C. Manning and A. S. Rotz.

Experiences with lodges and lodge men—the following testified: Rev. C. F. Kreider, Rev. G. J. Kelly, Rev. B. L. C. Baer and H. A. Fuss, Esq. On motion, Rev. B. L. C. Baer was requested to write out his experiences in the Knights of Malta, for publication. Session closed with song and prayer by Elder Leckrone.

Evening Session.

Song service led by W. H. Ely. Reading of Scriptures and prayer by Rev. G. J. Kelly. Address: "The Outside View" by Rev. W. J. McKnight. The address was instructive and received with marked attention. Session closed with song. Prayer by Rev. D. Powell.

Tuesday Morning Session.

Opened with song. Scripture reading by Rev. Enos Hess. Prayer by John S. White. Minutes of the two previous sessions were read and approved.

A committee on publication was appointed; Rev. Daniel Powell, *Christian*

Conservator; C. F. Kreider, *Annville Journal*; Rev. W. J. McKnight, *Christian Nation*; Rev. Quincy Leckrone, *Gospel Messenger*; Rev. B. L. C. Baer, *Church Advocate*; Rev. B. H. Edwards, *The Free Methodist*; Rev. Enos Hess, *Evangelical Visitor*.

Letters were read from Mr. S. Dornbach, J. C. Bergs, A. Shelly, H. L. Molyneux, J. W. Brubaker, B. H. Edwards, J. W. Airers, D. Powell, Wm. Beers, J. A. Burkholder, H. H. George, S. E. Graves, Mrs. Ritchy, A. S. Aiken, Henry Hershey, John S. MacGary, A. G. Fuss, A. D. Zahniser, J. C. Young, J. N. Falkenstein, Anna E. Stoddard, F. W. Ransom, and E. C. Mason.

Report on State Work was read and on motion adopted.

Planning to Work.

Your committee on State Work would respectively report that we are informed that the work of our Association is progressing well.

There have been no startling developments but a steady growth during the year. The usual number of anti lodge addresses have been delivered. Thousands of pages of tracts have been distributed and the CYNOSURE subscription list considerably increased. Some anti secrecy workers have sent a list of names of ministers and of editors and other prominent persons to the CYNOSURE office to have copies of the magazine sent them to give them light on the subject. They also sent the money to pay for them, which we think commendable. State funds have been used in the introduction of the CYNOSURE where the committee thought it would count for the most. We learn of several who have been induced to leave their lodges through the efforts of friends and as a result of the circulation of literature. We are sorry to note that some editors of our daily papers praise lodge follies and thus mislead those who float with the popular title. The number of ministers who have yielded to lodge solicitation is probably multiplied and the sad spectacle is seen of those professing to preach Christ, uniting with His enemies.

In view of the great need of anti-secrecy work your committee recommends. 1st. That all Christians be asked to engage in prayer that God may move on the hearts of the multitude, ensnared by the Lodge, to their salvation and consequent renunciation of their sin and uniting in upholding the truth.

2nd. We favor the circulation of the N. C. A. literature to the farthest limit of our ability, and recommend that a committee composed of the Eastern N. C. A. Secretary, the State President and Secretary, be empowered to use any funds in the State treasury as they think wise in giving out such literature.

3rd. We request friends of the Cause throughout the State to make an annual cotnribution for the purpose of pushing this work.

4th. We favor the employment of a State Agent as soon as funds can be secured, and promise our support to such an Agent as the N. C. A. may secure.

We recommend that anti-secrecy tracts be sent to friends of the Cause who will distribute them in towns and cities.

J. S. Yaukey.
G. J. Kelly.
Daniel Powell.

Committee on Nominations presented the following names, and on motion the persons named were elected. For *President*—Rev. John S. McGeary, Bradford; for *Vice-President*—Rev. M. D. Landis, Palmyra; for *Secretary*—Rev. J. I. Thompson, Beaver Falls; for *Treasurer*—Rev. Anthony S. Shelly, Balby. Mr. Shelly is a seceding Mason.

A. G. Fuss gave his reasons for leaving Masonry. Address—"The Bible and the Lodge" by John S. White. Session closed with song. Prayer by Rev. B. H. Edwards.

Afternoon Session.

Opened with Scripture reading by Rev. W. B. Stoddard; prayer by Rev. Enos Hess. Minutes of morning session read and approved.

Address—"Consecrated Life and the Lodge" by Rev. B. H. Edwards. The truth presented in this address touched the hearts and brought forth praises unto God.

The Finance Committee made a statement of the money received and paid out. A collection was lifted.

Address—"Essentials in Lodge Life" by Rev. H. M. Stover.

The report of the Committee on Resolutions was received and adopted.

On motion the preamble and the resolutions, as a whole, were adopted. Session closed with song. Prayer by Rev. D. B. Mentzer.

Evening Session.

Opened with song. Scripture reading and prayer by Rev. D. B. Mentzer.

Address—"Baal and the Beast" by Elder Quincy Leckrone. The speaker made a clear, strong and definite distinction between a false and a true worship of God. Chart talk by Rev. W. B. Stoddard.

Following is the final report of the Finance Committee:

Receipts $73.06; Expenses $69.06; Cash on hand $4.00. Minutes of the afternoon and evening sessions were read and approved. Convention closed with song, and prayer by Elder Quincy Leckrone.

C. F. Kreider, Secretary,
Cleona, Pa.

P. S.—This was the most spiritual and most encouraging convention I ever attended. C. F. K.

SECRETARY STODDARD'S LETTER.

Washington, D. C., March 17, 1911.

Dear CYNOSURE: Again we can report victory. As the dry goods man would say, "the goods were just as represented." The "splendid" Convention was held as per program. Two of the speakers only were detained because of sickness, though colds were the fashion. The day sessions had an attendance of about 150 people each. The evening audiences were from four to five hundred. The driving snowstorm, coming during the two closing sessions, did not seem to diminish the attendance. The spiritual tone was high. God gave his spirit and blessing as it was believed He would.

A lady and two gentlemen not on the program told of their deliverance from the lodges. Some present who wished to continue their lodge were naturally excited, but Christians were rejoicing in the victories.

It looked at first as though we were to be short financially. The contributions sent in were less than our needs, and the first evening's collection was not reassuring; but the way the pocketbooks were opened and the money came in later was surprising to those unaccustomed to seeing God's spirit at work. Brother Edwards of Tyrone proved to be the right man to take the collection; he would have secured more had not the writer suggested it best to stop when the immediate need had been supplied. I fear the friends who did not attend the Convention lost a blessing by not helping along. Some did nobly and we thank God for every one who assisted.

Sixty years ago my grandfather, Jonathan Blanchard, was mobbed in Chambersburg for declaiming that the black man had rights the white man was bound to respect. There are probably as many in favor of the Lodge in this city as were in favor of slavery, but they have been going to school. They have learned that mobbing and killing men does not overthrow the truth. The plan this time seemed to be to keep quiet. No one would have ever guessed there was a great Convention in progress from any report appearing in the papers. The reason may have been their poverty that would not allow them to hire reporters, but the probability is that the editor's eye was on the subscription list. It would not do to ridicule the Convention because of its friends and to give a fair report would not suit the Lodge.

Our friends at Chambersburg are exceedingly hospitable. More entertainment was offered than could be accepted. The Lord will reward them.

While preparing for the Convention I was privileged to speak in Mennonite churches at New Providence, Lancaster and Chambersburg. In Brethren and Christ Churches of Harrisburg and Chambersburg and in the King's Street Radical U. B. Church—also to participate in a prayer meeting and preaching service of the church in which the Convention met.

The addresses in the Mennonite churches at New Providence and Chambersburg were given in connection with the regular services called for worship. They were especially well attended. I refrain from further comment as the State Secretary and others will write of what we enjoyed.

God has been honored and friends in the far famed Cumberland Valley encouraged.

W. B. Stoddard.

OUR SOUTHERN AGENT.

Shreveport, La., March 13th, 1911.

Dear Cynosure:

I am yet trying to do the work of Him that sent me "While it is yet day."

On the night of March 1st, the Oddfellows of this city held their 64th annual memorial service at Trinity Baptist church. Rev. Mr. Knox, who opened the meeting with prayer, asked God to make the people (who are going mad over secret orders, and forsaking the churches for the lodges and making Gods of them) see their sin. He said, "Oh God, let the people know that the lodges are man-made institutions, while the Church is and should be first over all man-made organizations."

Mr. H. W. Duncan, P. N. F., also urged the people to look to Jesus for salvation and not the Lodge. Mr. H. S. Davis gave the history of Oddfellowship, and proved it to be of man origin and not of God. His address indeed was a masterly statement filled with unvarnished truth. He did not once refer to secret orders as being Divine. The Cynosure is doing a great deal of good here as an eye opener. I was introduced at this Oddfellows' memorial service and spoke at some length in a general way. The Master of ceremonies, Mr. T. M. Jones, introducing me said: "We of Shreveport are not biased. We are willing to hear both sides and learn all the truth we can." I learned from the leaders of the Oddfellows that every officer of that order and seven-tenths of its members in Shreveport are church members.

All the advantages the Lodge offers can be as easily secured by Christians through less objectionable ways, and since connection with lodges is a grief to many, and their very being is contrary to the Scripture, for binding men into secret clans at once marks it as anti-Scriptural, and hence Christians should avoid them altogether.

There is a minister about fifteen miles from this city who has lived for three years with a deacon of the church, who seemed to be very pious and devout. This minister was not a lodge member, but like a "dumb dog," he never lifted his voice in opposition. A few weeks ago, however, he felt that silence longer on his part was gross neglect of duty, as well as sinful, so on the following Sunday night he spoke of the evil tendencies of secret societies. On returning to the deacon's home that night, he was notified that that home was a secret society house and that he (the preacher) could neither eat another meal, or spend another night there! Just think of a minister of the Gospel being thrust out of a deacon's home to seek shelter elsewhere after eleven o'clock at night, and for no other offense than condemning the evil tendencies of secret societies.

I pray and trust that the $20,000 suggested by one of the faithful watchmen in the February Cynosure will be forthcoming; it is sadly needed to help open the people's eyes to the baneful worship of secret societies.

I attended the meeting of the Executive Board of the Baptist State Convention held at Monroe, La., last week and had an opportunity of speaking twice and giving out literature and securing a few subscribers. I shall continue to sound the alarm against the false altars set up in the secret lodge rooms to make God's people to sin. God bless you in your mission of light.

Francis J. Davidson.

MRS. LIZZIE WOOD'S LETTER.

Dermott, Ark., March 10, 1911.

Dear Brother Phillips:

I met with the sister's "Bible Band" a few days ago and the lesson was in Deut. 4:1-5. They asked me to teach the lesson. I have met these women for more than a year in their Bible Band. They meet to study the lesson and talk over it every Wednesday. A number of them belong to lodges. We began with the first verse: "Now therefore hearken, O Israel, unto the statutes and unto the judgments which I teach you." We could see in this verse that God only used Moses as his mouthpiece to teach His people His commands, and we said, "Now we are God's people and He wants us to hear Him and keep His commands just the same as He wanted the children of Israel." The sisters all said, Amen. Then we took up the second verse. "Ye shall not add unto the word which I command, neither shall ye diminish." The teacher said let us all examine ourselves and see if we are adding anything; or diminishing aught from God's word. We let our thoughts linger on this second verse. We then turned to Rev. 22:19 We saw in this verse that if we take away from the Word we will lose eternal life.

While we were commenting on these two verses and seeing how dangerous it was to add or to take away from God's word, one woman rose to her feet, and trembling from head to foot said, "Sister teacher, you have been telling us that men who organize lodges and write up rituals are stealing God's word. Putting portions of God's word in their rituals to get good men and women into their traps, because they would think the Lodge was founded on the Bible. That is why I am in the Lodge today. They told me the lodges all come from the Bible, and I was persuaded to join them." She said: "I am Chief Protector in the Lodge that I am a member of, but God being my helper, and with you all to pray for me, I am coming out of it." She said, "The Sunday school lessons of this quarter are condemning me and showing me that Lodge worship is idolatry from start to finish, and I am a leader in the one that I belong to, and I am also studying God's word, and I know the rituals, and I can see clearly that the man who wrote our ritual added what he wanted and took away from God's word what did not suit him." She said: "I yield. I am coming out of the Lodge." She trembled like a leaf. We thanked God for His great power in bringing this great leader out from the idol worship.

When we finished this lesson that poor trembling woman gave us her hand and said: "Pray for me. I am willing to take heed to God's word, for I know His word will judge me at the last day."

Yours for the work,
Lizzie Woods.

CONTRIBUTIONS.

From Brazil—N. S. de C. $7.00. From Canada, Ontario—T. A. N. $1.00. From California—E. B. S. $6.00. From Connecticut—J. A. C. $1.80. From District of Columbia—W. B. S. $5.00. From Illinois—J. B. & G. A. B. $5.00; J. A. F. $1.00; Rev. D. S. F. $1.00. From Iowa—A. T. $5.00; Mrs. J. L. $4.00; A. J. L. $1.00; Mrs. A. A. M. $1.00; J. N. L. $1.00; A. J. L. $1.00; W. S. C. $5.00. From Michigan—Mrs. J. A. R. $5.00. From Missouri—Miss N. S. C. $7.30; H. H. L. $5.00. From Nebraska—W. S. C. $10.00; Rev. W. H. $2.00; A friend $5.00; H. A. P. $1.00; Rev. W. H. $1.00. From New Hampshire—Frank L. G. $3.05. From New York—Mrs. F. H. F. $50.00; C. A. L. $1.00. From Ohio—Estate of Mrs. L. G. B. H. $1,000.00; I. J. R. $20.00. From Pennsylvania—I. C. $2.00; D. K. $25.00; J. C. K. $1.00; S. B. L. $40.00; Mrs. D. C. G. $1.20; H. L. M. $5.00; J. C. B. $5.00; Estate of Sam'l Berlin $25.00. From Texas—L. B. W. $1.00. From Washington—P. B. P. $5.00; J. E. P. $5.00; C. L. C. $5.00.

From Wheaton College Church, Illinois—$65.01. From Christian Reformed Church: In Colorado—Alamosa Church $5.50; in Illinois—Chicago Church $33.75; Roseland Church, Chicago, $29.21; Englewood Church, Chicago, $20.72; in Iowa—Otley Church, $6.20; in Minnesota—Pease Church, $9.80; in Michigan—Holland Church, $5.00; Grand Rapids Church, $5.45; East Street Church, Grand Rapids, $34.10; Grand Rapids Church, $13.78; Atwood Church, $5.17; Lucas Church, $15.00; 1st Muskegon Church, $29.91; in Montana—Manhattan Church, $17.13; New Jersey—Ridgeway Church, $6.55; Second Church of Paterson, $19.04; West Sayville Church of Ridgewood, $10.00; Hudson Church, $10.49; in South Dakota—State Church, $9.38.

Christian Cynosure.

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From Our Mail.

Spring City, Pa., Mch. 8, 1911.

The letter written by the eminent evangelist, R. A. Torrey, and printed in the CYNOSURE some time ago, should be gotten out in tract form and scattered broadcast over the land. Every sentence was a clear-cut statement in defense of divine truth.

J. Clayton Kolb.

Having just read in CYNOSURE a clergyman's answer to Rev. Torrey's objections to Masonry, it struck me that the difference in the spirit of those two letters would be proof to me which of the two had the right.. Rev. Torrey's letter was written in a Christian and refined spirit, as for the other—well, let each reader judge for himself, that is the fairest to all.

The writer's argument, that no one can condemn the lodge, who has not been a member, is the same which has led sensational ministers to exploit haunts of vice to be able to speak from experience. How much more sensible was the way of that Norwegian pilot who, when asked if he knew every shoal along the coast, said, "No, but I know where there is clear water."

(Rev.) B. E. Bergesen.

WHAT IS DUTY?

January 9th, 1911.

My dear Brother Phillips:

For some time I have felt very unhappy in our church as so many of its members belong to secret orders; but I feel especially unhappy at present since it has developed that our pastor is a Mason and very friendly to secret orders. Some time ago he had much to say in praise of Ex-president Charles G. Finney. I asked him if he would enjoy reading a book written by President Finney. He replied that he would enjoy it very much, so I handed him Finney's book on "The Character, Claims and Practical Workings of Freemasonry." A few weeks afterwards he informed me that he had read it and that he had enjoyed it very much. I asked him if what Mr. Finney had said about the lodge was true, and he answered: "Yes, it is." Then I remarked: "I am so glad that I gave you this book. I have been praying for you for some time and such words encourage me." But, he spoiled it all by saying: "I cannot take Finney's view point." What he meant I don't know; but he is still praising the lodge. I must say that it is difficult for me to sit under his preaching or join in worship with him, but what can I do? I am a Baptist and do not know of any Baptist church which, as a church, objects to the lodge.

Yours very truly,

Wm. L. Brown.

"When, like Paul, you can throw all your suffering on Jesus, thus converting it into a means of knowing his overcoming grace; and can say from a surrendered heart, 'most gladly,' therefore, do 'I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake'—that is victory. (2 Cor. 12, 7-11.)"

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